

DETERMINING HOW PRESERVICE TEACHERS SELECT
MULTICULTURAL CHILDREN'S LITERATURE

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ABSTRACT

This study sought to determine how preservice teachers select multicultural children's literature, as well as how preservice teachers respond to multicultural instruction. The qualitative study gathered information and experiences from two groups: Focus Group A and Focus Group B, both of whom were enrolled in a required children's literature course in a teacher education program in a 4-year university in Northeast Alabama. The study collected data on the strategies preservice teachers use when selecting multicultural children's picturebooks before and after receiving a series of multicultural instruction sessions. The study also collected data on the preservice teachers' responses to said multicultural instruction sessions. Results from the preservice teachers' questionnaires, interviews, and worksamples indicated there was some change that occurred in both focus groups in their understanding of multicultural literature, but both groups still showed lack of understanding in applying their learning to the selection of multicultural picturebooks.

Participants in the study received approximately 15 hours of multicultural instruction during a summer course term. Participants were engaged in both direct and indirect instruction of multicultural literature instruction. Findings from this study can be used by teacher educators, inservice teachers, and preservice teachers to inform practice. Future research should apply the multicultural instruction sessions to long-term studies with a larger number of participants.

DEDICATION

I would like to dedicate this study to my Lord and Savior, God the Father, God the Son, and God the Holy Spirit, for with Him, all things are possible. I would also like to dedicate this to my family. It took me a little longer than any of us anticipated to arrive at this point in my life, but they saw me through every step of the way. To my husband, Scott—thank you for believing that I could be so much more than I ever thought possible. And when I didn't think I could do it anymore, thank you for cheering me on. To my children, Celia and Bryson, I hope that through this process, you are able to see the importance of becoming a life-long learner. Never stop learning. To my parents, Terry and Barbara Feazell, I want to thank you for being proud of me, but especially for never failing to tell me that you were proud of me. To my in-laws, Tommy and Ethelene Calhoun, thank you for your help and encouragement along the way. On days when I was in class or writing furiously, thank you for picking the kids up from school to give me some more time to work. To my close friends, who offered words of encouragement along the way, I thank you for always believing that I would finish, even when I didn't think I could. I am blessed beyond measure with favor from my family, friends, and Savior.

I began writing this dedication page on February 17, 2018, weeks before my proposal defense, months before my research would occur, many months before I would defend my research, and three days after the school shooting that had once again rocked our nation to its core. Why did I do this? It was because I was reflecting. Reflecting on our world. Reflecting on our society. Reflecting on recent events. Reflecting on my proposed research. And I thought to myself, "If I can't have hope that this type of informed instruction can make a difference to

future generations, what am I even doing here?” So, this research is also dedicated to the generations before me, who paved the way for me. This research is for the current preservice teachers who are being thrown to the wolves every semester. But, most of all, this research is for the generations to come, that they may somehow find hope that there still can be good left in this world.

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CHAPTER 1:

INTRODUCTION

Has education in the United States become complacent in providing equitable education for all learners, or do some groups continue to be marginalized? Schools all over the United States boast mottos and mission statements that offer every child, regardless of their race, religion, gender, ethnicity, or language, a warm, welcoming environment in which to learn, grow, and develop. The Northeast Alabama university in which I am a faculty member, for example, asserts a mission statement informing that the institution, “as a learning-centered community, provides distinctive educational, cultural and social experiences to prepare students to be competent, ethical professionals and engaged, responsible, global citizens.” But do schools fulfill their mission? With the growing presence of minority students in American schools, educators are challenged to develop classrooms that are both culturally relevant and culturally responsive (Gay, 2000; Ivey-Soto, 2013).

The diversity of our nation continues to increase (United States Census Bureau, 2015). Based on the 2015 United States Census Report, 61.6% of the United States population was White; however, the census also reported an increase in most major population groups from 2010 to 2015. For example, the percentage of American Indian/Alaska Native, Asian, Black, and Hispanic populations increased from 2010 to 2015, with the Hispanic population showing the greatest increase of 1.3%. Simultaneously, White and Bi-racial populations decreased, and Hawaiian/Pacific Islander populations remained the same.

As the population of minority students continues to increase throughout the United States, so does the population of diverse ethnic groups enrolled in public schools. Between 2003 and 2013, the enrollment of White students decreased from 59% to 50%, while the population of Hispanic students increased from 19% to 25% and Black students decreased from 17% to 16% (National Center for Education Statistics, 2016). The National Center for Education Statistics (2016) projects that the enrollment of White students in public schools will drop to approximately 46% by 2025.

As diversity grows, American education faces the challenge of meeting the needs of a multicultural society and providing a fair and equitable education for all students. Multicultural classrooms present challenges for teachers because students may bring differing abilities and diversity to the classroom in unique ways, such as ethnic differences, learning styles, and linguistic differences. Ethnicity could present communication challenges between teachers and students (Banks, 1993; Chouari, 2016). Culture guides the ways in which students learn, and students may also represent a variety of cultural and behavioral traits (Franklin, 2001). Based on a student's ethnicity and culture, learning styles or preferences may differ (Chouari, 2016). Finally, students may enter the classroom with a range of linguistic differences. Public schools in Los Angeles, for example, are often located in regions that are represented by at least 80 different spoken languages. Linguistic and ethnic differences that lead to communication barriers between the students and teachers can have negative effects on student achievement (Chouari, 2016; Den Brok & Levy, 2005).

In addition to considering how multicultural classrooms present student differences, teachers may also bring differences that impact learning. First, teachers may bring misconceptions about students, based on both the teacher and students' cultural or racial differences. For example,

students are often mislabeled as being lazy, problematic, or underachieving due to their racial differences (Chouari, 2016). These beliefs, or epistemologies, represent ways of knowing and can be an obstacle in the multicultural classroom. Additionally, educators often lack sufficient knowledge to prepare themselves for such diversity (Franklin, 2001).

To prepare today's teachers for such a diverse society, teacher education programs are tasked with the inclusion of multicultural education throughout program coursework. The 2007 Elementary Education Standards published by the Association for Childhood Education International (ACEI) include standard 3.2 which reads "Adaptation to diverse students—Candidates understand how elementary students differ in their development and approaches to learning and create instructional opportunities that are adapted to diverse students," (ACEI, 2007). The incorporation of this standard bears evidence of the need to provide preservice teachers with multicultural education that will provide strategies for effectively meeting the challenges faced in today's diverse classrooms. The undergraduates in the education field are predominantly White, middle-class females and have little knowledge or experience working with the children they will likely teach who come from diverse socioeconomic, racial, religious, and linguistic backgrounds (Dolby, 2012). Multicultural education is essential for not only accreditation or meeting standards, but for the purpose of increasing awareness of and tearing down the perspectives and opinions that are often solely formed by social media, television, and news media; yet, many teacher education programs treat multicultural awareness as a "box to check-off for NCATE reviews and little more," (Dolby, 2012, p. 3).

Multicultural Education

Historical Perspectives

In the 1960s, the multicultural education movement was established as a result of the Modern Civil Rights Movement and Black Studies, focusing on racial issues in the United States (Dolby, 2012). In the aftermath of the Civil Rights Era of the 1960s, multicultural education developed as a field of study with the introduction of major works such as *Pedagogy of the Oppressed* (Freire, 1970) and was established to counterbalance social, cultural, and political inequities in the United States. Though the 1960s are often identified as the starting point of multicultural education, efforts to improve the learning and social experiences of diverse children can be observed as early the 1920s, thus making the exact beginning of multicultural education difficult to identify. Efforts to address multiculturalism in schools progressed and, as a result, the term “intercultural education” was developed in 1935 (Dolby, 2012, p. 29). In the 1940s, race riots in the United States were feared to further stimulate a racially divided nation and interfere with the war efforts of the United States during World War II. As a result, the “intergroup education” (Banks, 2005, p. 154) movement was established with the intent to connect schools and communities and bring cultural education to young children in the hopes that the racial divide in the United States would diminish. In the 1950s, however, racial tension in the United States still existed. The efforts and movements aimed at creating equality were still dominated by the majority White culture. Few people of color were placed in leadership positions with the organizations that were at the center of these movements (Banks, 2005; Dolby, 2012). During this time, intergroup education began to weaken and diminish and was no longer considered an organized educational movement.

As multicultural education grew in necessity and popularity over the next few decades, the movement progressed through various stages. For example, the focus of the 1970s movement was aimed at equity and fairness, while the 1980s saw a turn to a more politically correct focus on human relations, and in the 1990s, the movement shifted to power, privilege, and social justice (Grant & Chapman, 2008). In the early 2000s, teacher education programs began a shift from discussions of cultural differences to more in-depth analyses of power, with roots in critical pedagogy and social justice (Schoorman & Bogotch, 2010). Through each of the stages, common strands of a human relations focus, social injustice, power and privilege, and a need for multicultural education remained consistent through the decades (Banks, 2001; Grant & Chapman, 2008; Sleeter & Grant, 2009).

Contradictions in Multicultural Education

With the renewed focus in multicultural education came renewed challenges that present contradictory expectations. Established by accreditation organizations tasked with ensuring quality teacher education, standards for teacher education programs are required for evaluation of the professional dispositions of teacher candidates. The standards address verbal and non-verbal behaviors demonstrated by educators as they work with students, families, coworkers, and their communities. For example, the standard for instruction in the elementary education teacher education program states, “Candidates understand how elementary students differ in their development and approaches to learning, and create instructional opportunities that are adapted to diverse students” and “Candidates know the importance of establishing and maintaining a positive collaborative relationship with families, school colleagues, and agencies in the larger community to promote the intellectual, social, emotional, physical growth and well-being of children,” (ACEI, 2007, p. 2-3), Each of these standards is expanded to include that preservice teachers must

consider how individual learners are influenced by their cultural and community values when developing equitable learning experiences for all students (ACEI, 2007). A contradiction occurs, however, in that national and international education reforms call for accountability of teachers and achievement from students. These regulations force teacher education programs to focus more on content-based courses and less on pedagogy. A quick view of state report cards on the Alabama State Department of Education website confirms that schools are evaluated, graded, on their ability to perform academically, with the only references to diverse learners being found in the demographic chart of student populations in any given school and/or system (ALSDE, 2018). The presentation of academic outcomes may be an indication that content area instruction is the primary the state's public school systems, which confirms Dolby's (2012) claim of multicultural education, in theory with little or no opportunity to put the theory into practice. The isolated instances of multicultural education leave preservice teachers with a lack of knowledge and understanding as they enter their own classrooms which are ever increasing with culturally diverse groups.

Research demonstrates that cultural diversity promotes the learning of all students; however, some skeptics question the effectiveness of multicultural education in preparing teachers for classrooms. Often, multicultural education is limited to a comparison of cultures with an intent to bring a cultural awareness to educators (Dervin, 2013). A cultural comparison, though, is usually accompanied by bias and leads to little more than a fascination with diverse cultures, which may result in stereotypical views of cultures (Holliday, 2011). Differences in cultures are rarely viewed as variations of cultures, as they are more commonly viewed as a hierarchy of cultures in which one culture is greater or worse, or another culture is more or less advanced (Philips, 2010). This simplistic view of cultural diversity is not enough to transform

students' thinking in regard to other cultures. Replacing a deficit view of cultures with a focus on students' strengths and potential is needed in order to garner empathy in our teachers and in our students (Dolby, 2012). Researchers and educators believed that by including multicultural education in teacher preparation, teachers would develop positive multicultural classrooms; yet, since the late 1990s, educational scholars have been questioning the effectiveness of multicultural education and whether the anticipated changes have actually been produced (Dolby, 2012; Lowenstein, 2009).

The Effectiveness of Multicultural Education in Teacher Education

As questions on the effectiveness of multicultural education began to arise, the earlier approach to multicultural education in which preservice teachers garnered a surface-level understanding of diversity began a shift to include a focus on and commitment to social justice (Dolby, 2012). With this shift came an overwhelming number of publications related to social justice (North, 2008). However, even with the expanding body of research, the effects of multicultural education courses on preservice teachers were still unclear due to limited research on multicultural teacher education (Dolby, 2012). Though there were few long-term studies that reported changes in attitudes of preservice teachers before and after a multicultural course had been completed (Lowenstein, 2009), smaller studies revealed that there was often little change, if any, in preservice teacher attitudes after exposure to multicultural education courses (Brown, 2004; Garmon, 2004; Martin, 2010; Mills, 2009; Mills & Ballantyne, 2010). Attention needed to be directed toward determining what information was lacking from previous methods of multicultural preservice teacher education. Characteristically, these studies had examined the effects of multicultural education based on a shallow understanding of cultures (Ladson-Billings, 1999).

Though multicultural education in its current state was a positive step in developing culturally sensitive and culturally relevant classrooms, something more was needed (Lowenstein, 2009); teachers must shift how they teach by diligently working to understand the students' worldviews, especially as the teachers and students are often from starkly different backgrounds (Dolby, 2012). Numerous studies indicate that preservice teachers of majority race backgrounds continued to approach multicultural education with resistance (Dolby, 2012; Haviland, 2008; McIntyre, 1997; Aveling, 2004; Case & Hemmings, 2005). In the 1990s, a considerable amount of research explored the mismatch found in many public schools: the majority of teacher education programs, especially elementary programs, were dominated by White females who would likely be placed in classrooms where the student demographics were not primarily White (Dolby, 2012; Short, Lynch-Brown, & Tomlinson, 2014). The research substantiated that preservice teachers had been taught about racism through an awareness of cultural disadvantage; yet, they had never learned that for one culture to be disadvantaged, another culture must be afforded the higher advantage (Dolby, 2012; Ladson-Billings, 1999; McIntosh, 1988). Often preservice teachers present denial, manifested in a disbelief that inequality, privilege, and meritocracy existed (Solomon, Portelli, & Campbell, 2005). To effectively educate minority groups, preservice teachers needed to "unlearn" the privilege that was bestowed upon them as White students in preparation that they will one day assume the role of educators (Dolby, 2012).

Developing Empathy through Multicultural Education

The content of multicultural education developed in response to racial conflict in the 1960s was no longer sufficient for the concerns of today's society; and, with the absence of empathy, the result was a failure to transform the perspectives of preservice teachers, which therefore invalidated these attempts at multicultural teacher education (Dolby, 2012). Lowenstein

(2009) suggested that, because of overwhelming stereotypes of White and minority cultures, multicultural education was found to be lacking empathy for students. McCarthy (2003) and Lowenstein (2009) raised concerns that the predominating research made the assumptions that *all* White preservice teachers were privileged, while *all* minority groups were oppressed or disadvantaged, but failed to consider the complexity of individual lives of real people.

Empathy and Preservice Teachers

Accumulating research indicates a need for a transformation of multicultural education in today's public schools (Brown, 2004; Dolby, 2012; Mills & Ballantyne, 2010). The United States Department of Education speaks to the transformation of education in its document *Transforming American Education: Learning Powered by Technology* (United States Department of Education, 2010). In the latest policies from the Department of Education, the core reforms address standards, assessments, data, and technology. Although the integration of technology is imperative for today's learners, reports offered very little that addressed the shifting diversity representations in our classrooms. A search of multicultural education within the Department of Education's site produced little more than a link to the amendments calling for fair and equal treatment of peoples, no matter their race, color, nationality, sex, religion, or disability. According to the *Model Code of Ethics for Educators*, developed by the National Association of State Directors of Teacher Education and Certification, Principle 3.A.1 states that it is the educator's responsibility to consider each student's background in order to effectively promote the health, safety, and well-being of the students.

A number of studies (Brown, 2004; Dolby, 2012; Garmon, 2004; Lowenstein, 2009; Martin, 2010; McCarthy, 2003; Mills, 2009; Mills & Ballantyne, 2010; Short, et al., 2014) have shown that teachers must understand multicultural education in order to provide an equal

education for all students (Alismail, 2016). Reflective teachers are essential components of a multicultural classroom. An early study found that teachers understood the importance of multicultural education, but many of them lacked knowledge of how to gain understanding of multicultural education itself. This study conducted by Jones (2001) revealed that teachers lacked knowledge of where to find multicultural resources for use in their curriculum. Another study found that teachers who understood that multicultural education was integral to the curriculum were more likely to infuse their instruction with multicultural resources (Copeland, 2001); yet, a more recent study indicated that teachers were not prepared adequately to integrate multicultural education into their curriculum (Mueller, 2014).

Though there is relatively little research related to the effects of teacher empathy on students in an elementary classroom (Swan & Riley, 2014), there is a reasonable amount of research that supports the assumption that effective teachers are those who, among other qualities, are able to establish positive learning environments for their students (Borich, 2014; Good & Brophy, 2007). According to Borich (1986), effective teachers practice behaviors that produce desirable student outcomes. Those behaviors can be identified as academically and non-academically related behaviors. For example, teachers model and guide students to produce correct answers and thought processes; however, effective teachers also utilize an instructional model that promotes encouragement and support for students and capitalizes on students' non-academic assets, talents, and interests, considered a more indirect teaching model (Borich, 1986). In classrooms with teachers who emphasize the importance of academic and nonacademic instruction, students may learn behaviors such as conflict resolution, socialization, and equality (Hunter, 2008).

One measure of the effectiveness of a classroom teacher relates to the level of emotional connection between teacher and students (Gasser, Grütter, Buholzer, & Wettstein, 2017). In their study, Gasser and colleagues found that students' perceptions of teachers were strongly connected to the level of teacher-student interaction in the emotional domain. Similarly, in a study conducted by the Bill and Melinda Gates Foundation Measures of Effective Teaching Project (Kane, McCaffrey, Miller, & Staiger, 2013), preliminary results indicated that students who made academic gains on achievement tests had also indicated that they felt that their teachers showed care and concern toward them. In the previous study, students in upper grades, however, perceived teachers to be more focused on academic dimensions, thereby decreasing students' perceptions that teachers showed concern toward students' emotional behaviors (Gasser et al., 2017). The results of the study also suggested a need for additional instruction for preservice and in-service teachers in supporting and improving those behaviors that are related to the emotional connections fostered in the lives of young students. The results of these studies suggest that, in addition to learning teaching behaviors and instructional strategies, preservice teachers should also be given opportunities for application of emotionally supportive behaviors within the classroom context (Gasser et al., 2017).

A limited amount of research exists in the area of teacher empathy (Barr, 2010; Swan & Riley, 2015); however, research that supports the effectiveness of empathy training exists in other fields such as those related to health professions (van Berkhout & Malouff, 2016), communication skills (Kleinsmith, Rivera-Gurierrez, Finney, Cendan, & Lok, 2015), and social work (Dexter, 2013). In each of these studies, empathy training and instruction was shown to be effective in increasing the empathic abilities of the participants. Empathy, according to Dolby (2012) is a way of understanding others' worldviews. Because research up to this point has investigated the

effectiveness of empathy instruction and training in other professionals, attention should be directed toward empathy training in preservice teacher preparation programs.

Students perceive teachers who are empathetic as being more effective; thus providing empathy to students is an essential quality of effective teachers (Swan & Riley, 2015). Likewise, there is evidence that empathetic teachers can directly affect academic achievement (Cooper, 2004). A group of teachers determined that, when working with students from diverse cultures, empathic behaviors could be categorized into one or more of three categories: “(a) positive interactions with students, (b) supportive classroom environments, and (c) student-centered classrooms,” (McAllister & Irvine, 2002, p. 440). Hargreaves (1998) claimed that teaching involves emotional understanding and that emotional misunderstandings, often a result of diverse cultural contexts, abound in many school and classroom settings. To deflect such emotional misunderstandings, the study by McAllister & Irvine (2002) would confirm that certain empathetic behaviors such as “sensitivity, patience, respect, tolerance, acceptance, understanding, flexibility, openness, and humility” (p. 439) are qualities evident in effective teachers of multicultural classrooms. The same empathetic characteristics found by McAllister and Irvine (2002) to be those of effective teachers of culturally diverse students were also identified by Gay (2000) to be significant characteristics of teachers who were culturally responsive.

Though the literature suggests teacher education programs must adequately prepare teacher candidates for creating culturally conscious classrooms, research has indicated that preservice teachers consistently lack confidence and knowledge in multicultural instruction (Journell, 2013; Landa & Stephens, 2017). One reason for teachers’ lack of confidence is that they do not complete coursework or receive instruction pertaining to building empathy in their classrooms (Journell, 2013). If multicultural education in teacher education programs lacks a key

emphasis on empathy instruction (Dolby, 2012; Lowenstein, 2009), how can empathy instruction be integrated into teacher education programs?

Teaching Empathy through Character Education

Character education programs were established and placed in schools to provide instruction in character traits that would allow students to become more understanding and empathetic towards others in daily interactions. In an effort to improve empathy through character education in American public school classrooms, United States Presidents Reagan, Clinton, and Bush increased funding for character education programs during their presidential terms (Watz, 2011). According to Lickona (1996), there were eleven principles for an effective character education curriculum. Among those eleven principles, he indicated that character education should include a respect for all learners, offer opportunities for students to practice using moral skills in daily problem-solving experiences, expect moral character to be exhibited by both staff and students, and establish a partnership among parents, students, teachers, and community members.

Even in the late 1990s and early 2000s, the factors that were intended to help students develop moral character traits may have actually been promoting inequality in public schools (Webber, 2003). First of all, though students were taught respect and justice, among other ideals, the opposite of those ideals was modeled by the teachers and administrators in schools that were operated in ways that were similar to the ways that businesses were operated. In these schools, much like in some businesses, ideals of respect, justice, conservation, and communication were replaced with wastefulness, zero tolerance policies, and injustice which corresponded with the presence of power relationships. Second, legislatures had cut funding to programs such as the arts, physical education, clubs, organizations, and recess. The removal of these opportunities had taken

away the opportunities that children once had to learn how to successfully address conflict. Third, the inclusion of security procedures such as unannounced searches, metal detectors, and stricter dress codes, to name a few, actually promoted the lack of trust among students and teachers in public schools. Lastly, administrators and educators often modeled unprofessional and inappropriate behaviors, both inside and outside of the classroom, when faced with challenging situations. As students observed these behaviors, they learned to imitate the behaviors (Webber, 2003). The need for character education was evident; however, teachers believed character education to be the responsibility of the parents, while parents believed character education to be the responsibility of the teachers. Developmental psychologists argued that the responsibility to model appropriate societal behaviors should have remained consistent and deliberate between home and school relationships (Almerico, 2014; Watz, 2011). Watz (2011) concluded that, despite the millions of dollars being spent on character education in public schools each year, character education was still far from effective in helping students gain empathy toward other students.

Teaching Empathy through Children's Literature

As educators and researchers continued to explore various methods for teaching character education, the use of children's literature to teach character education, specifically empathy, was considered. Because children's literature was being used to teach a variety of subject matter (Prestwich, 2004), it was found to be a beneficial resource for teaching character education as well. Since students were learning literacy skills such as characterization, they were able to use these skills to empathize with characters in children's literature. Exposure to children's literature allowed students to discuss empathy through story, which was critical in the social development of children (Cress & Holm, 2000). The discussions of children's literature were found to be more

effective than simply hearing about information related to the character education traits, because readers were able to develop connections with characters, (Lowe, 2009; Prestwich, 2004).

More specifically, picturebooks provided meaningful instruction in empathy because students were more attracted to the illustrations within picturebooks. Though initial attraction was purely aesthetic, the students could more closely relate to the characters when illustrations were provided (Jalongo, 2004). Providing students with opportunities to explore empathy-themed picturebooks throughout the day allowed students “practice” social situations through the stories on the pages. The more exposure they received to the picturebooks, the more their own social behaviors would transfer from the stories on the pages to real-world situations. In order to facilitate this transfer from fictional book characters to real situations, it was noted that realistic fiction is more effective because the characters are more relatable (Cress & Holm, 2000).

There is a growing body of evidence that reveals a need for the integration of culturally accurate and authentic children’s literature to promote a multicultural classroom. “Children’s picturebooks have the power to create new experiences in global education,” (Miranda, 1994, p. 88). Mueller (2014) argues that unveiling social and cultural inequality requires an implementation of multicultural strategies that more closely align with the diverse classrooms that reflect the diversity in our communities and our world.

Teaching Empathy through Multicultural Children’s Literature

Multicultural children’s literature provides another method for integrating literature and character education. Lowe (2009) called attention to the use of multicultural children’s literature in allowing students to learn the importance of self-concept, identify with characters of diverse backgrounds, and educate students on the differences among cultures (Lowe, 2009; Prestwich, 2004; Smith-D’Arezzo & Moore-Thomas, 2010). The use of multicultural children’s literature

was not only purposed for the instruction of character education traits, including empathy, but was also intended to decrease prejudice among students from diverse ethnic backgrounds (Moore-Thomas, 2010).

Though classrooms were becoming increasingly interspersed with members of diverse cultures, the representations in textbooks, trade books, and even teachers remained largely representative of the mainstream, middle to upper-middle class European-American, which created a mismatch of sorts in classrooms. More recently, researchers have noted that the same mismatch that was identified in classrooms was also evident in picturebooks and textbooks used for education purposes (Short, et al., 2014). Some argue that even at the heart of quality children's literature selection, the Caldecott and Newbery Awards, social privilege exists (Kidd & Thomas, 2017), wrought with scandal and "failed gatekeeping," (p. 7). In 2014, there were only three (out of 20) finalists for the National Book Award who were from minority cultures (Kidd & Thomas, 2017). Thus, one implication of this mismatch is that, though diverse cultures are increasingly becoming a part of our classrooms, representation of diverse cultures in children's literature is not following suit.

Statement of the Problem

Despite the trend of flourishing numbers of minority students enrolling in public schools, there is still a larger representation of the majority culture entering teacher education programs each year (NCES, 2017). With each passing year, it is evident that American schools are becoming increasingly diverse (United States Census Bureau, 2015). Such differences in ethnic backgrounds of teachers and students may create challenges such as differences in value systems, perspectives, beliefs, and communication (Franklin, 2001).

An examination of multicultural teacher education programs has revealed a deficit in the effectiveness of such programs (Brown, 2004; Dolby, 2012; Garmon, 2004; Lowenstein, 2009; Martin, 2010; McCarthy, 2003; Mills, 2009; Mills & Ballantyne, 2010; Short, et al., 2014). Lowenstein (2009) and Dolby (2012) cite a lack of empathy today, resulting in further stereotyping of White and minority cultures. This lack of empathy led to the integration of character education into school curriculum; yet, character education programs were still found to be ineffective when it came to helping students build empathy towards others (Almerico, 2014; Watz, 2011).

Teachers' lack of preparedness and training in multicultural education may be related to the infusion of multicultural children's literature into teacher education programs education (Brown, 2004; Dolby, 2012; Garmon, 2004; Lowenstein, 2009; Martin, 2010; McCarthy, 2003; Mills, 2009; Mills & Ballantyne, 2010; Short, et al., 2014). Specifically, an area which needs to be explored is how preservice teachers select multicultural literature that is accurate and authentic. Teaching a Children's Literature course for undergraduate students has made me aware that preservice teachers need instruction in selecting culturally authentic multicultural picturebooks. Students in past semesters have struggled with (1) defining multicultural children's literature, (2) identifying multicultural literature, and (3) critically viewing multicultural literature. Accordingly, the study seeks to investigate the processes that preservice teachers go through in the selection and evaluation of multicultural literature.

Purpose of the Study

Critical to developing a respect with all children is the acceptance and understanding of and empathy towards diverse cultures. Multicultural education is an approach to education that promotes diversity and equality into all parts of the curriculum in the following four ways:

- Teaching students from all different backgrounds,
- Studying all ethnic and cultural groups,
- Developing critical thinking skills, and
- Focusing on human relations (Johnson, Musial, Hall, Gollnick, & Dupuis, 2011).

Despite a growing mindfulness of the crucial need for multicultural education, a review conducted by Alismail (2016) called attention to the notion that teacher education programs are not adequately preparing preservice teachers to provide effective instruction in multicultural classrooms. The review further revealed that preservice teachers lack knowledge, experience, and awareness needed to effectively educate various minorities. Alismail (2016) suggested that future research be conducted to bring self-awareness to teachers about the strategies, techniques, and multicultural learning environment before and after they have completed a teacher education program.

Accordingly, the purpose of this study was to determine how preservice teachers respond to multicultural instruction in an undergraduate Children's Literature course. Further, the study was designed to determine strategies preservice teachers use for selecting culturally authentic and culturally accurate multicultural children's picturebooks for use in clinical experiences and future careers. Preservice teachers engaged in a researcher-designed Multicultural Workshop on the identification and selection of culturally authentic and accurate multicultural children's literature, specifically picturebooks.

Significance of the Research

The study was designed to add to a limited body of research relating to how preservice teachers respond to instruction through the use of multicultural children's picturebooks in the teacher education program (Barr, 2010, Swan & Riley, 2015). Cultural diversity in elementary

classrooms in on the rise, and it is the obligation of teacher education programs to ensure that preservice teachers are knowledgeable in strategies for selecting appropriate children's picturebooks that will promote a culturally sensitive and culturally relevant education (Alismail, 2016; Copeland, 2001; Jones, 2001; Mueller, 2014).

Research Questions

The primary concern of this study was to determine how preservice teachers respond to the use of multicultural children's picturebooks in an undergraduate Children's Literature course. The study was further designed to determine what strategies, if any, were utilized by preservice teachers when selecting multicultural children's picturebooks for use in clinical experiences such as Early Childhood Block, Literacy Block, Content Block, and Internship, before and after instruction in multicultural children's literature. I developed the following research questions to inform the study:

1. How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course?
2. What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?

Assumptions

1. Participants were selected using purposive sampling measures, providing a range of preservice teachers from a variety of backgrounds. It was assumed that preservice teachers would remain enrolled in the course throughout the length of this study.

2. Participants represented a variety of progression levels of the teacher education program.

In the teacher education program where the study will take place, the program is organized into four full-semester blocks. The progression is as follows:

- a. Semester 1: Early Childhood Education Block
- b. Semester 2: Literacy Block
- c. Semester 3: Content Block
- d. Semester 4: Internship

Preservice teachers fell into one of four categories:

- a. Not yet admitted or recently admitted into the teacher education program, but had taken 0-2 courses in professional studies to date;
 - b. Had completed the first block of the teacher education program, Early Childhood Block;
 - c. Had completed the second block of the teacher education program, Literacy Block;
 - d. Had completed the third block of the teacher education program, Content Block, which is the final block before Internship semester.
3. It is assumed that participants had completed EED 350, Modern Diversity, a 3 credit-hour course required for matriculation in the teacher education program, prior to participating in this study. This course is designed to bring awareness to the diverse cultures and backgrounds preservice teachers will encounter in elementary classrooms.

Limitations

1. Surveys and participant interviews were collected during a limited time period, between May 16 and June 27.

2. Data were collected from 10 college students. This limited number of students presents an opportunity for this study to be replicated in various environments with a larger number of students.
3. Data was limited to one 3 credit-hour course, RDG 312, in a 4-year university in Northeast Alabama. Therefore, results provide descriptions within the particular context of the school. For a description of the university, see Chapter 3.
4. Data were limited in that I collected data from two focus groups. Focus Group A consisted of four participants, and Focus Group B consisted of six students. The uneven groups may have presented a limitation to the study.
5. As part of the Teacher Education Program, students are required to take EED 350, Modern Diversity. This course is usually taken prior to admission to the program; however, it can be taken at any time throughout matriculation of the program. All participants indicated that they had completed the course prior to enrolling in RDG 312, but some of them had taken as far as two years prior, while others had taken it the semester before taking RDG 312. The length of time between some of the participants' completion of EED 350 may have reflected a limitation to the study.

Definitions of Key Terms

Children's Literature: Literature that is written to and about and for children whose ages range from birth to adolescence (Short, Lynch-Brown, & Tomlinson, 2014; Temple, Martinez, & Yokota, 2015)

Content Block: Preservice teachers' third semester in the Teacher Education Program; consists of four 3-credit hour course corequisites in which preservice teachers are instructed in content areas of math, science, and social studies

Early Childhood Education (ECE) Block: Preservice teachers' first full semester of courses after admission into the Teacher Education Program; consists of four 3-credit hour course corequisites in which preservice teachers are instructed in the fundamentals of early literacy instruction, oral language development, and foundational theories of education

Inservice Teacher: A currently-practicing, certified teacher, employed by a school and/or school system

Internship: Preservice teachers' final semester in the Teacher Education Program in which they are placed in an elementary school classroom where they function as full-time teachers under the supervision of a cooperating teacher

Literacy Block: Preservice teachers' second semester in the Teacher Education Program; consists of four 3-credit hour course corequisites in which preservice teachers are instructed in literacy skills and assessment strategies

Multicultural: Related to that which is representative of multiple cultures within a society (Temple et al., 2015)

Picturebook: A form of juvenile literature suitable for students in grades kindergarten through sixth grades, containing an equal representation of text and illustrations, where both text and illustrations are equally important to the story. (Short et al., 2014; Temple et al., 2015)

Preservice Teacher: A college student enrolled in a university's Teacher Education Program seeking teacher certification

Organization of the Study

The report of this study is organized as follows: Chapter 2 presents a review of relevant literature concerning multicultural education, children's literature purposes, the influence of picturebook illustrations on children's responses to literature, the benefits of integrating quality

multicultural picturebooks into class instruction, the constructs of reader response theory, the responses of children and preservice teachers to picturebook illustrations, and preservice teachers' selection process of multicultural children's picturebooks. Chapter 3 includes an explanation of research methodology along with a description of data analysis procedures and instruments. Chapters 4 and 5 will present the analysis, findings, conclusions, and discussions of the study and present recommendations for future research.

Chapter Summary

In this chapter, I introduced the study, the purpose of which was to explore preservice teachers' strategies for selecting culturally authentic and culturally accurate multicultural picturebooks. I began with a discussion of the increasing cultural diversity in American schools and the resulting challenges associated with that increase. I presented information on the progression of multicultural education since the 1960s and the effects of said multicultural education. I offered a discussion of my personal experiences which led me to this field of research. I also presented background information and statement of the problem, supporting the significance of research related to preservice teachers' understanding of multicultural picturebooks. Finally, I presented the purpose of the study, research questions, an overview of the study, the assumptions and limitations of the study, and definition of key terms that will be used in the study. Chapter 2 provides an extensive review of the literature relevant to this study.

CHAPTER 2:
LITERATURE REVIEW

[Literature is] “a series of mirrors for the people who so rarely see themselves inside contemporary fiction, and windows for those who think we are no more than the stereotypes.”

--Jacqueline Woodson, 2014 recipient of the Award for Young People’s Literature

For this literature review, I first present a discussion on meaning is constructed between the reader and text and how Rosenblatt’s (1986) transactional theory informs my study. Through this discussion, I explain how educator researchers develop critical encounters with text with the intention of bringing participants together for social interaction around the text (DeNicolo & Franquiz, 2006). I then present to the reader how empathy is developed in participants and a discussion on how children’s literature can support the development of empathy in children (Johnson, 2002; Rasinski & Padak, 1990).

I begin the discussion of children’s literature by defining children’s literature and picturebooks. I present the historical progression of children’s literature from the early 1800s to modern time and the changes brought on by advances in technology. The literature review then includes a discussion of the inclusion of minority characters over time. Specifically, the literature review asks the reader to consider the lack of accurately portrayed minority cultures in children’s literature prior to the 1970s (Norton, 2007). I then talk about the importance and functions of picturebook illustrations, calling attention to the use of picturebook illustrations in developing empathic behaviors and problem-solving strategies (Cress & Holm, 2000). The review of literature brings to the reader’s attention the use of picturebook illustrations in transmediation,

gaining meaning from text and illustrations (Sipe, 1998). I discuss from the literature how, through this meaning-making process, students gain understanding of complexities and complications in life (Pantaleo & Sipe, 2010).

The discussion then shifts to multicultural children's picturebooks. I begin by illuminating the importance of exposing children to multicultural literature through quality fiction stories that are representative of diverse cultures (Yokota, 1993). I then present how the literature defines "multicultural literature" and how multicultural literature is deemed necessary in modern classrooms (Norton, 2013). The literature is replete with research that informs the reader of the reciprocal relationship of culture and response to literature. In the sections related to this relationship, I discuss the role of multicultural literature in today's classrooms by asking the reader to consider how culture shapes children's responses to literature and how literature shapes children's responses to culture (Chouari, 2016; Liaw, 1995; Sims, 1983).

The next sections introduce the reader to issues of authenticity and accuracy in multicultural children's literature. I begin by defining cultural authenticity with regard to children's literature and later discuss cultural accuracy from both an insider and outsider perspective (Bishop; 1992; Temple et al., 2015). What follows is a concentrated review of studies that reveal the inaccuracies found in many multicultural children's literature selections (Azzam, 2016; Campbell-Naidoo, 2006; Cheng, 2011; Mueller, 2014). Through this review of dissertation studies, the reader is presented with further information related to cultural authenticity and accuracy found within children's literature.

In sections that follow, I explain preservice teachers' responses to multicultural education. The literature reveals that, although teachers (inservice and preservice) understand the importance of using multicultural children's literature to expose children to diverse cultures, many teachers

face challenges in selecting multicultural children's literature for use in their classrooms (Copeland, 2001; Hillard, 1995; Jones, 2001). The discussion then shifts to preservice teachers' attempts to model empathy for diverse cultures. These attempts often come up short because preservice teachers frequently confuse empathy with sympathy (Dolby, 2012). The literature bids the read to consider differentiation between empathy and sympathy.

In the final sections of the literature review, the reader is presented with discussion of previous attempts for preservice teachers to integrate multicultural children's literature in classroom experiences. Multiple approaches are presented to inform the reader of the attempts of researchers to educate preservice teachers in the use of culturally authentic and culturally accurate multicultural children's literature in lessons and assignments in their teacher education programs (Banks, 2001; DeNicolo & Franquiz, 2006; Johnson, 2002; Rasinski & Padak, 1990).

Introduction

In order to truly understand diverse cultures, people must walk beside others rather than out in front, sharing in their struggles with empathy (Dolby, 2012). Though the multicultural education movement that began in the 1960s and 1970s brought about positive changes, such as an increased representation of diverse cultures in children's picturebooks (Temple et al., 2015), these changes were not enough to bring about reformation in the United States (Dolby, 2012). Despite the evolution of multicultural education in the United States in the past few decades, teachers continue to face obstacles when establishing a culturally responsive learning environment within the classroom (Banks, 1993; Chouari, 2016). Among these challenges, a lack of empathy for others remains central in the research (Dolby, 2012).

To encourage critical discourse and empathy building, the classroom should be one that is open and accepting of all perspectives and diverse experiences (Bouley & Godfrey, 2008). Bouley

& Godfrey (2008) posit that learning is not passive and should require students to engage with “their whole being,” (p. 37). Similarly, a study in which 21 teachers were asked to write an essay related to their commitment to the teaching profession revealed five traits of good teaching identified by the participants. Two of the identified traits were empathy and the fortitude to challenge mainstream knowledge (Nieto, 2006). These two traits were also identified by Dolby (2012) as characteristic of informed empathy.

Theoretical Frameworks

Children’s literature studies are often concerned with the exploration of text and images in an effort to determine the messages, beliefs or themes (Krippendorff, 2013) through interactions with the literature. In the interactions, students develop meaning (Tracey & Morrow, 2012). Rosenblatt (1986) suggests there is a reciprocal relationship between reader and text. Given that my research seeks to investigate the relationship between preservice teachers and multicultural children’s picturebooks, it is essential to understand the theoretical framework that informs the study.

Transactional Theory

There is a growing body of research that focuses on “response not simply as a transaction between texts and readers but as a construction of text meaning and reader stances and identities with larger sociocultural contexts,” (Galda & Beach, 2016, p. 66). Rosenblatt’s (1986) transactional theory is grounded in the reader’s response to text. Transactional theory is anchored in the reader’s aesthetic response to literature but does not discount critical reading (Cai, 2008). To encourage critical reading, Rosenblatt (2003) advises readers to carefully examine their own personal experiences and how those experiences influence their response to literature in social and cultural contexts. Transactional theory presupposes that meaning and ultimately response to the

text is based upon what the reader brings to the text, the reader's expectations of the text, and choices the reader makes when reading the text (Probst, 1988).

Social Constructivism

Bringing participants together for social interactions with text takes careful mediation (DeNicolo & Franquiz, 2006). "Critical encounters emerge when a word, concept, or event in a story surprises, shocks, or frightens the reader or readers to such a degree that they want to inquire further about the vocabulary or event selected by the author" (p. 157). Critical encounters with multicultural literature can generate opportunities for students to learn the importance of social transformation and personal change (Cai, 2008). Thus, analyzing literature for its critical encounters through the lens of transactional theory allows preservice teachers to analyze how their personal worldview influences their reading experiences (Cai, 2008) and

participate through literary experiences in a diversity of worlds and systems of values...and become acquainted with the diverse interpretive frames of reference, and can be helped to critically develop a personal hierarchy of values that recognize the democratic rights of others. (Rosenblatt, 2003, p. 72)

With these interactions in mind, a second framework was selected because it also informed the manner in which learning experiences occurred throughout the study. Social constructivism theory (Vygotsky, 1962) purports that meaning is constructed through social interaction with peers. The discussions in this study were designed to encourage participants to develop meaning through conversations, group activities, and the considerations of others' perspectives and viewpoints.

These two theoretical frameworks worked together to inform the study. By developing critical encounters with multicultural text in a classroom context, social interaction elicited rich discussions that contributed to how participants responded to text. Careful mediation was necessary to bring preservice teachers to a place where they acknowledged their aesthetic

responses to the text, but moved beyond aesthetics into a critical examination of their personal worldview and how it influenced their experiences with multicultural literature. Social interaction worked to bring collaborative construction of meaning, but ultimately, meaning lied within each individual learner, reflected in interviews, questionnaires, and reflective logs.

Review of Literature

Developing Empathy

Multiple studies have provided evidence that children, even at very young ages, can display characteristics of empathy (Zahn-Waxler et al., 1979; Zahn-Waxler et al., 1992; Zahn-Waxler et al., 1992; McDonald & Messinger, n.d.). These studies opposed the notions of early theorists such as Freud and Piaget, who suggested that young children were incapable of experiencing empathy due to their under-developed cognitive abilities (Freud, 1958; Piaget, 1965). Studies of children from infancy to early childhood that were conducted in the 1970s and 1980s did reveal that, much like the cognitive stages of development theorized by Piaget, children go through stages of empathy development (Zahn-Waxler et al., 1979; Zahn-Waxler et al., 1992; Zahn-Waxler et al., 1992). In these studies, newborns only 18-72 hours after birth, showed signs of distress when exposed to another crying infant. Furthermore, these signs of distress were more prominent when exposed to the sounds of actual cries from infants, than when the newborn was exposed to silence, white noise, artificial crying sounds, or sounds of non-human cries (Martin & Clark, 1982; Sagi & Hoffman, 1976; Simner, 1971). Related studies showed that, by two years of age, toddlers' empathic behaviors had progressed from personal distress to helping behaviors, such as offering a hug, asking someone if he/she was okay, or asking a person what had happened, when exposed to someone who was showing a negative emotion (Zahn-Waxler et al., 1992).

The development of empathic behaviors can be attributed to genetics, brain development, temperament, imitation, parental influence, and family relationship, thus indicating that, while empathy is innate in children, it must be nurtured to be fully developed over time (McDonald & Messinger, n.d.). Of particular interest is the finding that children and adolescents who had increased amounts of face-to-face play with their mothers as infants displayed greater expressions of empathy, which would support McDonald's and Messinger's (n.d.) finding that empathic behaviors are developed through imitation and parental influence (Feldman, 2007). Additionally, research shows a direct correlation between higher levels of empathy in children and the internalization of rules and the development of moral behavior (Aksan & Kochanska, 2005). Aksan and Kochanska also found that children who displayed stronger feelings of guilt toward wrongdoing and higher levels of distressed reactions to someone else's distress were more likely to follow rules, even without supervision (2005).

Taking on the perspectives of others is one characteristic of empathic behaviors. Joireman, Needham, and Cummings (2002) found that empathic behaviors and perspective taking were associated with comfort and trust in interpersonal relationships. In a similar study, Strayer and Roberts (1997) indicated that children who responded to a story with higher levels of empathy "placed characters from the story physically closer to themselves," (McDonald & Messinger, n.d., p. 19). This finding suggested that empathy may be related to increased interpersonal skills in relationships (Strayer & Roberts, 1997). These studies concluded that empathy was directly related to meaningful social behaviors and relationships. On the contrary, a deficit in empathy development was indicative of the inability to develop meaningful social relationships and an impairment in taking on the perspectives of others (McDonald & Messinger, n.d.).

As children continue to develop cognitively, linguistically, and emotionally, their ability to empathize with people and groups, relative to societal issues, also develops (Cress & Holm, 2000). As children develop cognitively and affectively from birth to adolescence, they progress through 4 stages of empathic behaviors (Cress & Holm, 2000; Hoffman, 1984; Martin & Clark, 1982; Sagi & Hoffman, 1976; Simner, 1971). As discussed in previous sections, infants may cry when exposed to the cries of other infants. As they progress through stages of empathic development, they begin to differentiate between self and others by the age of 2-3 years. Language development in primary years brings about a stronger ability to empathize with those who may not be present, strengthening a child's ability in perspective-taking.

Sharing realistic children's literature is a way to assist children in transferring empathic problem-solving behaviors into their daily situations. As children develop, adult influences such as teachers and parents can engage children in practicing empathic behaviors related to real life situations; however, children may have difficulty in transferring the strategies they have practiced into real-world problem-solving strategies (Cress & Holm, 2000). Exposure to children's literature selections allows children to practice perspective-taking and empathic behaviors (Cress & Holm, 2000). Children's literature can allow all ages to authentically discuss their beliefs and experiences, as well as connect to the experiences of others, increasing empathy in those who are given opportunities to participate in critical discussions of the literature (Boulley & Godfrey, 2008). McDonald and Messinger (n.d.) indicated that children with higher levels of empathy were more closely connected to characters in stories. Cress and Holm (2000) similarly relate the importance of story in social development.

Children's Literature

Though children's literature has been difficult to define (Hunt, 1995; Sale, 1979), it has been described and/or defined in many ways. Some researchers denote children's literature as books read by and to children (Temple et al., 2015). Others argue that children's literature consists of trade books intended for an audience of readers age birth to adolescence (Short, Lynch-Brown, & Tomlinson, 2014). Similarly, Nodelman (2008) states that children's literature is separate from a greater body of literature based upon qualities that would deem it appropriate for children. Other researchers describe children's literature as "well-written and memorable, with powerful plots, richly developed characters, varied writing styles, beautiful poetic language, and interesting and accurate information," (Kasten, Kristo, & McClure, 2005, p. 3). Rather than defining children's literature, Tunnell, Jacobs, Young, and Bryan (2016) developed a set of criteria for the selection of good books for children.

There is great potential for children's literature books to enhance the learning experiences in young children. In recent years, a number of studies has shown the significance of integrating children's literature into elementary curriculum. Developing a surface knowledge of the value of children's literature without a full realization of its benefits is insufficient for enhancing the learning experiences of children. Benefits ranging from aesthetic value (Keifer, 1995; Mallan, 1999) to comprehension skills (Brookshire, Scharff, & Moses, 2002) to introducing students to new and different perspectives (Cotton & Daly, 2014) can be found within the pages of these pieces of literature, intended for young children. As children work to make sense of text, they are reliant upon their senses, especially those of seeing and hearing (Aukerman & Schuldt, 2016), making picturebooks an essential component of today's curriculum (Serafini & Moses, 2014).

Selecting quality children's literature books, however, can prove to be a daunting task, as each year, approximately 20,000 children's literature works are added to the already more than 250,000 books that have been printed in the United States alone (Short et al., 2014). Therefore, multiple researchers have developed criteria for evaluating and selecting quality children's literature. Generally, researchers agree that children's literature should (a) contain original, diverse topics found to be interesting by the intended age group, (b) contain content that is significant to children, (c) contain authentic representation of diverse cultures without stereotyping, (d) be relevant to students' lives, (e) offer a realistic hint of hope, (f) be believable, (g) foster awareness, and (h) possess aesthetic literary and visual elements (Short et al., 2014; Temple et al., 2015). These general guidelines set forth by experts in children's literature are used to ensure that students are exposed to purposeful, quality children's literature.

Defining Children's Picturebooks

One form of children's literature includes picturebooks, which have significantly evolved since their early development. Picturebooks were first developed for the purpose of children's education and moral behavior (Temple et al., 2015). In the early to mid 1800s, as childhood was becoming a more enjoyable, carefree time for some children in middle- and upper-class families, children's literature began to reflect this change with an increased number of fantasy stories for children (Norton, 2007). The 1900s saw an increase in the number of adventure stories due to the increased exploration of the unknown parts of the world (Norton, 2007).

Throughout the years, picturebooks have undergone changes and developments as a result of new technologies and printing advances. Beginning in the 1930s, children's books were created so that the text and illustrations were equally dependent upon each other for the understanding of the story (Salisbury, 2004). Before then, pictures were merely used as decorations in books

(Short, et al., 2014; Tunnell & Jacobs, 2013). In the 1960s, the focus of children's literature began to shift toward previously prohibited topics such as death, divorce, child abuse, and addiction (Tunnell & Jacobs, 2013). Additionally, the early 1960s saw an increase of minority representation in children's picturebooks, with the publication of *The Snowy Day* (1962) by Ezra Jack Keats being the first picturebook containing a Black protagonist who was not negatively stereotyped (Tunnell & Jacobs, 2013). In the late 1960s, wordless picturebooks, concept books, toy books, and board books became more popular, beginning an increase in sales that has continued through present day, bringing the publication of children's books into the world of big business (Tunnell & Jacobs, 2013). The 1950s, 60s, and 70s also saw a shift in character roles in that adults began to be portrayed in less authoritarian relationships, while children's characters became more independent, critical, and outspoken (Norton, 2007). In contrast to the family portrayals in literature of the 1930s, the 1970s through 1990s revealed the diversity of families that do not conform to the traditional American model family, while still maintaining themes of strong family relationships that were evident in literature from earlier decades (Norton, 2007). Though children had few social or emotional problems in literature from the 1940s and 1950s, the literature from 1969 to present day reveals the emotional issues that children face in everyday situations (Norton, 2007). The progression of children's literature has resulted in the publication of picturebooks that now more graphically and realistically represent the diversity of our children (Norton, 2007).

Picturebooks are not a separate genre of children's literature, but rather a form of children's literature found within each specific genre (Tunnell et al., 2016; Cullinan & Galda, 1994). For the purposes of the study, the term picturebook will be defined as juvenile literature suitable for students in grades kindergarten through sixth grades, containing an equal

representation of text and illustrations, where both text and illustrations are equally important to the story.

Three main types of picturebooks include illustrated books, in which the text tells the story and pictures simply decorate the pages, wordless picturebooks, in which the story is told only with illustrations, and picture storybooks, containing a balance of text and illustrations in which both are equally important to the story (Temple et al., 2015; Short et al., 2014). According to some experts, picturebooks are pieces of literature in which the illustrations are integral to the story in that the “story would be diminished or confusing without the illustrations,” (Short et al., 2014, p. 50). Norton (2007) argued that illustrations in picturebooks may be more important than the text.

Children’s picturebooks play an integral role in the early literacy development of children (Serafini & Moses, 2014). Exposure to children’s literature through teacher read-alouds can allow students to experience deeper conversations about literature, as students typically have a higher listening comprehension than their independent reading comprehension (Serafini & Moses, 2014; Short et al., 2014). Further, children’s literature experiences allow students opportunities for exploration, curiosity, and developing a greater understanding of the world around them.

Functions and Purpose of Illustrations in Picturebooks

Understanding the purpose and function of picturebook illustrations can bring an awareness of how illustrations influence the reader. While Serafini (2015) noted that picturebook illustrations offer young children opportunities to experience fine art outside of art galleries and museums, he questioned whether some students possess the coding ability or competency to make sense of these works of art. Where background knowledge was lacking, Serafini suggested that children need multiple exposures to fine art within picturebooks, along with instructional

approaches aimed at providing students with a knowledge base that would deepen understanding of illustrations from an aesthetic recognition of fine art to a consideration of the potential influence of the illustrations on the reader.

Notwithstanding these considerations, picturebooks are often the first experience that students have with fine arts. Serafini (2015) articulates that, not only does guiding students through the interpretation of works of fine art help students deepen understanding of the texts they are reading, but it also extends into other areas of language arts by teaching them how to critically investigate and question what they see and read. Beyond the aesthetic value found in the illustrations of children's literature, researchers have determined that picturebook illustrations influence the child reader on multiple levels. Fang (1996) reported that children's picturebook illustrations encouraged children to interact with the text in ways that allowed them to make predictions, look for objects often hidden within the illustrations, encourage and stimulate creativity, provide scaffolds to enhance understanding of the text, and cultivate language and literacy development through reading and responding to the text.

Part of the experience gained by students is related to the compelling illustrations introduced within the picturebooks (Cullinan & Galda, 1994; Wolf, 2004). Serafini (2015) suggests that children should not simply view illustrations, but should study them as works of art to bring a deeper understanding to the text they read. Other experts assert that illustrations evoke extensive thoughts and feelings (Temple, et al., 2015). Picturebook illustrations also provide students with rich, unique language, even in wordless picturebooks. According to Cullinan and Galda (1994), illustrations help extend the text, allowing students to merge their textual and visual understanding. Illustrations also can be used to replace large amounts of text within the story (Brookshire, et al., 2002).

The functions of picturebook illustrations vary in complexity and value, much like the purposes of picturebook illustrations. One such function is that of making meaning. One researcher viewed meaning making through the semiotic theory of transmediation (Sipe, 1998). In his study, Sipe found that transmediation occurs when children gain meaning from the text and illustrations. The meaning found in the text often differs from that of the illustrations; therefore, as students' view shifts back and forth from text to illustrations, what Sipe termed oscillating, the relationship between text and illustrations causes meaning to continually update and change for the reader (Sipe, 1998). Sipe later revealed that there are two languages at work in a picturebook, one visual and one textual (2012). These languages, according to Wolf (2004), are contradictory in nature as the words "say what the pictures cannot reveal, and the pictures show what the words do not tell," (p. 226). When students are given opportunities to infer all or part of the meaning through the illustrations in the picturebook, they are likely to be kept more engaged throughout the reading of the book (Temple, et al., 2015).

Picturebook illustrations support early and even struggling readers as they tell the stories from the pictures (Norton, 2007). As young children develop oral language and early literacy skills, they "read" pictures before they read words. Additional studies have investigated the relationship between picturebook illustrations and oral language development. In quality picturebooks, such as those receiving the Caldecott Award for illustrations, there was a link between those quality picturebooks and an increase in oral language development in first and second graders. Those students who were exposed to illustrations found only in their basal readers showed fewer gains than those who were exposed to books receiving the Caldecott Award (Gambrell & Sokolski, 1983; Manzo & Legenza, 1975).

Illustrations contained within picturebooks encourage curiosity and opportunities for questioning in readers who interacted with the texts. In an earlier study, Sulzby and Teale (1987) found that storybook reading is a process wrought with social interactions largely influenced by cultural backgrounds. Participants, including parents and children, were found to have read storybooks in ways that moved beyond merely calling out words written by the author. The participants were observed to surround the reading of the text with discussions and interactions, even questions about the text. Transcriptions of interviews revealed children and parents pointing to illustrations, discussing the characters, and making connections to their own personal experiences. Later, Yu (2009) echoed these findings in reporting that students were able to identify with perceptual images in picturebooks, as opposed to interpretive attributes and that the children drew on background experiences and culture in order to interpret images in picturebooks.

Picturebook illustrations also have the potential to act as a reflection of cultural identity (Cotton & Daly, 2014). This function allows readers to explore the traditions and stories of various cultures outside of their own. Furthermore, looking into picturebooks that have been meticulously selected to represent a culture can incite curiosity in children while teaching them to discover and appreciate similarities and differences among the cultures. According to Cotton and Daly (2014), the intent is to move children beyond a “multicultural” approach in which the reader takes on point of view much like a tourist, simply learning information about a certain culture (Short et al., 2014), to an “intercultural” perspective in which the reader attempts to connect, compare, and cooperate with other cultural groups. In view of these considerations, the latter function will be the premise of this study.

When given a variety of experiences with diverse narratives through text and illustrations of picturebooks, students became more apprised of complexities and complications in life

(Pantaleo & Sipe, 2010). With this awareness came increased tolerance to multiple points of view, as well as a more critical view of their own thinking. Researchers also inform that picturebooks are tools for learning, sign systems, and information resources. “As a distinct genre, picture books provide children with a narrative language model and visual experience. Children can use picturebooks to appreciate art, learn a language, or gain experience about their environments,” (Yu, 2012, p. 292).

Children’s Responses to Illustrations in Books

Children’s responses to literature and illustrations are based upon factors such as their own cultural, developmental, and emotional backgrounds, as well as prior experiences, current interests, expectations, and academics. Response also relies upon factors within the texts, such as style and structure, and in the contexts of the child’s literature environment (Norton, 2007). Norton argues that children should be allowed to connect experiences and emotions to reading. Sipe (1999) also discusses how cultural identity can impact children’s response to literature, as he alludes to the varying discussions among four students from different backgrounds in their responses in story time. Students’ interpretations of text and illustrations were influenced by gender, experiences with popular culture, and cultural backgrounds. Galda provided earlier indications that students may often “reject” characters who differ from themselves, because they bring a gamut of culturally diverse backgrounds to the classroom community (Galda, 1982; Galda & Beach, 2001).

Students may respond to literature by conducting textual and visual analysis upon first encountering the picturebook as they look for ways to connect prior knowledge and experiences and put themselves in the story (Sierschynski, Louie, & Pughe, 2014). In discussing text complexity, Sierschynski and colleagues use the example of *This is Not My Hat* by Jon Klassen

with students in kindergarten and first grade to show how students respond to the story. The students visit a range of emotions, considerations, and discourse as they analyze the text and illustrations in “oscillating” fashion, much like what Sipe (2012) described as transmediation.

A second way that students respond to a picturebook may be through meaning-making, which involves a variety of visual interpretations in all parts of the book, from the covers to the end pages. Students use all of the visual elements of the picturebook to harmonize with the text being read or heard (Sipe, 1999). Similarly, children look at multicultural picturebooks to make meaning of their own identities, as well as those from different cultures. Illustrations are utilized by children to either “see” themselves in the book, or to “see” other cultures in the book. Sipe (1999) asserts that the same text could be used as a “mirror” for some students to see into their own identity, but a “window” for others to see into other cultures.

Another prominent way that students respond to picturebooks and illustrations is through discussion. “Talk is the obvious link between the child and the book,” (Pinsent, 1993, p. 11). The discussions that ensue often differ, depending upon those with whom the discussions occur. For example, students discuss picturebooks differently with other students than they would with a teacher. When discussing books within a small group of peers, children will often draw on their own past experiences to connect with the picturebook. When a teacher joins the discussion, similar talk will occur, but the teacher has the ability to enrich the discussions with deeper understanding of the book. Such conversations can create a confidence in the student, increasing language development and self-esteem (Pinsent, 1993).

Multicultural Children’s Literature in Picturebooks

While it is important for classroom libraries to contain a wide variety of children’s literature, including both fiction and nonfiction, when selecting multicultural texts, fiction allows

children to experience diverse cultures more deeply than nonfiction (Yokota, 1993). Children should be given opportunities to (a) use reading and writing to make sense of their individual worlds and the social issues around them and (b) feel as if they are a part of a community of learners (Manyak, 2006). Through literature, children gain an understanding of their world and how to handle the emotions that coincide with their social world (McTigue, Douglass, Wright, Hodges, & Franks, 2015).

Exposure to multicultural children's literature has the potential to introduce students to issues they may need to consider for determination of whether they could be a part of a plan of action (Johnson, 2002; Rasinski & Padak, 1990). Multicultural literature also introduces a social action model as related to children's picturebooks, "marked by identifying, analyzing, and acting upon problems related to a multicultural society," (Rasinski & Padak, 1990, p. 578). Moving students to a positive action once they have emotionally connected to the experience within the picturebook is the premise of the social action model. This model is also referred to as transformative learning, drawing on Vygotsky's ideals of how learning is a social interaction (DeNicolo & Padak, 2006; Johnson, 2002; Banks, 2001). Offering students opportunities for critical encounters with the text allows children to move past the surface level of understanding into avenues for "communicating thoughts, taking positions, and questioning the inferential reasoning of others," (DeNicolo & Franquiz, 2006, p. 165).

The term "multicultural literature" is complex and includes varied perspectives. According to Kruse (1992), multicultural literature is defined as children's books authored by or written about "people of color," (p. 30). A more extensive definition is that multicultural refers to practices that not only recognize similarities and differences among cultures, but also accept and ratify those similarities and differences (Sleeter & Grant, 2009). Additionally, Sleeter and Grant

denote that multicultural education is intertwined throughout the curriculum, rather than being a topic for a single unit or lesson. In an interview, Elizabeth Martinez described multicultural literature as literature that promotes respect for diverse perspectives and cultures. , while Harriet Rohmer simply states that multicultural literature is inclusion of stories from and about all children, (Madigan, 1993). Multicultural literature is defined by some as literature in which the main character is represented by a group other than European-American. Further, it provides students with the opportunities to explore and discover how people from other cultures live, feel, and think (Short, et al., 2014). With the current study in mind, I propose to adopt the definition from Temple and colleagues that multicultural literature consists of “works that reflect the multitude of cultural groups within the United States” to include diverse ethnic and regional groups who have been historically underrepresented as compared to the mainstream European-American cultures (Temple, et al., 2015, p. 89).

As the population of school-age minority children continues to increase, so does the role of literature in cultural understanding; therefore, multicultural literature has become increasingly necessary in modern classrooms (Norton, 2013). Studies conducted by Sims (1983) and Liaw (1995) found that cultural background and experiences had an impact on children’s responses to picturebooks. An earlier study on minority children’s responses to children’s literature reported that there was an increasing need for culturally sensitive children’s literature and called for more research to be conducted on minority children’s responses to children’s books because the classroom use of children’s books significantly impacts the education of these minority children (Liaw, 1995). Chouari (2016) stated that culture guides student learning. Children responded more positively to books that contained characters with similar background and cultural experiences, while the researchers observed that responses were negative when the children were

bored by the book, or when they felt the characters were treated unjustly due to their cultural background (Liaw, 1995; Sims, 1983). Another study found that, when students were exposed to culturally conscious books, the students had an inability to connect with certain books because they possessed insufficient background knowledge of the African and African-American cultures. Further, the students had a negative response to the books, and ultimately the culture, because of the negative perception of the culture that had been created by news and mainstream media (Grice & Vaughn, 1992).

Mikkelsen's (1990) study found that students who were considered non-mainstream, or minority, responded differently to children's books than children who were considered mainstream. Based on the findings of this study, Mikkelsen recommended that teachers no longer impose mainstream culture on children of minority groups, but rather allow the students to develop understanding of their own culture. Liaw (1995) observed that with the increase of multicultural literature use in the classroom came an abundance of questions that needed to be answered. Thus, her study was intended to explore other minority groups to determine whether the findings from the preponderance of African-American studies could be generalized to all minority groups. The study found that Chinese children responded similarly to comprehension questions from books that were considered to be multicultural (Chinese) books. When asked about cultural elements of the books, however, the students were more explicit in their answers and responded with varying emotional responses. One student responded that she liked one of the books because it contained connections to China, while another student replied that the books contained untrue representations of China. The students also found personal relevance in the texts, rather than focusing solely on the comprehension of the text, but expressed detachment when asked if they could have been the protagonist in the story. Because their personal experiences

were varied from those of the characters, they could not identify with the characters in the story. Only one student was able to point out the inaccurate representations of the Chinese culture. According to Liaw, this could have been due to the fact that the other children were not mature enough to “possess the cultural sensitivity to detect the inappropriate depiction of Chinese customs and people in the book,” (1995, p. 194).

Issues of Authenticity and Accuracy in Multicultural Children’s Literature

One limitation of multicultural children’s literature is that it often reflects inaccurate or inauthentic portrayals of minority cultures. A number of assumptions have been made regarding the accuracy of literature concerning cultures. A relatively small percentage of children’s literature published each year is categorized as multicultural (Temple et al., 2015). International literature published outside of the United States, or books that have been translated for American readership, are often over-Americanized in such a way that settings appear generic and do not reflect the culture from which they originated (Stan, 2014).

Cultural authenticity is complex and difficult to define; nonetheless, the responsibility for teachers to provide cultural authenticity within multicultural literature does not diminish. “When a book lacks authenticity, it is likely to convey misleading images of a culture,” (Temple, et al., 2015). Children need frequent, meaningful interactions with high quality, authentic multicultural children’s books (Fox & Short, 2003; Short, et al., 2014). Though cultural authenticity may be difficult to define, individuals “know it when they see it,” (Bishop, 2003). For the purposes of this study, cultural authenticity shall be defined as qualities of a picturebook avoiding stereotype, containing accurate representations of a culture in text and illustrations, including accurate dialogue and relationships, and representing members of an identified culture in a strong, positive character role.

Cultural accuracy can be explored from two perspectives. Authors who write stories of culture as a member of that cultural group are considered to be taking an insider's perspective, while the outsider's perspective is written from the view of how others perceive the culture (Bishop, 1992; Temple et al., 2015). Some researchers believe that writing from a first-hand experience offers a more genuine representation of the portrayed culture (Yokota, 1993). Others, however, believe that being born into a culture does not give a writer expertise, especially if the writer has lived outside the culture for a period of time. There is debate that a writer cannot or should not write about cultures from the outside perspective. Others, however, believe this is a form of censorship (Fox & Short, 2003). The controversy lies in the belief that what is considered as values by the outsider may not be what is the most valued by the insider group (Bishop, 2003). Moreillon (2003) approaches outsider writing perspective by consulting insiders for responses to her writing and hiring an insider illustrator. According to Temple and colleagues (2015), children's books, whether written from insider or outsider perspective, have the ability to accurately portray cultures when they "present authentic voices and images," (p. 96).

Research reveals a diversity of opinions on cultural authenticity. A number of researchers are concerned with the complexity of cultural authenticity. Culturally diverse literature is "complex, complicated, multidimensional, and fluid," (Boyd, Causey, & Galda, 2015, p. 379). Marantz & Marantz (1994; 2005) argue that authenticity cannot be defined because human society defies any specific qualities. By labeling cultures, they propose, we are insisting that the definitions associated with that label would be indicative of everyone who is labeled as such. Fox & Short (2003) concur with the body of research that supports the complexity of cultural authenticity. In their work, the growing debate of cultural authenticity is revealed in the works of many different researchers. Guevara (2003) claims that authenticity cannot be simplistically

measured, as writers write from their own backgrounds and experiences. Bishop (1992) asserts that often, authors portray other cultures only in skin color because the specific experience is meant to be general and not representative of a culture. Yenika-Agbaw (2003) argues that the generic stories are culturally insensitive in implying that all of human nature is essentially the same. On the other hand, stereotyping and tokenism should be immediate cause for books to be removed from a multicultural collection (Boyd, et al., 2015).

Numerous studies have been conducted to determine whether cultures are represented accurately within the text and illustrations of children's picturebooks. Miranda (1994) conducted a content analysis of picturebooks to determine the authenticity and accuracy of the representation of Indian culture within the illustrations. Through the analysis, she reported that the picturebooks illustrated by American illustrators revealed a vastly different India in that the characters, setting, and point-of-view communicated misrepresentation of the Indian culture. Campbell-Naidoo (2006) conducted a content analysis of children's picturebooks that had received Américas awards or honors between 1993 and 2004 and Pura Belpré awards or honors between 1996 and 2005. The purpose of the study was to determine which, if any, of the Latino subcultures were represented in these selections, as well as whether the subcultures were represented accurately. The results showed that Latino subcultures were underrepresented in the books receiving the awards. Furthermore, of the books that contained language translations, many of the books contained grammatical or translation errors. A random sampling of the almost 200 award-winning picturebooks was conducted to narrow the selection of books for the study. Of the 80 books analyzed, 55% of the books showed Latino cultures represented in low socioeconomic status. The books did, however, contain a more positive representation of the elderly, as well as settings within the illustrations.

Specifically, multicultural books representing Chinese culture are often inaccurate or misrepresented. In a study conducted on the representation of Chinese culture in American picturebooks, Cheng (2011) found that, even though some of the picturebooks reviewed reflected cultural authenticity of the Chinese culture, readers may not possess sufficient “background knowledge of the history and culture of Chinese people to reach a sensible understanding of the diversity portrayed,” (p. 232). In other books, Cheng noted the struggle of presenting a character whose descent is from both Chinese and American cultures. Immersion in both cultures problematized the character’s status as both insider and outsider to the Chinese culture. A similar issue was proposed by Azzam (2016), who noted that there are many images that surround us that indicate to us that mothers and children should look like each other; yet, so many families are bi-racial or even adopted. This causes children to have confusion about their own skin color, when it doesn’t match that of their parents.

As our classrooms become more culturally diverse, there are significant considerations for selecting and evaluating authentic multicultural children’s literature (Yokota, 1993). Of those who attempt to define authenticity, several researchers take the position that the most notable characteristics of authentic literature are that (a) cultural issues should be reflected in accurate detail, (b) dialogue and relationship dynamics should be portrayed accurately, and (c) members of a minority group should be seen as strong, positive characters in the story (Yokota, 1993; Short et al., 2014; Temple et al., 2015). Mo and Shen (2003) add that cultural authenticity includes departure of stereotypes, as well as cultural values that have been established as the norm within the social group.

Subsequent research has added to the criteria for evaluating the authenticity and accuracy of multicultural literature. In addition to the afore-mentioned characteristics, more

specific guidelines have been included to deepen the level of authenticity within children's multicultural literature. Temple and colleagues (2015) include multidimensionality and current interpretation to the evaluation, noting that accuracy of events should not be sacrificed for the benefit of mainstream readership. One group of researchers, defined authenticity as "not only the absence of stereotypes, but also the presence of values consistent with a particular culture and the accuracy of cultural details in text and illustrations," (Yoo-Lee, Fowler, Adkins, Kim, & Davis, 2016, p. 326). In an effort to understand culturally authenticity, Bishop (2003) suggests that authors should devote "serious and critical attention" to works created by writers from different cultural groups (p. 39).

Despite multicultural literature presenting possible inaccuracies, children do have opportunities to learn from multicultural texts in their reading curricula. In another study, Mueller (2014) reviewed fourth grade reading curriculum by using an evaluation instrument developed to determine how intently the reading curriculum incorporates critical multiculturalism into the daily practices of the fourth-grade classroom in a school in Alabama. The use of the term *critical* indicates that the purpose of the study was to move beyond identification of cultural differences that advocate tolerance into a call to action that challenged interactions that, whether advertently or inadvertently, promote inequality. Mueller (2014) analyzed 60 books contained within the fourth-grade reading curriculum. The result of the analysis was that the reading curriculum did, in fact, offer opportunities for students to critically explore multiculturalism.

Though children have access to multicultural literature, a problem may exist in how teachers present the literature. In addition to analyzing the reading curriculum, Mueller's (2014) research also investigated how the fourth-grade reading teachers approached multiculturalism in their teaching. Seven 4th grade teachers were selected to participate in the study. This second part

of the study revealed that, though the texts offered those opportunities for critical analysis of multiculturalism, the teachers were untrained and unprepared to use those opportunities to deepen students' understanding of diverse cultures. Cheng's (2011) study also found that, in the process of conducting a content analysis on picturebooks, participants were influenced by unconscious biases formed by "mainstream standards or conventions," (p. 232). Ultimately, the reviewers were not able to judge the books for accurate portrayal of the Chinese culture because they were judging the books by the standards of their own culture.

Preservice Teachers and Multicultural Education

How often do teachers consider whether the books they select to fill their classroom libraries are authentically and accurately representing diverse cultures? Teachers possess an understanding that multicultural children's literature can familiarize children with diverse cultures (Hillard, 1995). Additionally, libraries often contain sections labeled 'Multicultural Literature' to make books about diverse cultures readily accessible to young readers. Incorporating multicultural children's literature into the elementary classrooms seems like a simple task. However, where does one even start in evaluating multicultural literature?

Though teachers overwhelmingly agree that workshops, trainings, professional/staff developments, and classes are the most effective methods for learning multicultural practices, many of them agreed that they were not aware of how or where to obtain materials for integrating multicultural instruction into their classrooms. In a study of inservice teachers, Jones (2001) sought to find how elementary teachers rate themselves on multicultural teaching practices on a Likert-scale self-assessment tool. Jones analyzed 187 surveys of elementary school teachers in a school system in Alabama. The study revealed that the teachers scored themselves high on the scale related to awareness and sensitivity of other cultures. Jones argued that teachers needed to

continually reassess their own beliefs and instructional practices to recognize their own biases and work to move past them. The lowest item on the self-assessment scale was related to curriculum resources. Additionally, teachers indicated that they were hesitant to include materials that were not included in the formally adopted materials provided by the system and accepted by the parents. The study also revealed that teachers complained of low parent or community involvement, though Jones indicated that this could be due to the fact that the teachers were uncertain of how to include parents in classroom learning experiences (2001). Teachers agreed that parents should be made to feel welcome in the school, which would increase the communication and involvement.

When examining the perceptions and multicultural literature practices of Alabama teachers, different findings were produced from 139 high school teachers of core subjects (Copeland, 2001). The study sought to understand how these teachers infused multicultural instruction into their instructional practices. Analysis of the survey instrument showed that African-American teachers expressed a greater emphasis on understanding the cultures of their students than their White colleagues. Additionally, Social Studies teachers were more apt to use outside resources and materials other than the required text and curriculum materials. There was an overall perception that including multicultural perspectives in teaching is integral, and a positive correlation was found between the teachers' perceptions and their practices. The teachers who saw value in infusing multicultural education in their classrooms were more likely to use this perception to inform their instruction (Copeland, 2001).

Teachers should study a variety of literature in order to gain knowledge of the quality of culturally rich books (Boyd et al., 2015). Familiarizing themselves with the awards offered for multicultural children's literature is another way for preservice teachers to become familiar with a

variety of multicultural children's books for use in the classroom (Ward, 2011). Educators are the gatekeepers to the book selections that children read, and it is their role to introduce a variety of culturally authentic selections (Yokota, 2016). Preparing preservice teachers for the role of gatekeepers to books means providing them with an understanding of the function of illustrations in the interpretation of cultures. Children's literature plays an important role in helping children develop cultural perspectives of their own as well as others (Rasinski & Padak, 1990). Also crucial to student learning is the ability to see their own experiences reflected in literature, especially minority children.

Prior to entering a classroom for clinical experiences, internship, or future careers, preservice teachers often take multicultural or diversity courses as part of their requirements for matriculation in a teacher education program. These courses are often referred to as swing or stand-alone courses. According to Dolby (2012), efforts to integrate multicultural ideals into other courses are then left up to the instructors, but often, the multicultural courses taken at the beginning of the program are the first *and* last encounters preservice teachers have with multicultural perspectives and the deliberate considerations of multicultural issues.

Because there is a mismatch with the demographic of preservice teachers and the students they will service, an overwhelming majority of the students have little factual knowledge of the world and its cultures (Dolby, 2012; Short et al., 2014). Despite the mismatch between minority students and preservice teachers who are predominantly White, it is essential that preservice teachers are adequately prepared to teach students of all backgrounds (Villegas & Lucas, 2002). A lack of understanding of diverse cultures can often lead to undue resentment and stereotyping of students whom the preservice teachers simply do not understand (Dolby, 2012). Gaining a deeper

understanding of multicultural perspectives can lead preservice teachers to become more responsive to the needs of culturally diverse students (Villegas & Lucas, 2002).

Preservice teachers often confused empathy with sympathy. In an analysis of survey responses from preservice teachers, Dolby (2012) discovered that preservice teachers often used the words “sympathy” and “empathy” interchangeably and consistently confused the two. She also found that the examples and discussions given by preservice teachers were “often couched in pity, combined with unexamined privilege and deficit-driven perspectives,” (2012, p. 91). Limited understanding and knowledge of self was the root of empathy issues within the classroom. Though the students were more comfortable in empathizing with those “like them” (e.g. have divorced parents, family members who have passed, loss of employment), they found it more difficult to empathize with those outside their immediate circle of family and friends (Dolby, 2012). Thus, they were having feelings of sympathy, rather than empathy.

To differentiate between the empathy and sympathy, Dolby (2012) discusses her own experiences with moving students from being motivated by sympathy to being motivated by a more informed, empathic view of situations. In response to a devastating earthquake in Haiti, Dolby’s students organized a toy drive for an orphanage in that country. Motivation by sympathy was evidenced in that the students desired to collect toys for the children. A small, concrete representation of the pity taken upon the children affected by this natural disaster was insufficient for Dolby, and she wanted to demonstrate what she called “informed empathy,” or adding knowledge to the innate human ability to feel the suffering of others, by giving her students the ability to think beyond the initial effects of the toy drive. She developed a list of criteria for the toy drive, such as refraining from providing stuffed animals because they carry germs, removing toys from packaging because the materials would only contribute more trash to the environmental

waste in that area, supplying toys that do not require batteries since batteries could not be replaced or safely disposed, and providing books that are written in the language of Haiti since children largely spoke Creole, rather than English (Dolby, 2012). The guidelines were intended to encourage the students to think less of the effects the toy collection would have on them and more on putting themselves in the role of the children receiving the toys. Because the American students had never visited Haiti or suffered a catastrophic natural disaster such as the earthquake, they could not truly empathize with the Haitian children; however, being encouraged to consider the effects of their gifts on the environment and on the children of Haiti, the American students were introduced to the idea of informed empathy (Dolby, 2012). Dolby states, “an informed empathy perspective can help us to understand that we cannot bracket off one form of life from another,” (2012, p. 86). Rather than reacting in sadness or pity towards a people group, a deeper knowledge of the struggles faced by a group allows others to consider specific needs and how to support that people.

To gain understanding of responses influenced by diverse backgrounds, preservice teachers must first understand their own personal background experiences (Goodwin, 1997). Wolf, Ballentine, and Hill (2000) conducted a study in which preservice teachers first wrote an autobiography of their reading experiences, including how they learned to read, their experiences with reading at school and home, and their current reading habits that have been formed because of earlier experiences with reading. They later began working directly with minority children, engaging the children in interactions with picturebooks. The study echoed the findings of an earlier study in which it was concluded that preservice teachers’ experiences with reading influences their literature engagements with the students (Hill, 2000).

Teacher education programs should encourage preservice teachers to discover their own personal cultural identities in order to gain a better understanding of cultures different from their own (Banks, 2001). Becoming aware of one's own personal bias guides the preservice teacher to an understanding that not all students, even members within a cultural group, are the same (Kasten, et al., 2005). One way to do this is to have preservice teachers write about their own family history. In doing so, they gain a better understanding of their own cultural heritage (Banks, 1997). Next, helping preservice teachers gain understanding that getting to know students individually is an essential component of any classroom, but especially in a culturally diverse classroom (Kasten, et al., 2005). Getting to know the students and their cultures as deeply as possible can allow the preservice teacher to eliminate any bias from the classroom (Kasten, et al., 2005; Banks, 2001; Banks, 1997). Leer (2010) recommends that multicultural content knowledge and knowledge of race theory be interwoven with pedagogical content knowledge throughout the teacher education program. She further argues that preservice teachers should be placed in culturally or racially diverse schools for clinical experiences.

Teaching Preservice Teachers to Utilize Multicultural Children's Picturebooks

Within the classroom context, discussions and response activities should be thoughtfully constructed to guide students to a critical evaluation of the literature and illustrations to help bring students to a conscious awareness of how the values of another culture have contributed to their own cultural values and beliefs (Rasinski & Padak, 1990). When facilitating rich discussions of multicultural literature, it is important for the preservice teacher to understand that all voices within the literature discussion are essential to the understanding of the story events (DeNicolo & Franquiz, 2006). An introduction to issues in a multicultural society through children's picturebooks should lead to further exploration through primary sources such as newspaper

articles, news segments, expository books, or other media outlets (Rasinski & Padak, 1990). Rather than taking an additive approach to multicultural education in which information about diverse cultures are inserted into curriculum sporadically, teachers should take the transformative or social action approach which encourages social construction of knowledge, student reflections through writing and discussions, and a development of increased understanding of complex issues, while decreasing the negative transactions of teachers who approach multicultural education through their own experiences, rather than the experiences of diverse cultures (Johnson, 2002; Banks, 2001).

Preservice teachers should be trained in methods and strategies for creating a transformative approach to multicultural literature. Researchers agree that an additive approach to implementing multicultural children's picturebooks into the classroom will only provide students a surface knowledge of diverse cultures (Rasinski & Padak, 1990; Johnson, 2002; Banks, 2001; Banks 1997; DeNicolo & Franquiz, 2006). The suggestions offered for teacher education programs can also be adapted by preservice teachers for use in their clinical experiences and future classrooms. Learning one's own cultural heritage could be a powerful start to understanding diverse cultures.

A number of studies have been conducted to determine how preservice teachers respond to children's literature. Gonzalez (2003) conducted a multiple case study on four preservice teachers enrolled in a children's literature course in an Arizona university. In the qualitative interviews, one of the preservice teachers, being of a minority group, reflected upon her negative outlook on reading prompted by early reading experiences when she was exposed to literature that contained cultural bias and stereotyping. The characters contained within the texts she read were not like her or her friends. Because the characters seemed exotic with their blonde hair and light skin, she

could not relate to these books. Through the study, each of the preservice teachers noted that one way their perception of children's literature changed throughout the study was that the study evoked a sense of deeper understanding of how multicultural literature can offer new perspectives and develop an appreciation for distant cultures and beliefs, traditions, and perspectives that are different than their own (Gonzalez, 2003).

Preservice teachers need the opportunity to explore multicultural children's literature, participate in critical discussions, and reflect on the literature (Boulley & Godfrey, 2008). In a study of preservice teachers' responses to children's literature, Durriyah (2014) found that the preservice teachers understood the importance of active reading with a critical stance that brought about the ability to read children's literature more analytically. Further, the preservice teachers developed a deeper understanding of picturebook illustrations and how the illustrations can be used to gain cultural understanding in teaching. The study also determined that, much like student participants in previous studies, the preservice teachers' responses to the children's literature were significantly influenced by the ethnic and cultural backgrounds, as well as personal feelings and experiences of the preservice teachers.

Preservice teachers in early childhood literacy courses developed more critical perspectives of cultures, identify their own possible biases toward cultural groups, and recognize their professional responsibility to advocate for social justice by reading multicultural children's picturebooks (Boulley & Godfrey, 2008). Durriyah (2014) concluded that preservice teachers need opportunities to reflect on their personal experiences with children's literature. In addition, preservice teachers need to have explicit instruction in why literature matters in the classroom. Preservice teachers also need to be encouraged to use their own cultural mapping (Encisco, 1997) for the interpretation of literature, which may be accomplished through a variety of literature-

related activities that support both their own reading experiences, as well as their experiences as future teachers (Durriyah, 2014).

Chapter Summary

American classrooms have evolved in the past several decades and have brought with them challenges to provide an adequate education to all who enter our schools. Attempts at providing this adequate education have resulted in the development of multicultural education strategies that have proven less than successful since implementation began in the 1960s. Efforts to incorporate multicultural education have resulted in disconnected, disjointed instruction that provides little more than a surface-level knowledge of the rich cultures with whom we coexist.

As elementary preservice teachers matriculate through a teacher education program, they acquire the strategies, knowledge, and skills necessary to create an effective learning environment for their future students that is welcoming to all students. Though many teacher education programs have developed a multicultural or diversity course required for matriculation, the course is often the only experience preservice teachers have with multicultural education. Thus, when preservice teachers begin their teaching careers, they lack the knowledge to effectively integrate multicultural education resources into their classrooms, which results in the continued marginalization of diverse cultures.

The use of quality authentic multicultural children's literature can be used to develop a more culturally responsive classroom. Children's literature allows students the opportunity to explore multiple cultures and perspectives and evaluate those perspectives that are different from their own. Critical discussions revolving around characters' experiences presented through the pages of children's literature can help children develop empathic behaviors which has the

potential to move students from a sympathetic to an empathic view of people groups, creating a risk-free learning environment in which everyone has a voice.

CHAPTER 3: RESEARCH METHODOLOGY

The primary purpose of the study was to determine the strategies preservice teachers use in selecting multicultural children's picturebooks. The literature revealed the need for further investigation into the area of preservice teachers' approach to incorporation of multicultural children's literature in elementary classrooms (Jones, 2001). With repeated exposure to and exploration of multicultural picturebooks, preservice teachers were given the opportunity to consciously explore their own strategies for identifying culturally authentic and accurate picturebooks for use in their future classrooms and gain awareness of the importance of using culturally authentic and accurate picturebooks in instruction. Children's literature, specifically picturebooks, can be used as a tool to build empathy in young students among diverse cultures and backgrounds (Cress & Holm, 2000).

This chapter outlines the methodology for the study and includes details and discussion on each of the following: researcher positionality, research design, participants, instructional objectives of the undergraduate Children's Literature course, methods for data collection, and data analyses. In the first section, my positionality as researcher is described. In the next section, rationale for the qualitative study is discussed. Next, the methods for selecting participants for the study are described. The third section will provide details of data collection methods, data analyses, and instruments used for the study. In the final section of this chapter, the procedures used for data analyses are described. In the conclusion of the chapter, I discuss plans to ensure the reliability of the data.

Overview and Summary of Present Study

To effectively assess the impact of multicultural instruction on the preservice teachers, the participants were selected from the summer term course and placed in two focus groups, Group A ($n = 4$) and Group B ($n = 6$). Over a period of six weeks, participants attended class three to four days per week. Class sessions on each of the days lasted approximately 2.5 hours.

Instructional scope and sequence. The Multicultural instruction was conducted in one of the class sessions each week, for a total of approximately 15 hours of Multicultural instruction. I planned the Multicultural instruction sessions using a balance of direct and indirect instruction (Borich, 2013; Hollingsworth & Ybarra, 2009). Prior to Multicultural class sessions, participants were assigned readings from the multicultural text *Critical Multicultural Analysis of Children's Literature: Mirrors, Windows, and Doors* (Botelho & Rudman, 2009). The Multicultural instruction sessions were designed to deepen understanding of text. In order to facilitate discussions and prepare participants for class sessions, I designed guiding questions for each chapter that helped students focus their thinking during outside readings. Before publishing the questions for participants' reading assignments, I sent the questions to my member checkers, asking them to evaluate the questions to ensure they were free of bias and leading language. See a list of questions in Appendix K.

Research design and questions. The qualitative research design offered opportunities to collect data in multiple ways: pre-instruction questionnaires using the *Basic Profile and Reading History Survey* (Durriyah, 2014), pre-instruction interviews (Durriyah, 2014; Seidman, 2006), annotated bibliography (Richards, 2015), content analyses, reflections on class discussions, focus group interviews, post-instruction questionnaire using the *Reflections of Course Survey* (Durriyah,

2014; Seidman, 2006), post-instruction interviews (Durriyah, 2014; Seidman, 2006), and field notes. Two research questions guided the study:

1. How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course; and
2. What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?

Positionality Statement

As the present research details multicultural education and teaching practices related to children's literature, I must present biases that I brought to the research. My upbringing in a southern, lower middle class, highly conservative family shaped my worldview—a worldview that was influenced by experiences and values from my childhood to adulthood (Duckham & Schreiber, 2016). I attended a private, church-based school from first through twelfth grades, where I was surrounded by a majority of White classmates. After graduating college, I began to purposefully and carefully consider ways in which I may be contributing to the problem of stereotyping cultures. I attempted to change my worldviews without changing my values, or “intentionally developed character traits that lead to ethical behaviors and the development of the self,” (Duckham & Schreiber, 2016, p. 65). I began to pay closer attention to the way I said and did things to avoid accidental (and sometimes purposeful) stereotyping.

As I transitioned from teaching in a public school classroom to a teacher education program at a Southern university in Northeast Alabama, I came to the realization that it was more important than ever to consider the backgrounds of my students in our daily interactions. I was teaching a Children's Literature course in which one of the chapters was related to “multicultural

children's literature." I taught this category of children's literature with the same passion that I taught the other categories of children's literature. It never occurred to me that this was still not enough to solve a problem that was decades in the making. Our text defined multicultural literature as literature which contained a main character that was classified as one other than the mainstream (Short et al., 2014). It was not until my first semester in my doctoral studies at The University of Alabama that I realized that this was a much deeper issue than simple stereotyping of cultures and that multicultural literature should be evaluated on more than just the shallow definitions of multiculturalism, which is often based solely on otherness, or not being White.

It was this revelation that led me to consider this topic for my study. If this was an issue that I had in my own practice, even after 14 years of classroom teaching and working with countless students from diverse backgrounds, I might safely assume that other teachers have faced this same struggle in their own practice. Additionally, if this is an issue caused by a lack of awareness, bringing an awareness to my preservice teachers could prove to be very influential in future generations of preservice teachers, who would then translate this knowledge into their own classroom practice, which could ultimately affect future generations of elementary students. With this in mind, I sought to understand how preservice teachers select multicultural children's literature for use in their clinical experience classrooms, while at the same time, raise an awareness that they must learn to be more critical in their selection and use of multicultural children's literature.

Conducting the research within my children's literature course allowed me to work with students from a variety of educational backgrounds in the teacher education program. This course was one offered to students at any time throughout the program, and one of two required courses that I teach in the undergraduate teacher education program, I knew there would be a

possibility I would encounter students in this course that I had previously taught. I considered this a benefit for my study in two ways. First, students who had previously taken courses with me would be familiar with my teaching style, personality, and approachability. This familiarity would allow them to bypass initial phases of anxiety and uncertainty often associated with the beginning of courses as students and instructors struggle to get to know each other and establish trust to become comfortable with one another. Second, those who had taken courses with me before could positively influence those who had not, decreasing the amount of time it took for the new students to overcome their uncertainty of me. Seeing how comfortably the former students interacted with me would hopefully set the first-time students more at ease, in a shorter amount of time. As anticipated, it seemed that establishing trust and familiarity, early on, resulted in participants more freely, opening up in class discussions, interviews, and reflective journals.

Qualitative Research Methods

The study utilized qualitative methods to answer the research questions. Given that “qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem,” (Creswell, 2009, p. 4), this research design was appropriate because the study sought to gain understanding through interpretation of preservice teachers’ discussions and responses to questions. Further, the qualitative research took place in a natural setting (Creswell, 2009; 2013) in which I, as the researcher, had direct contact with the participants throughout the study’s duration. As such, data were collected through face-to-face interactions, rather than sending surveys and/or questionnaires to the participants in an outside location. For this study, I was the principal data collector (Creswell, 2009; Creswell, 2013) Instruments for data collection are often designed by the researcher; however, I adapted the instrument for the study from an instrument used in previous research (Durriyah, 2014).

Qualitative research design employs multiple methods of data collection (Creswell, 2009; 2013; Willis, 2007). Data may include interviews, observation, and documents or artifacts. I collected interview transcripts, works samples, questionnaires, and field notes in the study, and then, analyzed each piece of data and organized them around themes or categories that emerged across all forms of collected data. Qualitative research also requires “complex reasoning, through inductive and deductive logic,” (Creswell, 2013, p. 45). These skills were utilized throughout the process of the research in that I analyzed the broad set of data and built themes to piece together more abstract information. Deductive logic was evident within the process as I checked emerging themes against the collected data.

Another characteristic of qualitative research was that, due to the types of data collected from the participants in interviews, artifacts, and observations, as researcher, I needed to focus on determining the meaning held by the participants, rather than the meaning I held prior to the study. My role as participant researcher was one of an interpretivist, in allowing each participant to determine his or her own meaning, influenced by demographics such as nation, region, ethnic group, or gender (Willis, 2007) and backgrounds, history, contexts, and prior knowledge (Creswell, 2009). As the various data were analyzed throughout the research, primary and secondary themes emerged, causing the interview and/or research questions to change. This change made the qualitative research process an emergent design, as the initial plans for the study were re-evaluated and sometimes altered through the various stages of research. “With the readers, the participants, and the researchers all making interpretations, it is apparent how multiple views of the problem can emerge” (Creswell, 2009, p. 176). Another important characteristic of qualitative research was reflexivity in that my background experiences informed

interpretation of the data, giving a holistic account of the problem being studied (Creswell, 2009; 2013).

Based on characteristics outlined above, I chose qualitative research because the nature of the study sought for interpretation of meaning of the participants. Like Creswell (2013), I believed that participants' meaning-making was influenced by personal background and cultural experiences; thus, the problem was one that needed to be explored through multiple data collection methods by a researcher participant. According to Willis (2007), "we accomplish this [understanding of a particular context] by immersing ourselves in the context we want to understand and by bringing to bear on our efforts all our past experiences and knowledge" (p. 189). Creswell (2009) concurs that qualitative research is a form of interpretive inquiry, in which researchers collect data alongside the participants in the study. For the same reason, I chose to use the word *participant* rather than *subject* to indicate a close interaction between myself as researcher and the study's participants (Willis, 2007).

Philosophical Assumptions

Due to the qualitative nature of the study, certain philosophical assumptions were considered (Creswell, 2013). Qualitative researchers bring to every study a set of personal beliefs that informs the study and guides action (Guba, 1990). Philosophical assumptions shape how researchers identify and articulate the problem, determine the research questions, and collect data to answer research questions (Huff, 2009).

The ontological assumptions of research required I acknowledge multiple realities or perspectives within the research (Creswell, 2013). To address this assumption, multiple perspectives were anticipated from the participants in the study. The differences, both small and great, in worldviews of all participants allowed for deep, meaningful discussions and gave

students the opportunities to consider the multiple perspectives of not only those in our classrooms, but to begin to consider perspectives that differed significantly from their own. Of the ten participants, all were originally from the region in which the study was conducted; however, one participant had a father who lived in Philadelphia for a period of time and was influenced by that region of the United States. As expected, the culture and values typical of “the South” differed from those of Philadelphia. In classroom discussions and assigned reflections, values expressed by the majority of students, though values, beliefs, and convictions did differ among students, fell along a more conservative spectrum with regards to politics and religious viewpoints. This particular student, however, held more politically and religiously liberal views and beliefs than the others.

The epistemological assumption considers how knowledge is gained by the researcher. In order to address this assumption, it is important the research be conducted in the field where participants interact in ways allowing them to put into practice what they learn from the study (Creswell, 2009). The study was based on practices of teachers as researchers, who research their own classrooms (Mills, 2007). Because the study took place in a classroom where I was an instructor, the epistemological assumptions were garnered by keeping me in close proximity to participants in the study (Guba & Lincoln, 1988). Understanding that participants came from varying backgrounds and held varying beliefs and value systems combined with using my philosophy of how learners gain knowledge, established a clear connection between the ontological and epistemological assumptions that guided my research design.

The axiological assumption considers values the researcher brings to the study (Creswell, 2009). In my positionality statement above, I described how my conservative, Christian upbringing has shaped my worldview and how my age and thinking have grown and matured,

reshaping my worldview in recent years. Though participants in the study were largely from the same or similar geographic location in the United States, no assumption was made that the viewpoints of the participants were exactly the same, or that they aligned with my belief system or worldview. My values, as well as those of the participants, were openly discussed and analyzed in the interpretation of data collected (Creswell, 2009). In order to maintain trustworthiness of data, discussed in later sections, I sought the feedback of member checkers. My member checkers consisted of two colleagues who have both earned a Doctorate of Philosophy in Education and work closely with me in the Teacher Education Program in which the study took place. Sending my guiding questions for chapter readings to my member checkers for evaluation and detection of bias helped me frame discussions that allowed participants to openly share their thoughts and views without being influenced by my stance on any given topic. In fact, when leading discussions during class sessions, I allowed for participants to share their viewpoints completely before I interjected my own comments, so as not to influence their opinions in any way.

Finally, the methodological assumptions called for the acknowledgement that a qualitative research study employed an emergent design in which I continually revised questions based on experiences within the context of the study (Creswell, 2009). Analysis of qualitative data required me to adjust, adapt, or modify questions or strategies after the study has begun. Any changes or adaptations to the original plan of study are detailed in data analysis.

Research Design

The nature of the study required the collection of reflective logs, field notes from class discussions, and interview sessions. Based on the types of data being collected, narrative research methods were selected because this design allowed me to work closely with the participants as their instructor in this course. Narrative research is a close collaboration between the researcher

and the participants and offers a way to view the world through different perspectives (Montero & Washington, 2011). In this research, narrative research methods were beneficial to understanding preservice teachers' responses to instruction and literature provided in the undergraduate children's literature course.

Narrative Inquiry

Story is a way of knowing (Short et al., 2014), and narrative research offers a way of understanding experiences (Gay, et al., 2011; Montero & Washington, 2011). Humans possess a basic need for story. Stories may be collected through journals, conversations, and documents, since narratives are gathered through multiple forms of data collection (Creswell, 2013; Gay, Mills, & Airasian, 2011). Readers bring personal experiences to interpretation of text and "people relate their lived experiences as stories" (Montero & Washington, 2011, p. 331). In class discussions and focus group interviews, participants related personal experiences that guided their understanding of the text used for the multicultural instruction. Participants also freely included stories and personal narratives to relay their responses to the instruction. Class discussions prompted students to make connections to personal events in their lives, allowing them to draw on these experiences to demonstrate their understanding of the ideals being discussed in the multicultural sessions.

Research Questions

To guide and inform the study of the strategies used by preservice teachers in selecting multicultural picturebooks, the following research questions were used:

1. How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course; and

2. What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?

Participants

For the study, choosing participants for the research employed methods of purposive sampling (Palys, 2008). The research participants consisted of undergraduate preservice teachers who had been accepted into the teacher education program at a regional university in northeast Alabama in the southeast United States, or who were involved in the admission process but had not yet been officially admitted to the program. Participants were enrolled in a required course, RDG 312 Children's Literature. While the course is required as part of the teacher education program, it can be taken at any time throughout the program or the semester prior to program admission; therefore, participants were classified as sophomores, juniors, or seniors, depending on the number of credit hours they had accumulated prior to entering the course. All students enrolled in this course were invited to participate in the study through email in which I attached the Informed Consent with approval from The University of Alabama's and Jacksonville State University's Internal Review Board (see Appendix H and Appendix I). To ensure students did not feel obligated to participate in the study, data analysis took place after grades were posted at the completion of the course, reassuring students they would not be penalized for choosing not to participate in the study. Each of the ten students enrolled in the course agreed to participate in the study.

Preservice teachers in the field of elementary education are overwhelmingly female. According to the 2018 Digest of Education Statistics, 76.6% of public school teachers are female (NCES, 2018). Not surprisingly, the ten participants in the study were all female. Students at this

Northeast Alabama university tend to be traditional students who have just completed high school; therefore, in accordance with that trend, each fell within the age range of 20-25. See Table 1 for participants' demographic information and pseudonyms used for reporting results with anonymity.

Table 1

Participants for Study

Participant/Pseudonym	Ethnicity	Gender	Birthplace	Taken EED 350 (Diversity)? If yes, when?	Most recent semester completed in TEP?
1231 Susan	White	Female	Anniston, AL	Fall 2017	ECE Block*
1232 Tammy	White	Female	Anniston, AL	Fall 2016	Not specified
1233 Laura	White	Female	Jacksonville, AL	Fall 2017	ECE Block
1234 Jennifer	White	Female	Birmingham, AL	Spring 2018	None
21234 Jane	White	Female	Fort Payne, AL	Fall 2017	Literacy Block
21235 Mona	White	Female	Ashland, AL	Fall 2016	Content Block
21236 Cindy	White	Female	Jacksonville, AL	Fall 2016	None
21237 Monique	Black	Female	Birmingham, AL	Spring 2017	Literacy Block
21238 Sherry	White	Female	Florence, AL	Spring 2017	Not specified
21239 Annette	White	Female	Birmingham, AL	Fall 2017	None

*see Definition of Key Terms on page 21

Instructional Sessions

Participants in the course received both direct and indirect instruction using a variety of instructional strategies. The course was designed to increase knowledge of distinguishing qualities and genres found within the category of children's literature. Within this course, I provided direct instruction of identifying characteristics of each of the following genres: (1) modern fantasy; (2) science fiction; (3) historical fiction; (4) realistic fiction; (5) biography (partial biography, memoirs, complete biography, biography collection, autobiography, and fictionalized biography); (6) informational text/nonfiction; (7) traditional literature; (8) poetry; and (9) multicultural and international literature. Participants were then provided opportunities to

explore trade books within each genre. I also read aloud a trade book within each genre during most class times. Participants used the knowledge gained in the multicultural sessions to establish the criteria they felt were necessary for the evaluation of the children's literature and to determine how to identify exemplary literature for use in their clinical experiences and future classrooms. Participants were also given opportunities to explore meaningful ways to incorporate quality children's literature into all content areas of elementary classrooms.

In the course, the researcher and participants focused on the exploration of multicultural picturebooks, focus group discussions, and scholarly readings designed to increase awareness of issues that may be found in multicultural children's picturebooks. Summer I term courses were scheduled to meet daily for 2.5 hours from May 16 through June 20. For this course, participants were scheduled to attend class three days per week for approximately 2.5 hours each day. On two class days per week, students received instruction related to the exploration and evaluation of the specific genres of children's literature. Students learned to identify characteristics of each genre, collaborated to discover effective strategies for including quality trade books into daily instruction in multiple content areas, and participated in guided discussions, both whole group and partner talk. On one class day per week, participants received instruction related to multicultural children's literature. The timeline for the study can be found in Table 2.

The text used for general Children's Literature genre studies was *Children's Books in Children's Hands: A Brief Introduction to Their Literature* (Temple et al., 2015). This text provided an introductory look at each genre preservice teachers would use in their clinical experiences and future classrooms. Through this text, students gained insight on qualities of well-written children's literature that can be incorporated into elementary classrooms in meaningful ways. Scholarly readings were selected from a supplemental text, *Critical Multicultural Analysis*

of Children's Literature: Mirrors, Windows, and Doors (Botelho & Rudman, 2009). This text was used to guide classroom discussions and focus groups interviews. Because of the limited timeframe for the study, I preselected chapters from the text that I thought would be more beneficial to my study.

At the conclusion of each multicultural class session, participants were asked to complete reflections on the day's discussions. The Reflective Journals were submitted after each class session to Blackboard, where I could ensure anonymity was secured for the work samples and reflective logs turned in by the participants. More details on the Reflective Journals are provided in the following sections.

Table 2

Timeline for Study

Week	Activity
One	Administration of <i>Basic Profile and Reading History Survey</i> Administration of Pre-instruction Interview Analysis of self-selected picturebooks Annotated Bibliography of picturebooks Instructional Session 1 Chapter 1: “The Metaphors We Read By: Theoretical Foundations” Reflective Journal Week 1
Two	Instructional Session 1 Chapter 3: “Reading Literacy Narratives” Chapter 4: “Deconstructing Multiculturalism in Children’s Literature” Reflective Journal Week 2
Three	Instructional Session 2 Chapter 5: “Theorizing Critical Multicultural Analysis of Children’s Literature” Chapter 6: “Doors to the Diaspora: The Social Construction of Race” Reflective Journal Week 3
Four	Instructional Session 3 Chapter 7: “Leaving Poverty Behind: The Social Construction of Class” Chapter 8: “Genres as Social Constructions: The Intertextuality of Children’s Literature” Reflective Journal Week 4
Five	Instructional Session 4 Chapter 11: “Teaching Critical Multicultural Analysis” 2nd analysis of self-selected picturebooks Reflective Journal Week 5
Six	Administration of <i>Reflections of Course Survey</i> Administration of Post-instruction Interview Focus group interviews

Data Sources

Surveys

Creswell (2013) visualizes data collection as “a series of interrelated activities aimed at gathering good information to answer emerging research questions,” (p. 146). Because data collection for qualitative research is, by nature, conducted in phases, I chose a survey to begin the study. The original survey (Durriyah, 2014) included questions related to participants’

experiences in learning to read; however, I changed those items to include questions about preservice teachers' prior experiences with multicultural literature. When administered at the beginning of the study, this survey helped me to identify participants' initial attitudes toward reading, how they defined multicultural literature, and how they initially selected books they considered to be multicultural (see Appendix A for the adapted Pre-Instruction survey).

A second survey was administered at the end of the study. The Post-Instruction survey (see Appendix G) contained questions that prompted participants to reflect on what they had learned in the course about children's literature, why people read, and multicultural children's literature. Participants were also asked to express their confidence level in selecting multicultural children's picturebooks.

Interviews

The Interviews were designed to add clarification about basic information related to the participants' reading habits and viewpoints of reading after they submitted Surveys. Interviews are a form of conversation with structure and purpose (Kvale & Brinkmann, 2009). The researcher-developed protocol first determined the foundational knowledge of the participants regarding their self-perceptions of their knowledge of multicultural children's literature. The protocol required participants to indicate whether they have had (or are now enrolled in) the teaching program's diversity class, EED 350, which is often taken prior to entering the program. Participants were requested to indicate the semester in which they took the course and if they have already successfully completed the course prior to enrolling in RDG 312. Participants were also asked a question in which they were to self-reflect on their confidence level of selecting multicultural children's picturebooks for use in their classroom experiences (see Appendix B for the Pre-instruction Interview protocol). In the Post-Instruction Interview, participants were asked

questions related to their understanding of multicultural children's picturebooks and children's literature in general. Participants were also asked to reflect on their learning through the course by telling me what they learned, as well as which activities (course assignments, readings, discussions, etc.) were the most beneficial to their learning (see Appendix F for the Post-Instruction Interview protocol).

Content analysis

Content analysis was developed in the 1600s for theological scholar dissertations (Krippendorff, 2013). From there, it developed into a tool for analyzing newspaper content and is now used in many areas of research, including that of literacy. Content analysis is a flexible method that can be used when (a) analyzing the themes, beliefs, or messages inferred in text, (b) measuring the discourse of the text against predetermined standards, and (c) determining the effect of the text on interactions (Holsti, 1969; Duke & Mallette, 2011). Conducting content analysis requires a progression that can be followed in most all studies related to the analysis of text or illustrations. The researcher must first determine what will be analyzed, then define the research terms to conceptualize the analysis. Next, a sample should be selected for the analysis. A coding instrument is developed to provide validity to the analysis. The researcher then codes and reports the findings of the analysis (Krippendorff, 2013). For this study, a content analysis was conducted before and after the multicultural instruction sessions.

Audio/Video Recordings

As a teacher researcher, I anticipated that the ability to conduct observations would be challenging. Audio and video recorders proved to be beneficial in allowing me to observe and analyze classroom sessions multiple times to ensure that I did not miss an integral piece of data (Glesne, 2006). My laptop with recording capability was strategically positioned to view as much

of the classroom as possible. Each of the class sessions (with the exception of class session six for Focus Group A, due to a malfunction of the video recorder) were videoed to ensure adequate viewing opportunities for observation purposes. A smaller, portable recording device, such as a cell phone or tablet with video/audio capabilities was also used as backup, when the video recorder malfunctioned, to capture discussions that took place in small groups. Video and audio recorders were also used during focus group sessions and interviews to allow for a more relaxed and conversational interview session. Video and audio recording were the preferred methods of data collection for focus groups, as they allowed me to listen attentively and give the participant full attention that would not otherwise be possible if I had to write everything the participant said during the interview (Kvale & Brinkmann, 2009). Transcriptions of all interview sessions were created to provide me with data that could be analyzed.

Reflective Log

Reflective logs or journals are another beneficial type of data collection which permitted me to keep a narrative account of the daily events that take place in the classroom (Mills, 2003). During active research class times, I jotted notes of events or situations that arose that may have been beneficial to the study. These notes became my field notes when I began the process of data analysis from the class time, based on my observations of the class session (Mills, 2003). The observations allowed me to tailor future classes, based on the events of each class session, creating a truly emergent research design (Creswell, 2009).

Reflective Journals

After each class session, students were given a set of reflection questions. The questions were the same for each session, as they were general and designed to allow participants to reflect on the events and discussions of the day. The questions were:

1. What was the most enlightening information you heard in today's discussion?
2. Describe the most uncomfortable topics from today's discussion.
3. Describe any changes in your personal thinking that occurred as a result of today's discussion.
4. What are your overall thoughts and feelings about today's discussion?

Focus Groups

As one method of data collection, students participated in focus group interviews in the the study. Focus groups have been identified as an effective method of qualitative data collection because they often provide extensive information into participants' thoughts and understandings of a topic (Morgan, 1997). Data collected from focus groups were added to data collected from other qualitative methods such as observations, surveys, and interviews.

A focus group is more than a gathering of participants to discuss a topic. A high-quality focus group is a strategically-planned discussion or series of discussions designed to elicit authentic responses from participants in a risk-free environment (Larson, Grudens-Schuck, & Allen, 2004). My role in the focus group was that of facilitator, keeping participants focused on guided discussion. According to Krueger (2002), a successful facilitator asks the following types of questions during a focus group session:

1. Open-ended questions
2. Introductory questions
3. Transition questions
4. Key questions
5. Ending questions

Asking multiple types of questions in a sequential manner was essential to eliciting beneficial responses from participants in the focus group discussion (Ausserer, Kaufmann, & Risser, 2016; Krueger, 2002; Morgan, 1997).

Preservice Teachers' Work Samples

Throughout the course, preservice teachers were required to submit various forms of written assignments. The written assignments consisted of the following:

1. Annotated bibliography of the multicultural picturebooks selected by participants.
Template for creating the annotated bibliography can be found in Appendix C.
2. Response logs completed on Blackboard Learning Management System. Participants were required to complete a response to the weekly reading and class discussion following each class session. Reflections questions can be found in Appendix G.
3. Content analysis of the multicultural picturebooks selected by participants.
4. Multicultural evaluation tool designed by participants throughout the course sessions.
The multicultural evaluation tool was based on the criteria participants chose to use in re-evaluating the self-selected multicultural picturebooks in the final content analysis.

Data Collection Methods

Qualitative research is characterized by multiple forms of data collection (Creswell, 2013; Gay, et al., 2011). As qualitative researcher I accessed four types of data—observations, interviews, documents, and audiovisual materials (Creswell, 2013)—that purposefully helped me answer the research question(s) (Creswell, 2009). Because interpretation was influenced by both the data collection methods and the participants in the study, multiple sources of data were collected (Willis, 2007). My research study utilized multiple methods of data collection and occurred in three phases. In the first phase, I administered the pre-instruction survey after

participants analyzed self-selected multicultural picturebooks. In phase two, participants were given direct and indirect instruction in sessions of multicultural instruction. In phase three, participants were given a post-instruction survey after re-analyzing self-selected multicultural picturebooks. Also in Phase three, I concluded the study with a focus group interview followed by individual interviews with each of the participants in the study. See Table 3 for organization of data collection methods. A detailed explanation of data sources can be found in the sections that follow.

Table 3

Data Collection Methods

Questions	Types of Data
1. How do preservice teachers respond to multicultural children’s literature instruction being taught in an undergraduate children’s literature course; and	Interviews, Reflective Log, Video and audio recording, Preservice teachers’ artifacts (content analysis, annotated bibliography), focus group interviews
2. What strategies do preservice teachers use in selecting culturally authentic children’s literature before and after a series of class sessions focused on culturally authentic children’s literature?	Surveys, Interviews, Focus Group Interviews, Preservice teachers’ work samples (content analysis, annotated bibliography), video and audio recording

Phase One Data Collection

Selection of Picturebooks

Prior to the first class meeting, participants were asked to select between five and ten books they consider to be multicultural books. Participants were asked to bring the selected books to class on Day 3 of the first week of class. During this class time, participants were instructed to view the books with focus groups of 3-4 participants each. Following their initial interactions with

the self-selected multicultural picturebooks, participants worked to create an annotated bibliography of each of the books. The annotated bibliography was collected as a work sample. To keep student work samples related to the study anonymous, each participant was allowed to post their work samples to a discussion board I created, in which the option for allowing students to post anonymously was enabled, giving students a sense of privacy and security. A template for the annotated bibliography is found in Appendix C.

Criteria for Selecting Books

When conducting a study that utilizes children's literature, it would be impossible to locate and analyze each of the thousands of children's literature publications. Furthermore, it is not likely that each of those books would be beneficial to the purpose of a study. As a researcher, I had to develop a method for selecting books appropriate for their own purposes.

The number of children's picturebooks available for a content analysis can be overwhelming because of the large number in publication (Short et al., 2014); however, there are various methods for selecting books that are beneficial for research purposes. Book lists and award lists are available from the International Literacy Association, the National Council for Teachers of English, Children's Literature Assembly, National Council for the Social Studies, National Science Teachers Association, the American Library Association, and the Association for Library Service to Children, among others. For the purposes of this study, books were selected based upon the following criteria:

- 2) Books were written for an audience of children, grades 1-6,
- 3) Books were accessible through local public, school, and university libraries,
- 4) Books were picturebooks, containing both text and illustrations, where the illustrations are essential to the reading of the story,

- 5) Books had a publication date of no earlier than 2000,
- 6) Books were considered multicultural based on student understanding of multicultural literature, and
- 7) Books contained human characters.

Pre-Instruction Survey

The purpose of the survey was to gather baseline data to determine the starting point of students' understanding of multicultural children's literature, which was essential to the findings at the end of the research process (Hubbard & Power, 1993). The survey, adapted from Durriyah (2014), was used to gain an understanding of basic demographic information of the participants and gather information about the participants' own reading preferences prior to beginning instruction in the children's literature course. The survey allowed me to determine participants' confidence level in selecting multicultural picturebooks, as well as the schema for multicultural literature that they were bringing into the study.

Pre-Instruction Interviews

An interview session was conducted, wherein I met with each of the participants individually in a room set aside for the purpose of the interview session over the course of the first week of class meetings. The interview was conducted after the collection of the Pre-Instruction Surveys were collected and reviewed for the purpose of determining next steps in the study. Participants were asked to clarify their perceived level of understanding of multicultural literature based on their completion of the Diversity course, EED 350.

Content analysis

In Phase One of the study, preservice teachers analyzed self-selected multicultural picturebooks based on prior understanding of multicultural children's literature. According to

Piaget's (1965) cognitive theory, learners go through a cognitive process in learning new information. Based on this theory, I anticipated that preservice teachers would enter the research study with prior knowledge, or schema, related to multicultural children's literature. This existing knowledge was the starting point of the learning experience, as they began to incorporate new information into their existing knowledge, a process known as assimilation (Tompkins, 2015). By having students conduct a form of analysis on their preselected multicultural children's literature, they were accessing their schema for multicultural children's literature. This was the starting point of their learning experience.

Phase Two Data Collection

Direct Instruction

Direct instruction of a multicultural children's literature text was the foundation for the instructional sessions each week. The text used for instruction was a book entitled *Critical Multicultural Analysis of Children's Literature: Mirrors, Windows, and Doors* (Botelho & Rudman, 2009). The purpose of direct instruction was to ensure that participants received effective instruction in the subject matter which was the basis of the study. According to Hollingsworth & Ybarra (2009), there is a considerable amount of research that supports direct instruction. Chall (2000) found that direct instruction produced higher achievement among students, especially in those who were less prepared for class, those who possessed learning disabilities, and those who were considered at-risk learners. In this study, direct instruction sessions consisted of the following components found to be effective by Hollingsworth and Ybarra (2009):

- Presentation of class learning objective
- Activation of schema

- Concept development
- Connection to relevant real-world situations
- Lesson Closure

Each of the six Multicultural instruction sessions began with the session's objectives, review of previous sessions, and questions or comments of anything pressing that would hinder our session focus. These session starters align with the characteristics of direct instruction as determined by Hollingsworth and Ybarra (2009) and are discussed in greater detail in the following paragraphs.

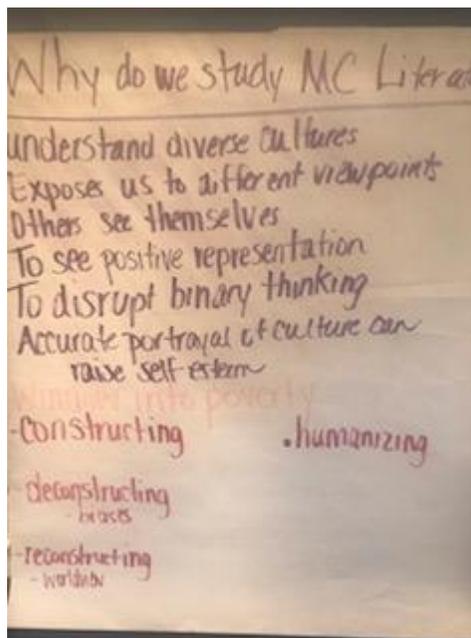
Presentation of class learning objective. According to Borich (2013), effective teachers have clear expectations for students. Providing clear expectations allows the teacher to effectively manage class time and keeps students engaged in the focus task. Stating class objectives at the beginning of class allowed me to provide participants with an overview of what to expect from the day's class session, including my expectations from them in the class session. Each session began with a "Today we will..." statement in which I provided the clear expectations set forth for the session. For example, in session five (See Table 4), I started the class session with "Today we will explore poverty and determine how poverty relates to our multicultural instruction by discussing chapter seven and investigating outside sources." By stating this objective in clear terms, it allowed me to begin the process of addressing and resolving any confusion or uncertainty the with which participants may have entered the classroom session after reading our multicultural text, which was written at a high scholarly level, often making it difficult for participants to fully comprehend on their own.

Activation of schema. After stating the objectives, I often conducted a review of what we had previously discussed in our multicultural class sessions. For example, in chapter seven, I asked a question that was intended to guide participants to connect our prior learning to today's

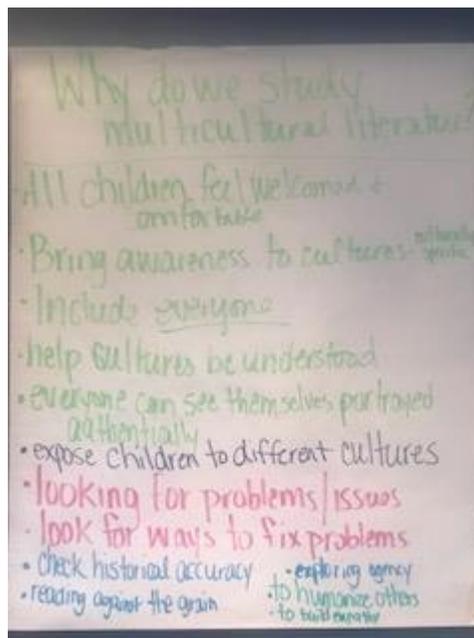
session: “What does poverty have to do with multicultural instruction?” By asking this question, I was encouraging participants to activate background knowledge related to poverty, as well as multicultural instruction by recalling previous learning and what they already knew about both topics. Activating prior knowledge allowed students to consciously reflect on their own thoughts and beliefs of poverty, prior to receiving instruction that challenged their thinking. Participants’ schema on this topic was based on their own life experiences, as well as scholarly readings and assignments that had been completed in prior coursework.

Concept Development. Following our initial discussion of our views and prior experiences with poverty, I began the instruction based on the concepts presented in chapter seven of our text on poverty. As part of the instructional process, the questions that had been previously provided to participants to guide their thinking and reading prior to the class session were presented to the participants for class discussion. During this portion of instruction, students were required to use textual evidence to support their thinking. The questions posed were often questions that had been part of the instructional process from the beginning of the study. For example, in almost every session after the first multicultural class session, I posed the question, “Why do we study multicultural literature?” Throughout the progression of multicultural class sessions, this was a question for which we recorded answers on an anchor chart, a chart where we added thoughts and new learning and placed it on the wall to make it visible to all participants throughout the study. The anchor chart provided visual evidence of any changes that occurred in thinking over time. See Figure 3.1 for pictures of anchor charts from Focus Group A and Focus Group B.

Figure 3.1. Anchor Charts “Why do we study multicultural literature?”



Focus Group A



Focus Group B

Connection to real-world situations. I attempted to make real-world connections two different ways during session five. In the next step of direct instruction, I directed participants’ attention to the materials I supplied and placed on their tables (e.g. newspapers, scissors, glue sticks). Attempting to connect participants to real-world glimpses into poverty, I integrated indirect instruction for this activity (discussed in greater detail in a later section). The purpose of this activity was to allow students to use their prior experiences and discussions from earlier in the class to look through several newspapers and clip articles or pictures they associated with poverty. This activity would allow them to investigate real-world poverty situations and connect what they were investigating to what we had been learning about poverty from our readings.

After the newspaper activity, participants were asked to explore some examples of children’s literature, mostly picturebooks, to investigate how the authors and illustrators represented poverty in those selections. The purpose of this activity was to compare the way the

authors and illustrators depicted poverty to the prior knowledge the participants had about poverty, as well as to the articles and pictures they selected from the local newspaper.

Lesson Closure. To close out the lesson, I first conducted a read aloud of *Fly Away Home* by Even Bunting. This picturebook opens us up to a side of poverty that is not often seen in that the father and son in the book live in an airport. The father goes to work every day, but does not earn enough money to find a place to live. I intended for this book to open the eyes of the participants to look past what they often think about in relation to poverty, and consider that poverty is sometimes not easily identified.

To close out many of the sessions, I often brought us back to our question, “Why do we study multicultural literature?” Returning to this question allowed me to connect our day’s discussions and learning back to the focus of my study, signaling closure of our lesson. I also allowed participants to ask questions or make any final comments that they still had at that point, before we closed out the lesson completely. Sometimes, this might lead to additional discussion and connections.

Indirect Instruction

Though Hollingsworth and Ybarra (2009) claimed that direct instruction was more effective than progressive instruction, a student-centered approach was also implemented. Indirect instruction strategies are those in which the instructor transitions into roles such as facilitator, moderator, monitor, or any combination of those roles (Borich, 2013). Indirect instruction utilized both induction and deduction, in that students were given opportunities to both expand conceptual knowledge from a specific concept, as well as explore generalizations for application to specific contexts (Borich, 2013).

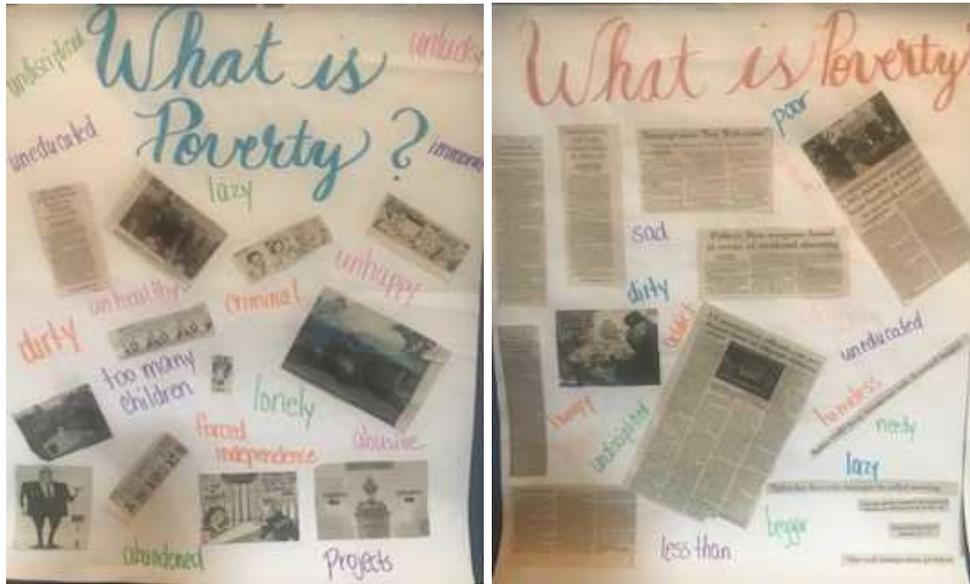
Moderator. In the same learning segment as the direct instruction segment referenced above, participants were guided through whole and small group discussions, inquiry, investigation of additional resources such as articles, picturebooks, and/or other relevant materials, problem-solving, and reflection. Throughout the lesson, questions were presented to the students for discussion. During these discussion times, I slipped into the role of moderator to allow every participant to have a voice. When teachable moments arose, such as when participants seemed to struggle with identifying evidence related to the concepts being discussed, I transitioned into the direct instruction to guide them to the next step of the lesson.

Monitor. While participants were exploring picturebooks, as well as searching the newspapers for articles and pictures that were evidence of poverty, I became a monitor of their activities. It has been my experience that participants often begin off-task discussions when doing this type of work, so I monitored student conversations and redirected as needed. In Focus Group A, discussions rarely went off-topic; however, in Focus Group B, I found redirection was necessary quite frequently to keep participants focused on the learning task.

Facilitator. The role of facilitator was the most commonly assumed role for me during indirect instruction in our multicultural sessions. Actively engaging participants in classroom discussions, inquiry, and learning experiences meant that I had to pose questions that were thought-provoking and would elicit rich discussions. I also had to use probing questions to keep discussions on track, engaging, and purposeful. During the newspaper activity, as facilitator, I asked participants to discuss and explain why they were selecting some of the articles and pictures they had chosen. Once the pictures and articles were selected, participants glued them to anchor charts. This led to open discussion about why they chose the items. I then asked students to tell the class words that they typically associated with poverty. As they called words out, I added

them to the anchor chart. The anchor charts for Focus Group A and Focus Group B can be seen in Figure 3.2 below.

Figure 3.2. Anchor Charts “What is Poverty?”



Focus Group A

Focus Group B

Balanced Instruction

Because benefits can be found in both instructional methods presented, Borich (2013) recommends that a balance of both direct and indirect instruction be used in the effective classroom. In line with the theories presented by Vygotsky in relation to learning behaviors of young students, Hurst, Wallace, and Nixon (2013) found students perceived learning was improved in classrooms where social interaction was encouraged. According to their findings, student knowledge was enhanced when given opportunities for critical thinking and problem-solving within the social context of the classroom. For this reason, both direct and indirect instructional strategies were used with participants of the study. The majority of session five was spent in indirect instruction, with me seamlessly transitioning back and forth between the roles associated with direct instruction and indirect instruction. Table 4 provides an example of a

typical class session, taken from multicultural session five. For additional information on all of the multicultural class sessions, see Appendix J.

Table 4

Overview of Session Five

Direct Instruction Chapter 7	Indirect Instruction Chapter 7
<p>State Objectives: “Today we are going to deepen our understanding of why we study multicultural literature, explore ‘agency’, and investigate poverty as it is represented in literature.”</p> <p>Guiding Questions:</p> <ol style="list-style-type: none"> 1. Why do we study multicultural literature? 2. What is agency? 3. What is ‘The American Dream’? Is it a myth? 4. The authors conducted a critical analysis of several texts in this chapter. How were the texts analyzed? 5. How has poverty been represented in children’s literature in the past? 6. What were the findings of the text analysis in this chapter? 7. How can this chapter guide and inform your analysis of multicultural literature (i.e. What can you learn and apply?) 	<ul style="list-style-type: none"> • Directed participants to the many newspapers I brought in and placed on the table. • Instructed students to think about what comes to their minds as they think about poverty. • Instructed students to search the newspapers and cut out any stories or pictures they would associate with poverty. • Glue their pictures or articles to the anchor chart. • Facilitate discussion on why they chose what they chose to place on the chart. • Ask students what similarities they found among their selections. • Ask students to call out words that they often think of when they think of poverty, as I add their words to the chart. • Listen to read aloud of <i>Fly Away Home</i> by Eve Bunting

Observations

Teachers who conduct research within their own classrooms often utilize observation as a form of data collection. Due to the nature of the research being conducted within a course where I was instructor, I assumed the role of participant observer in that observations were gathered during class time when I was present with the participants. Participant observation assumed two roles: (1) to observe activities, participants, and setting of the study and (2) to monitor and adjust activities that will elicit beneficial information (Mills, 2003). For example, during multicultural session 2, I began the class discussion with a quickwrite of culture. Participants were asked to write for three minutes in any style they preferred (e.g. sentences, paragraphs, bulleted lists, jot notes) on their prior knowledge of culture. At the end of the three-minute quickwrite, participants

talked to their table partners about what they had written. Then, participants shared in whole group discussion, and I added their thoughts to an anchor chart on the wall. As our discussion lead us to the word “worldview,” I noticed that participants did not seem to have very much input related to worldview. To confirm my observation, I posed the question, “What is worldview?” After several awkward seconds, when no one had answered, I asked them to use their phones, computers, or tablets to conduct a quick word study of “worldview.” This turned out to be an integral part of my study, but had I not inserted myself into the role of participant observer, this learning opportunity might have been missed. Observations assisted in making my study take on a truly emergent design.

Audio and Video Recordings

Audio and video recordings of each multicultural class session were collected throughout the study. Audio and video recordings allowed me to revisit class sessions during analysis to extract data from class discussions. Additionally, I recorded the focus group interviews and the individual interviews. The interview sessions were transcribed, and the transcriptions were used in the data analysis. From the transcriptions of the audio and video recordings, I was able to determine how each participant responded to the instruction by analyzing the data in multiple ways. Data analysis is discussed in chapter 4.

Reflective Log

Reflective logs were collected throughout the course by jotting notes and observations from each class time. The reflective logs helped me to guide and plan future activities for the course sessions. Because this qualitative study was of emergent design, each multicultural session helped me plan for the next because each session was intended to build upon the prior session.

The reflective logs were also viewed during the data analysis to corroborate the findings from each round of data analysis.

Reflective Journal

Reflective journals were collected for the purpose of determine how participants responded to each multicultural session. On two occasions, I was forced to contact students and advise them that their answers were too simple and basic. Being a fast-paced summer class meant that students had to manage time wisely in order to complete the required activities in a timely manner. By week two of the study, it became evident that students were not managing time well. Some students missed class frequently, causing them to have to watch the videos of class sessions in order to complete their reflections. While the reflective journals did provide some beneficial data, they did not all provide the richness and depth I had hoped they would provide.

Phase Three Data Collection

Content Analysis

Throughout the instructional sessions, anchor charts were kept visible for students After the completion of the instruction related to multicultural authenticity and accuracy, participants were asked to complete another content analysis on self-selected multicultural picturebooks, using their developed evaluation instrument in which to analyze the picturebooks. The criteria for creating the evaluation instrument was based upon classroom instruction related to selecting quality multicultural children's literature. Furthermore, the criteria for creating the evaluation instrument was based upon each participant's understanding of the multicultural instruction. I reviewed the evaluation instrument in order to interpret the participants' meaning derived from instruction in the children's literature course. This final content analysis was compared to the initial content analysis to determine whether participants' criteria for selection of multicultural

picturebooks at the end of the course were any more developed and meaningful than those from the beginning of the course.

Focus Group Interviews

Upon completion of the instructional sessions, content analyses, and course readings, participants participated in a focus group in which questions were designed to elicit authentic responses related to multicultural children’s picturebooks. I conducted the focus group at the end of the study so that the students were provided an opportunity to debrief and synthesize the information that had been presented throughout the instructional sessions, with the readings, out-of-class assignments, and classroom discussions. The focus group gave participants and researcher the opportunity to bring closure to the learning objectives for the course. Because focus groups are ideally formed with small groups of 4-12 people (Wilson, 1997), the small class size was instrumental in providing all participants the opportunity to voice their responses. I divided the class into two focus groups. Focus Group A contained four participants, while Focus Group B contained six participants. (See Table 5 for focus group participants.) The questions used to guide focus group discussions are found in Appendix D.

Table 5

Focus Group Participants (Noted by Pseudonym)

Focus Group A	Focus Group B
Susan	Jane
Tammy	Mona
Laura	Cindy
Jennifer	Monique
	Sherry
	Annette

Post-Instruction Survey

At the end of Phase Three of the study, a post-instruction survey was administered to participants. The survey (found in Appendix E) was intended to gather information related to changes in participants' thinking as related to the selection process of authentic and accurate multicultural picturebooks. Post-instruction survey questions were also designed to elicit responses that provided information on changes in understanding of multicultural literature. Participants were asked to complete the survey anonymously online through Blackboard Learning Management System. Class time was allotted for the completion of the survey. Participants were lead to the computer lab to take the survey in my absence, to alleviate any nervousness or anxiety related to completing the survey in my presence. Please see Table 6 for Data Analysis of Survey Questions.

Table 6

Data Analysis of Survey Questions

Research Question	Survey Questions	Data Analysis
How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course?	Basic Profile and Reading History Survey 8, 9, 10, 11, 12, 17, 18, 21	Initial Coding
	Reflections of Course Survey 3, 4, 5, 6, 7, 9, 10, 11	Axial Coding
What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?	Basic Profile and Reading History Survey 9, 11, 19, 21	Initial Coding
	Reflections of Course Survey 4, 6, 8, 10	Axial Coding

Post-Instruction Interviews

At the end of the study, after a series of lessons on cultural authenticity and cultural accuracy in children's picturebooks, I administered the post-instruction interviews. The post-instruction interviews were designed to allow me to elicit responses that were indicative of a change in perspective or attitude of the preservice teacher. For this reason, many of the interview questions remained the same as in the pre-instruction interview. Post-instruction interview questions may be found in Appendix F.

Post-Instruction interviews were conducted in an empty classroom, where only the participant and I were present. By this point in the course, most of the participants were very comfortable in speaking with me. Some of them noted that the interview process made them nervous; however, once the interview began, they were able to see that it was not much more than a conversation, just like they had with me before, they were more at ease, which encouraged them to provide me with more open responses.

Preservice Teachers' Work Samples

I used the written assignments in conjunction with observations and interviews (Mills, 2003). The written assignments were analyzed through a process of preliminary coding to help inform and guide my instruction in future class sessions. Further, the written assignments were used to give me insight into the perspectives of the preservice teachers in regards to how preservice teachers select multicultural picturebooks for use in elementary classrooms (Creswell, 2009; Willis, 2007).

Fidelity Measures of Data

As a teacher researcher, the topic of study was one that I deem integral in today's teacher education programs. My desire to raise awareness in preservice teachers of the possible issues found in multicultural children's picturebooks required extra precautionary measures to prevent my own stance from influencing the participants' responses in any way. For this reason, the questions chosen for focus groups were designed to be objective and avoid leading the participants to a desired response. To prevent bias from manifesting in my questions, I sent my questions to my member checkers for evaluation prior to publishing the questions for participants. To ensure that focus group discussions remained objective and free from bias, the use of audio and video recordings were utilized. From the audio recordings, transcriptions allowed me to analyze the student conversations and responses and search for themes in their discussions. Field notes were taken both during class and immediately upon the completion of each class session, so that time did not alter my memory of observations and statements from participants.

Data Analysis

In qualitative data analysis, Creswell (2013) suggests that researchers follow a particular procedure from organization to representation of data to assist in forming answers to the research questions. With multiple forms of data to be analyzed, a constant comparison analysis was the most efficient form of data analysis. Constant comparison analysis, often referred to as "coding," is commonly used in qualitative research (Miles & Huberman, 1994). The constant comparison analysis was conducted inductively, meaning that I analyzed data without prior identification of coding themes, allowing themes to emerge from the data (Leech & Onwuegbuzie, 2007). The themes lifted from the data are discussed in Chapter 4.

For this study, I adopted Glesne's (2006) procedure for data analysis, consisting of three phases of analysis. In phase 1, digital recordings of pre-instruction interviews were transcribed immediately following the sessions. Preliminary coding was conducted on pre-instruction interview transcripts, class discussion transcripts, and reflective logs. For preliminary coding, I skimmed through the transcripts and work samples for the purpose of guiding future discussions and instructional activities in remaining class sessions. In Phase 1, data was reviewed solely for the purpose of guiding questions and discussions as the study progressed. In Phase 2, Initial Coding was used to break down the qualitative data into discrete parts and examine data for similarities and differences (Saldaña, 2013). Phase 2, conducted after grades for the course were posted, employed a systematic data analysis procedure of analytic memos, where I created a mini-analysis of what the data was revealing in early stages of the analysis (Glesne, 2006). Phase 2 analytical memos were constructed as another means of maintaining the emerging nature of the research, as well as keeping my committee informed of progress throughout the study. My committee chairperson and member checkers were provided with analytical memos in every phase of data analysis. Phase 3 was also conducted at the end of the data collection period and after grades had been determined and posted for the Children's Literature course. By the end of Phase 3 of data collection, I had collected multiple forms of data that needed to be analyzed. Axial coding, which often lends itself as an extension of Initial Coding, was used for coding data, as it is often used in studies with a wide variety of data forms (Saldaña, 2013). Axial coding was used to determine characteristics and properties of the themes developed in the transcripts of the interviews and focus group sessions, field notes from observations, and reflective logs of the participants.

Guba (1981) suggests that researchers utilize two or more types of data analysis to maintain the integrity of the analysis. In order to maintain the integrity of the data analysis, I also chose a second type of analysis for my focus group transcripts and Post-Instruction Interview transcripts. Data triangulation is achieved by including multiple sources of data collection; however, Leech and Onwuegbuzie (2007) contend that data triangulation should also include multiple tools for data analysis. Using multiple forms of data sources and multiple analyses of data increases the rigor and integrity of the research (Denzin & Lincoln, 2005; Leech & Onwuegbuzie, 2007). For these reasons, I chose to include a word count analysis (Pennebaker, Mehl, & Niederhoffer, 2003; Sandelowski, 2001; Sechrest & Sidani, 1995). Word count analysis is a form of data analysis in which I counted the number of times words had been repeated. The words that the participant repeated more frequently were an indication of the ideals the participant found most important (Pennebaker, Mehl, & Niederhoffer, 2003). See Table 7 for an overview of the research methodology.

Trustworthiness of Data

Establishing trustworthiness in qualitative research is an essential aspect of a study (Bowen, 2008). In order to maintain trustworthiness throughout my study and data collection period, I did the following:

1. Data triangulation—I used multiple data collection methods (e.g. observations, interviews, work samples, focus group sessions, and reflective journals). I also analyzed the data in three different organizational patterns. First, I analyzed the data according to the sequential order in which the data were collected to gain an overview of the participants' responses. Next, I analyzed the data according to specific sources that were designed to answer the research questions. After that, I organized the data according to each participants' responses (e.g. a comparison of pre-and

post-interview responses, work samples collected before and after instruction, and pre-and post-survey responses). I used data collected in the reflective data sources to sustain my findings in the comparison analysis. Finally, I conducted a word count analysis on the focus group interview transcripts, the post-instruction interview transcripts, and the post-instruction survey questionnaires.

2. Audio and video recordings—I used audio and video recording devices during interviews, focus group sessions, and class sessions for accuracy of data analysis. These audio and video recordings were maintained and viewed only by me to provide confidentiality to the participants of the study. Additionally, when using video recording devices, the camera was placed in a location that provided optimal sound quality, but not optimal visual quality. Often, participants' faces were not visible in the video frames.

3. Member checking—Member checkers consisted of two colleagues with whom I have worked in close proximity for the past few years. Both colleagues work with me in the same Teacher Education Program and have previously earned doctoral degrees from their respective institutions. I shared analytical memos with my designated member checkers throughout the progression of the study in order to report progress and maintain the goals of the study. Additionally, when forming guiding questions for chapter readings throughout the study, I sent the questions to my member checkers for review prior to publishing the questions for the participants' viewing. The member checkers were asked to check the questions for ease of understanding and clarity, as well as verification that the questions were not leading participants in any way in their responses.

Chapter Summary

Chapter 3 offered a detailed explanation of the methodology used for the study. The chapter described the Qualitative Research Methods that were used to answer the research

questions (see Table 7 for an overview of research methodology). Data collection included pre- and post-instruction surveys, observations, audio recordings of discussions and focus groups, and student work samples. My positionality was described to provide an understanding of my role as researcher within the study. Measures were taken to identify and eliminate any personal biases and prevent my bias from influencing the outcome of the data.

Table 7

Overview of Research Methodology

Phase	Participant Selection	Data Collection	Data Analysis	Research Questions Answered
Phase One	Preservice Teachers enrolled in RDG 312	Annotated Bibliography	Initial Coding	Two
		Content Analysis	Initial Coding	Two
		Pre-Instruction Surveys	Initial Coding	One, Two
	Preservice teachers purposefully selected based on responses to survey	Pre-Instruction Interviews	Initial Coding of transcripts	One, Two
Phase Two	Preservice Teachers enrolled in RDG 312	Observations	Initial Coding of fieldnotes	One
		Audio/Video Recordings	Initial Coding transcripts	One
		Reflective Logs	Initial Coding	One
Phase Three	Preservice Teachers enrolled in RDG 312	Content Analysis	Axial Coding	One, Two
		*Focus Groups	Axial Coding of fieldnotes and audio/video recording transcripts	One, Two
		*Post-Instruction Surveys	Axial Coding	One, Two
	Preservice teachers purposefully selected based on responses to survey	*Post-Instruction Interviews	Axial Coding of transcripts	One, Two

*Word Count Analysis conducted on these data sources in Phase 3 data analysis

CHAPTER 4

FINDINGS

Introduction

The purpose of this study was to determine how preservice teachers enrolled in a summer course of Children's Literature at a regional university in the southeastern United States select multicultural children's literature and how preservice teachers respond to multicultural instruction. Data was collected and analyzed in multiple ways. Chapter 4 outlines the findings from each round of data analysis.

Overview of Data Analysis Methods

Data were analyzed in multiple ways. I started with an overview approach, and then began to narrow my findings. In second round of data analysis, I used the findings to determine how the data sources answered the research questions. In the third round of data analysis, I compared each participants' responses from the beginning of the study to their responses at the end of the study to determine how each participant progressed through the study. Finally, I conducted a word count analysis to determine which concepts the participants placed the greatest value upon in their responses. In the following sections, I report findings from each of the rounds of data analysis.

Overview of First Round Data Analysis

First, I conducted a preliminary analysis (Glesne, 2009) of data as it was collected in each phase of data collection. I organized all data sources into Phase 1, Phase 2, or Phase 3, dependent upon the phase in which the data were collected (see Table 8).

Table 8

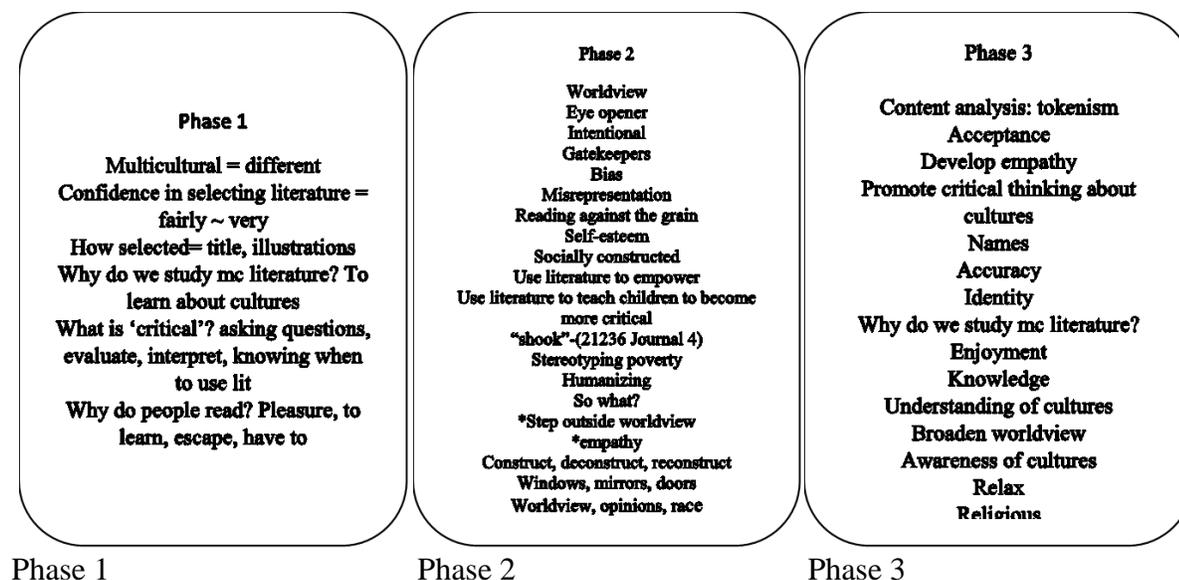
Data Sources in Each Phase of Data Collection

Phase 1	Phase 2	Phase 3
Annotated Bibliography	Observations	Content Analysis
Content Analysis	Audio-Visual Recordings	Focus Group Interviews
Pre-instruction Survey	Field Notes	Post-Instruction Surveys
Pre-instruction Interview	Reflective Logs	Post-Instruction Interviews

First Preliminary Round Analysis

This first analysis of each of the phases of data collection provided me with an overview of preliminary findings related to my study. Data are reported first in a sequential style, to give the reader an idea of the progression that took place in participants’ thinking and understanding over the course of the study. Discussion of each of the three phases of data collection will be presented in Chapter 5. See Figure 4.1 for an overview of preliminary findings from each of the three phases of data collection.

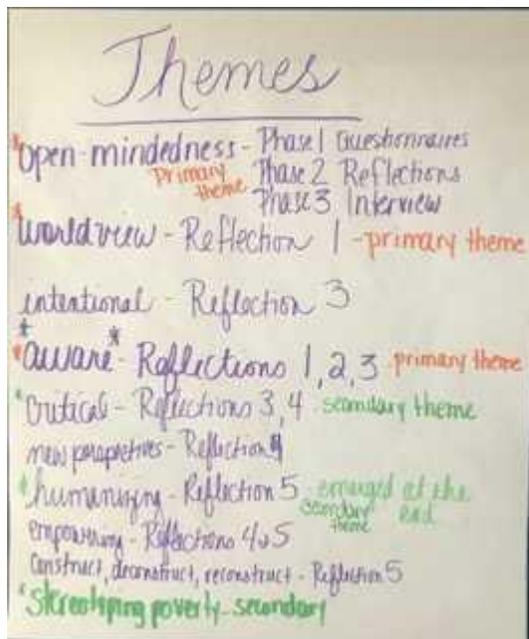
Figure 4.1. Preliminary Findings



Initial coding of First Round of Data Analysis

After preliminary analysis was conducted on each of the three phases of data collection, initial coding (Saldaña, 2013) was conducted to identify themes that were present in findings. As themes emerged from the data, they were noted on a separate anchor chart. I also noted the data source where the theme was identified. The initial coding of the data allowed me to identify trends that were emerging in the data; organizing in this manner allowed me to quickly reference the data sources in the final round of coding. I returned to the data multiple times during the initial coding of the data sources. Figure 4.2 is an anchor chart that reveals the process in which I first identified possible themes and where they were found in the data (purple), themes that were identified in multiple sources of data throughout the study (orange), and themes that emerged in one phase of the study but became integral to the study (green).

Figure 4.2. Identified Themes



Once all data sources had been analyzed using preliminary and initial coding, axial coding (Saldaña, 2013) was conducted to search for characteristics and properties that supported the themes found in preliminary and initial coding phases. Findings are presented later in this chapter.

Overview of Second Round Data Analysis

Secondly, data were analyzed to determine how they answered each of the research questions. I employed the same processes in this round of data analysis as I did in the beginning. Using each research question as an essential question, I recoded the data sources. Starting with clean copies of data sources and anchor charts, I was able to give this round of data analysis a fresh look, without the presence of previous notes to influence my thinking. Considering the themes that emerged in the first round of data analysis, axial coding was conducted during the second round of data analysis so that I could determine which themes were supported in participants' responses.

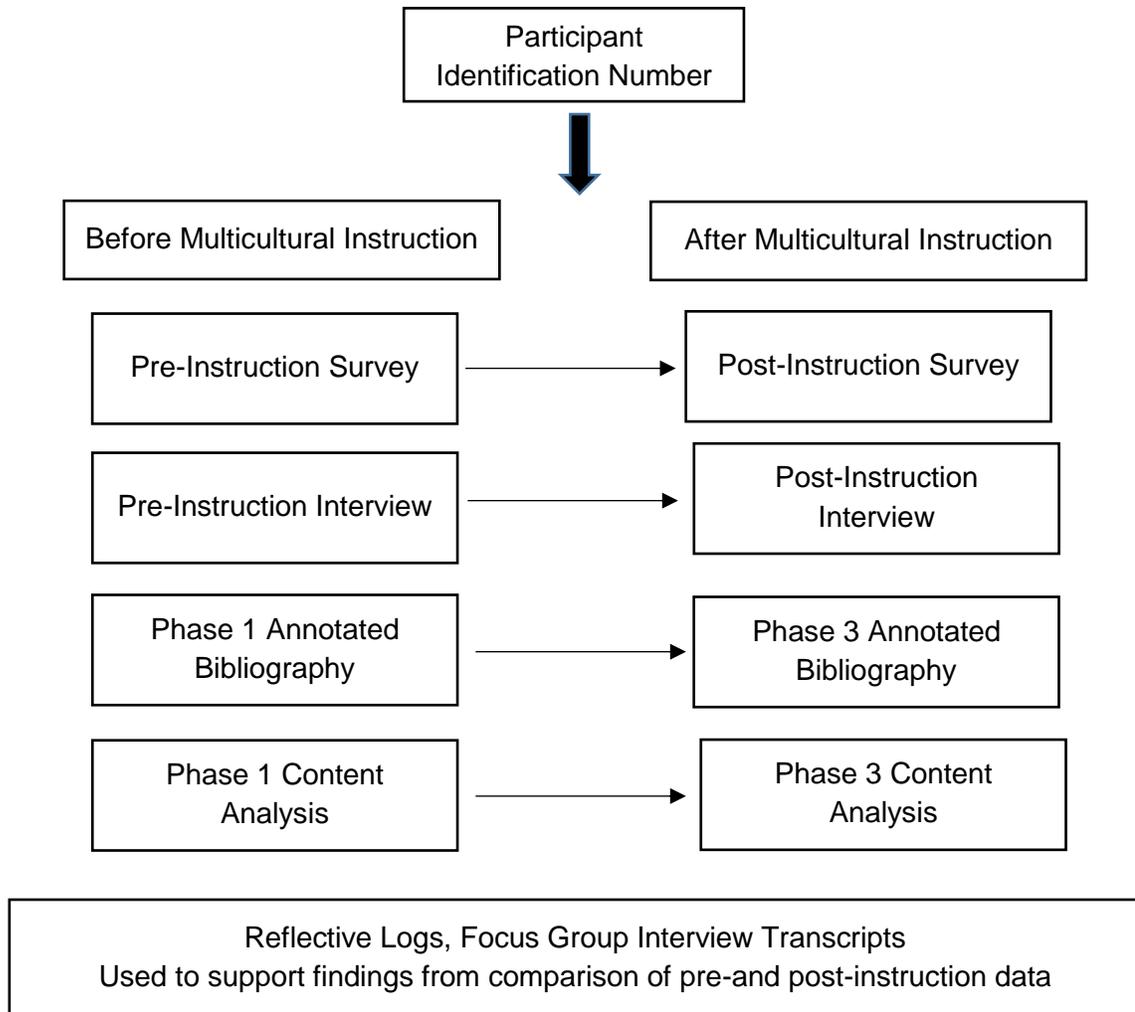
The first research question was the main focus of the study. To answer the first question, however, it was important to understand participants' understanding of multicultural children's picturebooks. Thus, I needed to analyze data to determine the answer to the second question before approaching analysis for the first question. To answer the second question, I collected and analyzed data from participants' annotated bibliographies, content analyses, focus group transcripts, pre-instruction surveys, and pre-instruction interview transcripts. To answer the first research question, I collected and analyzed data from participants' annotated bibliographies, content analyses (conducted in the beginning of the study, Phase 1, and end of the study, Phase 2), pre-and post-instruction questionnaires, focus group transcriptions, reflective logs, and field notes. (See Table 7 above). The description of each of the data sources is described in chapter 3.

Analysis of data is presented in a way that will assist the reader in understanding preservice teachers' strategies for selecting multicultural children's picturebooks. This will lead to a concentrated analysis of research question 1, which will report the findings of how preservice teachers responded to approximately 15 hours of multicultural instruction in a college-level children's literature course. Findings will be organized accordingly, presenting findings for research question two first, followed by findings for research question one. An in-depth discussion of research question one, "How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course?" will be addressed in Chapter 5.

Overview of Third Round of Data Analysis

Next, data were analyzed to determine the results for each of the ten participants in the study. I reorganized the data sources and sorted first according to identification number, then according to sequential order that data were collected in the study. Once I started analyzing data for the purpose of determining student responses, I discovered that the data needed to be reorganized because the organization that was appropriate for the first two rounds of data analysis was not beneficial for my intended purposes at this point in the process. For the third round of data analysis, I used a more logical organization strategy to help me generate the data needed for analysis. See Figure 4.3.

Figure 4.3. Organization of third analysis of data



Organizing the data in this way was much more beneficial to the analysis process. After juxtaposing the pre-and post-instruction work sample data sources, I conducted the preliminary and initial coding of the data sources. Axial coding was conducted on the reflective logs and focus group interview transcripts to determine the characteristics and properties that supported the themes that emerged during initial coding. Results are presented in the following sections.

Lastly, the focus group transcripts and the interview transcripts were analyzed using word count analysis (Sandelowski, 2001; Sechrest & Sidani, 1995). Using Microsoft Word, I conducted a word count analysis of key words that were central to the study in discussions, readings, and reflections. The word count analysis was conducted on the following words:

- Multicultural
- Empathy
- Humanize
- Critical

Finding the results of each word that was located in the transcripts allowed me to note 1) who was saying the word, 2) how often the word was being said by that participant, and 3) the context in which the word was being used. To check the accuracy of the Microsoft word count analysis, the next task was to categorize the words. I then analyzed the patterns that were found within the transcripts. Findings from the word count analysis are reported in a later section in Chapter 4.

In the sections that follow, I will offer a detailed report of the findings of each of the data analysis tasks that were performed in my study. Findings are presented in the order in which analysis was conducted. Discussion of the findings will be addressed in Chapter 5.

CHAPTER 5:

RESULTS

Report of Findings from First Round of Data Analysis

In this section, I report the findings from the first round of data analysis, which was conducted on each of the three phases of data collection. Data was collected prior to multicultural instruction sessions, during the multicultural sessions, and after the multicultural sessions were completed. The purpose of this round of data analysis was to gain insight on preliminary findings from each phase of the study. The findings are reported for each phase of the study to give the reader an understanding of the participants' progression in responses throughout the study. Phase 1 of the study will be reported in detail and followed by a summary of findings at the end of the section.

Data Analysis from Beginning of Study. In the first round of data analysis, Phase 1 data that were collected in the beginning of the study were analyzed immediately upon the completion of the term and after grades for the course were posted and reported. This analysis was conducted on Pre-Instruction Surveys, Pre-Instruction Interviews, Phase 1 Annotated Bibliographies, and Phase 1 Content Analyses. In this round of data analysis, I noted that participants had limited understanding of multicultural children's picturebooks. I created a compiled list of the multicultural books that were selected by the participants (see Appendix L for the compiled annotated bibliography collected in Phase 1 of the study). When compiling the books that participants had selected, I noticed that some participants had selected some of the same books. In these cases, I did not include multiple entries of the repeated picturebooks. Instead, I listed each

of the participants' descriptions of the book in the same entry cell, numerically categorized by the order in which I reviewed the participants' work samples. Additionally, since the entries were copied from participants' work submissions, grammatical errors may be present in some entries. Where grammatical errors made the entry difficult to understand, I made corrections as needed. I created a summary/overview of the books that were selected and the criteria determined by participants in each focus group for selecting multicultural books. The summary helped me gain a better understanding of the participants' initial understanding of selecting multicultural picturebooks. See Table 9 for an overview of the books selected for the annotated bibliographies.

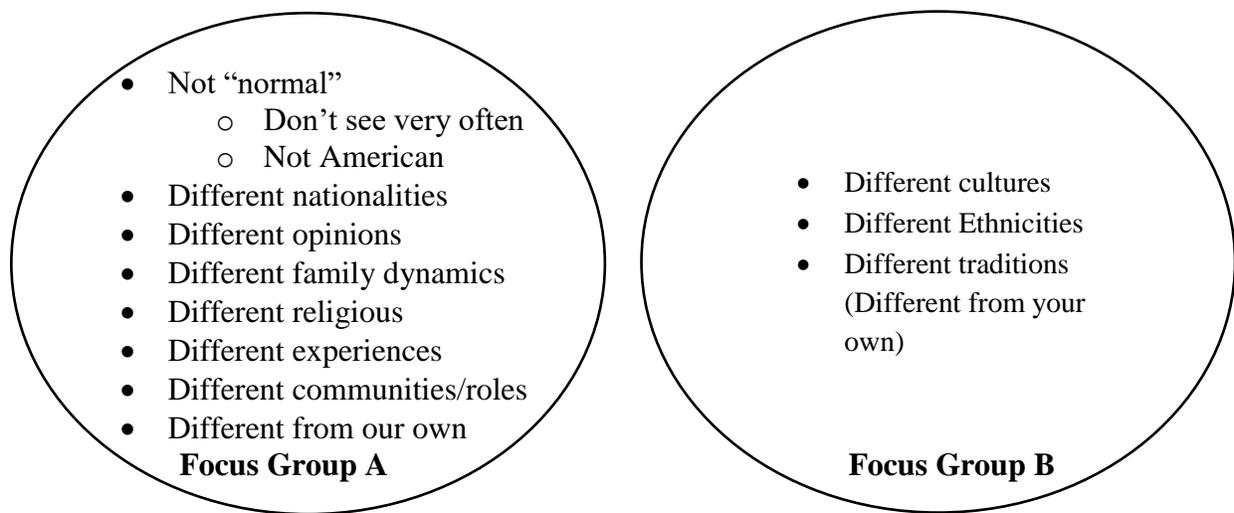
Table 9

Phase 1: Limited Understanding Summary of Findings

	Limited Understanding
Annotated Bibliography	<ul style="list-style-type: none"> • 63 books selected for analysis • 15 books were not specific to any certain culture • 2 books contained animal characters, rather than human • 12 books contained representation of African American culture • 8 books contained representation of Chinese, Vietnamese, or Korean culture • 4 contained representation of Native American/Indian culture • 3 contained representation of French or Parisian culture • 1 book contained representation of Jewish culture • 1 book contained representation of Muslim culture • 1 book contained representation of Pilgrims • 4 books contained representation of Hispanic or Latin American culture
Content Analysis Focus Group A	<ul style="list-style-type: none"> • Acceptance • Positivity • No stereotyping • No tokenism • Learn about culture being represented
Content Analysis Focus Group B	<ul style="list-style-type: none"> • Language of culture • Traditions of culture • Visuals of culture • Names that represent culture
Pre-instruction Survey	<ul style="list-style-type: none"> • Selected books based on title, illustrations • Multicultural means different from me • Little/no experience with multicultural literature

Limited understanding of multicultural children’s picturebooks was also evident in the content analyses collected at the beginning of the study, in which participants were asked to analyze the books they selected for their annotated bibliographies. After giving participants the opportunity to explore their books during the first class session, I asked them to tell me what made the book ‘multicultural.’ I transcribed their responses onto an anchor chart that was made visible to the participants for the remainder of the study. Focus Group A and Focus Group B provided similar responses for defining multicultural, although Focus Group B’s responses were much more brief than those of their counterparts in Focus Group A. See Figure 4.4 for each focus group’s responses.

Figure 4.4. Focus Group Responses to Define ‘Multicultural’



Following this activity, I asked participants, “Based on the information you just provided to me about how you defined ‘multicultural’, what characteristics would you say a quality multicultural children’s picturebook should contain?” These responses were also recorded on an anchor chart and then became the criteria by which the participants conducted a content analysis on the books they had selected. Please see Table 8 for the content analysis criteria for each of the Focus Groups for the content analysis conducted in Phase 1 of data collection. Multicultural

evaluation tools for each of the Focus Groups was based on their responses in the respective focus groups and can be found in Appendix M and Appendix N

The *Basic Profile and Reading History Survey* (Durriyah, 2014) was the final data source analyzed for Phase 1 data collection. The survey questions were intended to gain insight in participants' reading backgrounds and habits, determine participants' attitudes toward reading, as well as determine how much prior knowledge of multicultural picturebooks participants brought to the study. In this first round of data analysis, I gained the most insight into participants' prior knowledge of multicultural picturebooks from the following survey questions:

- Question 8: What did you learn about multicultural education in EED 350 (Modern Diversity in the Elementary Classroom)?
- Question 9: How confident are you in selecting multicultural literature?
- Question 10: Have you studied multicultural literature before?
- Question 11: What is multicultural literature?
- Question 17: Why do you think we study multicultural literature?
- Question 19: How did you select the multicultural literature for class?
- Question 21: What makes a book multicultural?

These questions provided me with information that would help me determine a baseline for the participants in the study. Knowing how much prior knowledge the participants had related to multicultural literature allowed me to plan meaningful activities for the class sessions to follow. Each question will be addressed in the sections that follow.

Question 8. What did you learn about multicultural education in EED 350 (Modern Diversity in the Elementary Classroom)? The course that was referenced in this question is one that is required for matriculation through our institution's Teacher Education Program. The course

is usually taken prior to being admitted into the program. It was assumed that all participants had completed this course before taking RDG 312 Children's Literature, the course in which my study was conducted. As indicated in Table 1 in Chapter 3, each of the participants had completed EED 350 prior to enrolling in RDG 312. The table also indicates that all participants had completed this course between Fall 2016 and Spring 2018.

Participants' responses to this question were similar in nature. Participants expressed that they learned that diverse cultures should be accepted in respected in the classrooms. Each of the 10 participants stated that the EED 350 course taught them of the importance of including diverse cultures in lessons in order to make students feel welcomed and accepted in the classrooms. One participant added that diversity is more than a consideration of race. It also includes differences in family dynamics, religious beliefs, and sexual orientation. Another participant stated that exposing students to different cultures can make them be more open-minded. All students defined diversity or multicultural as being different from their own.

Question 9. How confident are you in selecting multicultural literature? Answers to this question ranged from "fairly confident" to "very confident". Of the ten participants, five of them responded that they were either "fairly confident", "somewhat confident", or "partially confident". The other five participants stated that they felt "very confident" or "pretty confident" in selecting multicultural literature. One participant even said, "I am pretty sure I can tell the difference and could pick out multicultural books." No further explanation was requested on this question; therefore, the answers were simply stated with little or no elaboration.

Question 10. Have you studied multicultural literature before? I assumed that each of the participants would state that they had studied multicultural literature before, since all of the participants had completed EED 350; however, that was not the case. Five of the ten participants

claimed they had not studied multicultural literature before. Two of the remaining five stated that the only multicultural literature they had studied previously was in EED 350.

Question 11. What is multicultural literature? This question was essential to discovering any misconceptions about multicultural literature that would need to be addressed in future multicultural sessions. Nine of the ten participants responded to this question by stating that multicultural literature is literature that has characters, setting, or plot that represent a culture that is different. Only a few of the participants qualified that statement by telling what the culture was different from, but those participants stated that it was culture that was different from their own. One participant did not limit multicultural to race, but also included different backgrounds, family dynamics, sexual orientation, or mental/physical disabilities. In her response, she stated, “Multicultural literature leaves no one out.” Another participant included in her answer that multicultural literature was about diverse cultures, but that it was intended to create awareness and open-mindedness toward diverse cultures.

Question 17. Why do you think we study multicultural literature? Participants’ responses to this question varied slightly, but had a similar theme across all responses—acceptance of other cultures. One participant stated that multicultural literature could “open up the world to our students.” She also included that teachers must be conscious of the literature that is selected for use in the classroom. Exposure to other cultures was another reason stated for studying multicultural literature. To learn about other cultures ourselves and to be able to understand other cultures for the purpose of future classroom implications were the most commonly stated answers to this question. One participant did not answer this question at all, possibly due to oversight.

Question 19. How did you select the multicultural literature for class? This question was possibly the most telling in this phase of data analysis. Some of the participants’ responses

indicated a lack of understanding or misinterpretation of the question. One participant answered “Never”, and another participant answered that she was just trying to get books about as many cultures as she could. Another participant explained how she selected a book for her practicum after considering her class and the students’ diverse needs. I posed this question again in pre-instruction interviews to offer clarification to these participants. I was able to garner better responses in interviews, since the wording of the survey questions may have been confusing.

Although one participant stated that she chose books “that were in different languages or told stories about different religions or lifestyles,” the rest of the participants stated that the basis for selection of the picturebooks for the first multicultural session were the title and illustrations. Most of the participants claimed that they only looked at the cover. Three of the ten participants stated that they looked at the title, cover, and then illustrations in the book.

Question 21. What makes a book multicultural? This question was another way of asking participants how they selected multicultural literature for class. Every one of the participants, in her own words, responded to this question in the same way. Each of the participants viewed multicultural literature as being literature that includes culture that is different from our own. Some of the participants noted that multicultural literature relates to differences in multiple areas, such as religion, traditions, ethnicities; but the overall answer was the same—different from us.

Summary of Data Analysis Findings from Beginning Phase of the Study

Though participants answered that they were anywhere from “fairly confident” to “very confident” in selecting multicultural children’s literature, analysis of the annotated bibliographies, content analyses, and questionnaires revealed one primary theme, limited understanding, that emerged from the data. See Table 8 above for a summary of findings in Round 1 data analysis. The primary theme of limited understanding was common across multiple sources of data and

multiple participants in the study. Participants viewed multicultural literature and cultural diversity as that which is different. Each of the participants stated that title and illustrations of picturebooks were the main strategies used for selecting multicultural children's picturebooks.

Report of Findings from Instructional Phase of the Study

Phase 2 of data collection consisted of multicultural instructional sessions. Data were collected through field notes, observations, and participants' reflective journals after each class session. Instructional sessions were based on selected chapter readings from the text *Critical Multicultural Analysis of Children's Literature* (Botelho & Rudman, 2009). Each instructional session was approximately two and one-half hours long and consisted of both direct and indirect instructional activities. See Table 2 in chapter 3 for an overview of instructional sessions for Phase 2 data collection.

In the instructional sessions, field notes were kept with the use of anchor charts. The anchor charts remained in the classroom throughout the remainder of the multicultural instruction sessions to keep the participants' thinking visible to them. One participant found that she learned best when she duplicated our anchor charts into her own notebook. Other participants typically kept running notes for each session.

Sessions were guided by a set of questions that I had provided the participants prior to reading the chapters (see Appendix K for each chapter's guiding questions). After each session, participants completed a reflective journal on the discussions from the day's session. The questions were the same for each session and were designed to cause participants to reflect on what had been learned and discussed that day (Appendix G). There were five reflective journals completed by the participants. In analyzing each set of journal entries, I was able to determine the preliminary findings from my research. The following sections report my preliminary findings.

See Table 10 for an overview of findings from Phase 2 of the study, followed by detailed report of findings.

Table 10

Phase 2: Instructional Sessions Summary of Findings

Reflective Journal 1	<ul style="list-style-type: none"> • Critical analysis • Worldview • Mirrors, Windows, and Doors
Reflective Journal 2	<ul style="list-style-type: none"> • Names are connected to identity • Culture shapes worldview • Focus Group A-connected with names and identity • Focus Group B-connected with how culture shapes worldview
Reflective Journal 3	<ul style="list-style-type: none"> • Children’s self-esteem is affected by underrepresentation of culture in children’s literature • Insider perspective may still contain biases
Reflective Journal 4	<ul style="list-style-type: none"> • We are often guilty of stereotyping poverty • “The American Dream” is different for many.
Reflective Journal 5	<ul style="list-style-type: none"> • Closure • So What? (i.e. What do we do with this information?) • Participants provided responses that were the same, but also different from others.

Preliminary Findings From Reflective Journals

Reflective Journal 1. In our first multicultural instruction session, three integral discussions took place. The first was based on my first question to begin the session, “What does it mean to be critical of literature?” I had posed this question in the pre-instruction survey because

I saw that it was going to be a word that we would use throughout the remainder of the sessions. In Focus Group A, who had already completed their surveys, I sent the question separately from the rest of the survey, and then added their responses to the survey at the end of the course. Participants' initial responses to defining 'critical' were basic, although not incorrect. In Focus Group A, participants stated that to be critical of literature meant to judge, research, and question the literature for accuracy. Focus Group B similarly stated that critical meant judging, checking for accuracy and appropriateness, criticizing, and being picky of literature, and analyzing the importance of literature. These responses showed me that they were on the right track to thinking about literature critically, but I wanted them to think more deeply.

After establishing beginning thoughts of critical analysis, we continued the discussion of the chapter, then returned to the question to add more to the definition of critical. Focus Group A added that, to be critical of literature, the reader must ask the question "Why?" when reading (e.g. Why was this written? Why did the author say ____?) Then, participants in Focus Group A added questions that became a turning point for the class discussion. "Who receives the intended message?" and "Whose worldview is being presented?" Though these questions were based on the readings, I could tell from lack of discussion that participants were unsure of what this meant, so I decided to continue the discussion of worldview, because, according to Dolby (2012) we cannot truly begin to understand diverse cultures until we first understand our own. I asked the participants, "What is worldview?" After several seconds of silence, I asked them to use their devices (e.g. phones, tablets, computers) to do a brief word study of the word 'worldview'. After a few minutes, I had each of the participants come to the anchor chart and add her response to the chart. Then, I moved them deeper into the discussion, beyond defining worldview into determine *how* worldview is shaped. Both groups established that worldview is shaped by background

experiences, work experiences, family, religion, friends, media, politics, and education. It was not until I reviewed Reflective Journal 1 that I understood how important that discussion had been to the participants' understanding. Each of the ten participants included a discussion of worldview in their responses to the first question, "What was the most enlightening information you heard in today's discussion?" From this point forward, worldview became an integral part of discussions in almost all subsequent multicultural class sessions.

The final topic that made an impact on the remainder of the study was the discussion of the text's subtitle, "Mirrors, Windows, and Doors", that was the focus of the first chapter of our discussion. Participants began to consider how this metaphor related to their own worldview. In class, I gave the example of going to the Smiths' home and looking into their windows to learn more about how the Smiths live. I asked participants if this could offer a full picture of the Smiths, and all participants agreed that it could not. So, I told them to consider what might happen if we entered through the door of the Smiths' home and visited with them for a little while. We would have conversations with the Smiths. We would observe how the Smiths interact and thrive as a group. We might even gain deeper understanding of the struggles the Smiths face. But, when we leave back through the same door we entered, we have not become Smiths. In the discussion that followed my example, participants began to connect worldview and literature from previous discussions to the example I gave. One participant said,

I see what you are trying to get us to understand. When we look through the windows of literature into another perspective, we only get a little snapshot of information about that perspective. But if we take time to try to really understand that perspective, that doesn't mean that we have to change our perspective to match theirs.

This statement resonated with some of the participants and was evidenced in Reflective Journal in that five of the ten participants were already starting to connect children's literature to the metaphors of windows and doors. One participant claimed that, after the first class discussion, she

now viewed children’s literature differently. She further explained that “children are fully capable of picking up on ‘hidden messages’ in literature.” Another participant expressed that she was “learning how to choose literature that will make students more aware of their world.” The last question that I always posed on the Reflective Journals was “What questions do you still have?”

One participant responded

I would like to know what the best way is to educate my students about different cultures. Obviously through children’s literature, but what are some other ways that I can help them learn about other cultures different from their own?

This question showed evidence that the participant was making the connection that children’s literature can be used as a tool to create a multicultural atmosphere in her classroom.

Reflective Journal 2. Though both Focus Groups had responded in similar ways after the first multicultural session, Reflective Journal 2 indicated a divide in what both groups took away from the next class session. One of the main topics of discussion was related to how our names are connected to our identity and how, as a result of stereotyping some cultures, we often make judgments based on people’s names. I conducted an activity in which I asked participants to make a T-chart (see Figure 4.5 for my example) to list their names and nicknames and give the context in which that name is used.

Figure 4.5. Name Activity T-chart

Name	Context
Christie	Friends and Family
Mrs. Calhoun	Students and some colleagues
Sunshine	My Dad used to sing, “You are my sunshine”
Mommy	Children
Christie Cream	Endearing term from my grandfather
White Oprah	Someone called me this in high school
Frizzle, Feazul, Fetus, Feazelli	Mispronunciations of my maiden name

I sought to encourage participants to think of names with both good and bad connotations and list them, giving the context in which they were used. The purpose of this activity was to activate prior knowledge of the importance of names. This task brought forth a range of emotions for some (including myself) as we thought of names that had been given to us in a negative connotation, as well as names given to us by loved ones who have passed on. Some of the names made us laugh, such as the mispronunciations of last names (especially mine).

Once we completed this activity, I provided participants with a QR Code that directed them to a Symbaloo page in which I had bookmarked some websites to aid students in finding the origin of their last names. I gave participants time to do a study of their first and last names to help them briefly trace their name origin. After completing this activity, we connected what we had done to the reading in the chapter. The authors had presented a discussion of how names are connected to identity (Botelho & Rudman, 2009). We learned from the reading and discussion that taking the time to learn to correctly pronounce someone's name is a sign of respect, but the opposite is also true. By mispronouncing peoples' names, we could be sending the message that they are not important enough for us to take the time to learn to pronounce their name correctly. We also learned that many cultures use names that have deep meanings and can shed light into the culture and traditions (Botelho & Rudman, 2009) and that we should take time to learn what those names can reveal about the culture.

The readings and discussion from this particular class session also took us deeper into connecting culture and worldview and how culture helps shape worldview. Through this discussion, we looked a little more deeply into the text in which the authors referred to Standard American English as "the language of power," (Botelho & Rudman, 2009, p. 38). This statement led us to a discussion of the hindrances to learning that could be caused in those who do not have

access to Standard American English. This discussion further led us to explore the reasons that people read. We were able to discover that the upper middle class typically read for pleasure, an escape, to learn, or because we are required to do so; however, students from backgrounds that are lower class or representative of diverse cultures tend to read because they have the understanding that it is the only way they will ever succeed in America (Botelho & Rudman, 2009).

Focus Group A's Reflective Journal 2 submissions indicated a stronger connection to the name activity conducted in this session of multicultural instruction, whereas Focus Group B's Reflective Journals connected more to worldview. One participant in Focus Group A responded, "The most enlightening information in today's discussion was how we can use names of our students to discover more about their culture." She further stated, "By digging into my own name, I was also able to discover more about myself." Another participant reflected that the names and nicknames we are given can affect our mindset. Names have significant roles in our lives according to a third participant. An African American participant in Focus Group B had this revelation about the name activity:

I feel good about today's discussion. I feel that it really opened my eyes to see that people outside of my race can see things the same as me. For example, people think I am Caucasian based on my name. I've been told that my name sounds like a middle-aged Southern Caucasian woman. To see someone in a different race experience the same things that I do from time to time was interesting.

The participant to whom she was referring was a Caucasian student who had shared that people had often thought that she was from a different ethnic background when they heard her name. The same African American participant stated the following:

I think that the most uncomfortable topic from today's discussion was about the mild racism when people tend to falsely identify a person based on their name. One of the students explained how people thought that she was African American based on her name. Personally, I thought she was too. I took a class with her last summer and I assumed that she was African American because of her name.

She further reflected that she had learned of the importance of not judging a person based on their name or any other characteristics before you get to know the person.

Though a couple of participants in Focus Group B referenced the name activities briefly, their learning came more from the discussions of culture as it connects to worldview. One participant stated that she had never considered how closely culture and worldview were related. Because of that discussion, she stated that she was made aware of certain things that she did to contribute to “gentle doses of racism” (Botelho & Rudman, 2009, p. 74) that she had never considered because of the culture in which she was raised. Other participants also stated that the class discussion had brought an awareness of actions they had that may be contributing inadvertently to the racial divide in the United States. One participant even stated, “I realized that people’s culture does play a major role in how they interpret literature. Not all texts are neutral, and it can influence how people view themselves in the world.”

Reflective Journal 3. The reflections from this multicultural session were consistent for both focus groups. In each of the groups, participants reflected on their new learning that occurred as a result of the class session. Our discussions related to the authors claims that underrepresentation of certain cultures in children’s literature can lead to low self-esteem in the children who represent those cultures (Botelho & Rudman, 2009). One participant stated the importance of including positive representations of all cultures in children’s literature in order to raise the self-esteem of children. Another participant connected that learning to the importance of having a wide variety of cultures represented in the classroom library for the purpose of making sure all cultures represented in the classroom were also positively represented in literature in that classroom.

Participants also investigated the difference between insider and outsider perspective. Moreover, we discussed that selecting books that were written from an insider perspective does not always ensure that no bias or stereotype will be present in the book. One participant reflected that she had realized through the discussion that every race and every culture contains biases and stereotypes against other races and cultures, largely because society often generalizes all races and cultures, making an assumption that everyone from that culture or race is the same. Social construction of race was a topic that was introduced to us through the reading of the text. That we tend to view race the way that society views race was an eye-opening statement according to several of the participants' journal entries. Participants also added in this discussion that media was partially to blame for the social construction of race. One participant stated, "That changed my way of thinking because I realized that social media and our environment effects [*sic*] how we view most things in the world."

Reflective Journal 4. The reflective journals from this class session were again consistent between both focus groups. The main topic of discussion was that of poverty and "The American Dream." Participants were asked to search through previous editions of our local newspaper to find pictures and/or articles that they considered to be representative of poverty. They would then cut out the picture or article and glue it to an anchor chart (see Figure 3.2 in chapter 3). I then asked participants to call out words that they typically associated with poverty, as I added them to the chart. In class discussions, one participant in Focus Group B came to the realization that "All the articles and pictures we cut out have to do with immigrants." This was a significant statement in that it caused participants to consider that there are stereotypes placed on poverty-stricken individuals, and minority groups are often associated with those in poverty (Botelho & Rudman, 2009).

In Reflective Journal 4 responses, participants echoed the discussions from our class session. One participant stated, “As we looked further into poverty, I realized that there are more people that live in poverty than what I initially thought.” She also added, “When we gave words that are typically associated with poverty, it made me aware how hateful our society thinks towards people who live in poverty.” Participants identified that poverty is a topic that is not discussed enough in children’s literature, but that many children may be affected by. One participant expressed that she had been guilty of placing labels on people from poverty, but that she had never realized that before this class session. Another participant reflected that educators should present literature that includes poverty, so that they can help children begin to recognize that the struggles that others face may not always be visible.

Reflective Journal 5. In session 4, we connected everything from all of our previous multicultural sessions with the question, “So what?” This question was designed to encourage students to think about what they had learned through the course of the semester and make connections to future classroom practice. In Reflective Journal 5, participants shared that this strategy brought them closure to the study and helped them tie together the previous concepts. In our class discussion, we discussed how we often forget to look at people from other cultures as humans. This sentiment resonated with some of the participants and was reflected in their fifth journal entries. Many of the participants brought the concept of humanizing into their final reflections and discussed how children have become desensitized to the traumatic experiences that are happening in our public schools today because of the dehumanization brought on by media, video games, and pop culture. One participant even added, “Everyone is human.” Additionally, participants agreed that the course had shown them the importance of careful

selection of multicultural children's literature their future classrooms. One participant stated that the course had "broaden[ed] my thoughts on why we study multicultural literature."

Even though each of the participants took away the same basic principles, all seemed to take away something different from the study. In the final reflective journal the following points were included from various participants:

- Dehumanization that is prevalent in our culture affects "how our students take meaning from a text."
- "I liked seeing how our thoughts have progressed through the semester."
- Teaching students to critically analyze literature "isn't as hard as it sounds."
- "I am more aware of my biases and how I have been guilty of stereotypical thinking and grouping people together based on their race."
- "I changed my mind on how I thought a certain race felt about African Americans."
- "Since we started, we have come a lot farther and a lot deeper with this topic."
- "This has made me think about how to be more selective of books."
- This chapter presented the ideas of constructing, deconstructing, reconstructing, and humanizing. "Deconstructing our biases to understand and learn more. And then reconstructing our world views to allow differences to be understood."
- "The biggest lesson has definitely been to read against the grain. No matter what the text is that we are reading, we should critique it for meaning, consider the stance of the implied reader, and think of what the purpose of the message is."

These excerpts from Reflective Journal 5 were an indication that each of the participants appeared to experience some growth in the course of the multicultural sessions.

Summary of Data Analysis Findings from Instructional Phase of Study

In Phase 2 of data collection, the participants received both direct and indirect instruction in multicultural literature. Through textbook readings, class discussions and activities, guiding questions, and reflections, participants received approximately 15 hours of multicultural instruction. Preliminary Data analysis revealed that participants responded to the instruction in ways that could be applied to their future teaching practices. See Table 9 in the beginning of this section for an overview of the findings from Phase 2 data collection.

Report of Findings from End of Study

Phase 3 was the final phase of the study. Findings from data collected in this phase were the most indicative of the participants' responses to the instructional sessions. In Phase 3, data were collected after the multicultural instruction sessions had been completed. The data collected from participants in this final phase of the study included the Phase 3 content analyses, Phase 3 annotated bibliographies, focus group interviews, post-instruction questionnaires, and post-instruction interviews. Findings from the preliminary analysis of each of these sources are summarized in Table 10 and will be reported in further detail in the sections that follow. See Table 11 for an overview of the findings from data analysis of Phase 3 of the Study.

Table 11

Phase 3: Summary of Findings from End of the Study

Annotated Bibliography	<ul style="list-style-type: none"> • 12 books removed from original analyses • 11 books were not culturally specific
Content Analysis Focus Group A	<ul style="list-style-type: none"> • Relatable • Appropriate language • Awareness of power relationships • Develops empathy • Promotes critical thinking • Realistic
Content Analysis Focus Group B	<ul style="list-style-type: none"> • Accuracy of culture • Names that represent the culture • No negative stereotypes • Identity • Non-biased • Realistic
Focus Group A Interview	<ul style="list-style-type: none"> • Multicultural books should serve a purpose • Educators should pay closer attention to books chosen for classrooms • Multicultural books should offer a glimpse into the culture
Focus Group B Interview	<ul style="list-style-type: none"> • Multicultural books should accurately represent culture • No stereotypes • Multicultural texts should be read prior to using in classroom • Readers create meaning based on their worldview • Readers select books based on their worldview
Post-Instruction Interviews	<ul style="list-style-type: none"> • Multicultural literature is more than a story that contains characters that are different from you • Participants need to read multicultural books before using them • Only 3 participants learned that empathy can be developed through the use of children’s picturebooks
Reflections of Course Questionnaire	<ul style="list-style-type: none"> • People read for fun, to learn, to escape • Lacked understanding that some cultures read for much different reasons, such as trying to achieve success when their language is not the “language of power”

Phase 3 Content Analysis and Annotated Bibliographies. Participants were asked to conduct a second analysis on the selected books from the first multicultural class session.

Participants were instructed to use what they have learned over the course of the multicultural

sessions to add to and/or take away from the original evaluation instrument they had developed as a group at the beginning of class. Evaluation instruments would be developed independently for the second analysis, as this would help me identify how the participants applied their learning to the selection of multicultural picturebooks. After they conducted the analysis, they were asked to remove any books from their annotated bibliography list that they deemed uncharacteristic of quality multicultural children's literature. An overview is provided in this section, as a second analysis was performed on the Content Analyses and will be reported in a later section.

Overall, participants did not take away any of the initial qualities from their content analyses. In Focus Group A, the following qualities were added to the original content analysis evaluation instrument, respectively:

- Relatable
- Appropriate language
- Awareness of power relationships
- Develops empathy
- Promotes critical thinking
- Realistic

Focus Group B added the following qualities, respectively:

- Accuracy of culture
- Names that represent the culture
- No negative stereotypes
- Identity
- Non-biased
- Realistic

Each of the added qualities were characteristic of good quality multicultural children's literature. This showed me that the students had a slightly deeper understanding of how to evaluate multicultural picturebooks for use in their classrooms. Yet, when I began analyzing the annotated bibliographies, I became aware that, for most of the participants, the qualities they indicated should be included in multicultural picturebooks were not the qualities included in some of the picturebooks that remained on their Phase 3 Annotated Bibliographies. More details will be provided in the 3rd round of data analysis.

Focus Group A Interview. Based on focus group interview transcripts, participants in Focus Group A demonstrated an understanding of multicultural picturebooks and how to select quality picturebooks for the classroom. In focus group interviews, one participant stated that multicultural books should serve a purpose. Most participants agreed that educators did not pay close attention to the books they are placing in their classroom libraries. They also agreed that books should not contain any biases toward any group of people or beliefs. One participant also stated that multicultural picturebooks should offer us a glimpse into the culture being represented. Another student added that good multicultural books should make you feel like an insider when reading the book. As the interview progressed, other participants added that multicultural books should arouse curiosity for the culture, so that students might want to research the culture to learn even more.

Later in the interview, the topic of worldview was revisited as we discussed how worldview influences our meaning-making. Participants discussed how worldview is based on our personal experiences, which affect how we bring meaning to and from the text. When asked if participants' worldviews had changed since beginning the course, most participants agreed that it was difficult to know for sure, because worldview had not been something that they had

considered prior to the course. They further agreed that it was important to learn how to step outside of worldview, even if only temporarily, to consider the viewpoints and perspectives of others. One participant then brought us back to the metaphors of windows and doors by stating that stepping outside our worldview and into another's does not mean that we are changing our worldview or accepting something that goes against our belief system. We are simply considering things from a different perspective.

Focus Group B Interview. In Focus Group B, participants also agreed that exemplary multicultural picturebooks should contain pictures that accurately represent the culture. They also agreed that there should be no stereotypes within the pictures or text. Participants also stated that it was important to critically evaluate multicultural texts before adding them into the classroom library. One participant added that she would always make sure to read the text before deciding whether it would be appropriate for the cultures being represented. I used this opportunity to review reading against the grain with them, in this case, by asking how the story would be different if the character were Black instead of White, for example.

Focus Group B's understanding of how worldview affects the meaning-making process was consistent with that of Focus Group A. Both groups believed that meaning is created based on one's personal worldview; however, one participant in Focus Group B added an interesting statement that many people select books based on their personal worldview as well. This was an interesting connection that no one in Focus Group A had made. As the discussion continued, participants responded to the last question about whether their worldview had changed. Two participants openly shared in focus groups that they believed their worldviews had changed. One even stated that she felt like she had become more in tune with her own personal biases. Other participants nodded or chimed in in agreement with the more vocal participants.

Post-Instruction Interviews. In the individual interview sessions, each participant was asked a set of questions (See Appendix F for list of interview questions). One of the most interesting findings was that, when asked what it was about the class from which students learned the most, all ten participants stated that they learned the most from the class discussions. Several of the participants elaborated on that statement by explaining that they particularly learned by hearing the perspectives of the other participants during the class discussions.

Participants also answered questions related to what they learned about multicultural literature. Each of the students stated that they now know that multicultural literature is more than a story that contains characters from ethnic backgrounds different from their own. When asked how they would select multicultural literature, each of them also admitted that, at the beginning of the course, they simply looked at the title or illustrations to determine whether it would be considered multicultural. Now, participants explained that they needed to read and critically view the text to determine whether it met the criteria for being multicultural. I posed the same question a little differently later in the interview session by asking participants to explain to me what they would tell other preservice teachers about multicultural literature. The responses were similar. “Be careful with stereotypes. It’s really easy to fall into that trap. Really, really pay attention and read the book before they choose it.”

I also asked participants to share their definition of empathy, based on our class discussions. Two of the ten participants gave the simple explanation that empathy is “walking a mile in someone else’s shoes.” We had discussed empathy prior to the interview, however, and had discussed that empathy is not an understanding of someone’s pain as much as it is walking beside them through the pain. Eight of the ten participants demonstrated understanding of the word empathy. Yet, even though we had discussed how children’s literature is used to help

children develop empathy, when asked how to help students develop empathy, only three participants stated that books could be used to help develop empathy in children, one participant stated that children developed empathy through exposure, but did not clarify what the exposure was, and one participant said that empathy must be taught, but did not elaborate on methods. The remaining participants gave responses that showed they had made no connection to multicultural picturebooks as a tool for teaching empathy.

Reflections of Course Questionnaire. The post-instruction survey was administered at the end of the course when all multicultural sessions had been completed. When asked to explain what the participants had learned in RDG 312 about multicultural literature, the survey confirmed participants' responses that had been given in interviews. One question that the survey better answered was "Why do people read?" Though this seems like a simple question, the implications of the participants' answers were that they still did not quite make the connection that was brought out in one of our class discussions. Typically, when asked why people read, people provide the upper-middle class answers such as reading for fun, reading to learn, reading because they must, reading to escape. We learned and discussed that minority groups read because it is the only way they will ever be given a chance to be successful in a world where Standard American English is the language of power (Botelho & Rudman, 2009). None of the participants recalled this as part of their response to this question.

Summary of Findings from End of the Study

In Phase 3, participants were asked to demonstrate their learning in a variety of ways through focus group interviews, content analyses, individual interviews, and post-instruction surveys. Preliminary analysis of Phase 3 revealed that participants gained knowledge related to multicultural children's picturebooks and their evaluation. Though participants could identify

qualities essential to exemplary multicultural picturebooks, there was a disconnect in putting their knowledge into practice, as evidenced by some of the selections remaining on the Annotated Bibliographies (See Appendix O for the Phase 3 Compiled Annotated Bibliography). A summary of the findings from Phase 3 can be viewed in Table 10 at the beginning of the section.

Second Round Data Analysis

In the second round of analysis, data were analyzed to determine how they answered each of the research questions. Upon analysis of the questions, it became evident that the data needed to be reported from Question Two first in order to guide the reader to a better understanding of Question One. In this section, I present the research questions and findings of how the data answered each of the research questions.

Question Two: What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?

To answer this question, a qualitative analysis was conducted on participants' Pre-Instruction Surveys, Pre-Instruction Interviews, Post-Instruction Surveys, and Post-Instruction Interviews. Annotated Bibliographies and Content Analyses from both Phase 1 and Phase 3 of data collection were also used as supplemental data sources to support findings from the surveys and interviews when needed. The following sections describe the qualitative analysis of each of these data sources as related to research question two.

Pre-Instruction Surveys. Data analysis of Pre-Instruction Surveys was conducted on questions 9, 11, 19, and 21. Question 9 asked participants to state their confidence level in selecting multicultural literature. As reported earlier, participants' responses indicated that they felt that they were all at least partially confident in selecting multicultural literature. One

participant justified her answer by stating that she could explain why she had chosen the books for the first multicultural session. Another participant stated, “I think I would be good at picking out books.” The lowest levels of self-reported confidence were from two participants who claimed, “I am fairly confident in selecting multicultural literature” and “I am partially confident.” Each of the other participants rated themselves as somewhat confident or very confident.

Question 11 asked participants to define multicultural literature. It was in the Initial coding analysis of this question that an overarching theme emerged and supported the preliminary findings of my first analysis. Participants’ overuse of the word ‘different’ to describe multicultural literature was evidence that they possessed a limited understanding of what multicultural literature is. Of the 10 responses to this question, each of the participants used the word ‘different’ in their responses. The 10 responses, mostly one or two sentences each, contained the word ‘different’ or a synonym such as ‘various’ or ‘diverse’, a total of 14 times. Participants stated that multicultural literature was defined as “Books that represent all types of cultures” or “literature that involves different cultures and ethnicities.” One participant was a little more specific and indicated that multicultural literature covers different areas, “More specifically, they can be about anything from different ethnicities to different types of families (whether you were raised by mother and father, grandparents, two mothers/fathers, or siblings).” Another participant related that multicultural literature contains “Books or stories that promote diverse cultures and help create open minded [*sic*] and aware students.” The remainder of the participants included that multicultural literature contains text, characters, and illustrations that represent different cultures from our own.

At this point in the data analysis, I thought it might be beneficial to conduct a word count analysis of the Phase 1 data sources to determine how many times participants used the word ‘different’ in their responses. The word count analysis revealed that, in Annotated Bibliographies and Pre-Instruction Surveys, participants used the word ‘different’ a total of 66 times when responding to questions about multicultural literature. The results of the word count analysis showed that students placed a large amount of emphasis on this word, indicating that they had a tendency to equate multicultural literature with literature that was representative of those different from them. Word count analysis was not conducted on words such as ‘various’ or ‘diverse.’ I felt that the results of analyzing ‘different’ were sufficient to show that participants had a basic or limited understanding of multicultural literature.

Question 19 was integral to answering the first part of Research Question Two in that I asked participants to share how they selected the multicultural picturebooks for the first multicultural class session. It was this question that provided the most telling data related to preservice teachers’ strategies for selecting multicultural picturebooks prior to multicultural instruction sessions. Of the 10 participants, only 4 of them accurately responded to the question. There could have been multiple explanations for this, including a misinterpretation of the question, a lack of understanding the question, or avoiding the question because of the strategies (or lack thereof) used to select the multicultural picturebooks. The 4 participants who responded to the question gave somewhat similar responses. Three of the participants admitted that they had selected their multicultural literature based on the title, cover, and illustrations. One participant said she chose books that were “in different languages or told stories about different religions or lifestyles.”

Because this was such an integral question for my study, and several participants did not provide the information needed, I restated this question in Pre-Instruction Interviews, which I used to gain clarification or elaboration from participants' responses to the Pre-Instruction Surveys. When asked this question during the interview session, the responses from the four participants who had fully answered the question previously remained mostly the same. One participant added that she based her selections off the title and illustrations when selecting the multicultural picturebooks for session 1. The remaining participants each indicated similar answers as well. One participant stated that she looked at the pictures and selected the book if the pictures "contained characters that were different than me." Another participant said that she first looked at the cover, and "If I thought it looked multicultural, then I open [*sic*] it up and looked inside." In the end, these data sources revealed that the majority of participants had selected the multicultural picturebooks based on the illustrations and whether they "looked multicultural." This also confirmed that participants were beginning the study with a limited understanding of multicultural literature.

Of particular interest at this point was participant responses to Question 15. Though I had not originally considered Question 15 to be one that would be used to answer Research Question Two, in analyzing data, I began to look at the question quite a bit differently. In Question 15, I asked participants to explain how they decide which books they will read. This question was originally intended to give me information on whether the participant enjoyed reading for pleasure. Yet, when I was analyzing survey question 19 above, I kept looking back at Question 15. Several participants explained that they would view the cover and title, read the summary, skim the first few pages, and even search for reviews of the book. I found this intriguing because 8 of the 10 participants stated that they did all of those things before deciding whether they

wanted to read a book; yet, when selecting multicultural picturebooks, only one participant mentioned reading a review of the book. Much less effort was put into selecting multicultural picturebooks than selecting books the participants wished to read for pleasure. This was an indication to me that multicultural literature was not something they gave much consideration at the beginning of the study.

In Question 21, I asked students to tell me what makes a book multicultural. All of the participants stated that a book is multicultural when it is related to a different culture. One participant stated, “I think the characters and how they are portrayed make a book multicultural. The characters give way to different types of culture, beliefs, dialogue, etc. They set up a basis for what makes the story different.” Another participant indicated that books are considered multicultural when they “represent a different culture than what is normal for that area.” Each of the participants answered this question in a similar way, indicated a shallow understanding of multicultural literature.

Annotated Bibliographies. Prior to the beginning of class, I sent an email announcement through Blackboard Learning Management System to all participants requesting that they gather 5-10 multicultural picturebooks from their local libraries, personal collections, or our institutional library. Participants gathered the books outside of class and brought them to the first multicultural instruction session, which was the third day of class. During this class session, after an introduction to multicultural children’s literature, participants were given the opportunity to further explore their selections, as well as the selections of other participants. Participants were asked the following questions in whole group discussion:

1. Why did you select this book as multicultural?
2. What is it that makes this book multicultural?

The annotated bibliographies were collected after the first multicultural children's literature sessions and analyzed to provide information about the participants' basic understanding of multicultural children's picturebooks. Participants were asked to create an annotated bibliography for each of the 5-10 self-selected children's picturebooks they had brought to the Multicultural Session 1 on the third day of class. See Appendix C for the template for the annotated bibliography.

To begin data analysis of the annotated bibliographies, I created a compiled list in which I combined each participant's annotated bibliography into one master annotated bibliography, as detailed previously in this chapter. Also as previously reported, preliminary analysis of the annotated bibliographies indicated that participants had a limited understanding of multicultural literature. The findings from Initial and Axial Coding of the Pre-Instruction Surveys and Interviews in the second round of data analysis confirmed the preliminary findings.

To answer the second part of Research Question Two, data analysis was conducted on Phase 3 data sources, including Post-Instruction Surveys, Post-Instruction Interviews, and Focus Group Interviews, to determine how preservice teachers selected multicultural picturebooks after receiving multicultural instruction sessions. The findings are reported in the following sections.

Post-Instruction Surveys. Post-Instruction Surveys were administered at the end of the course after all multicultural instruction sessions were completed. To answer Research Question Two, data analysis was conducted on Questions 4, 6, 8, 9, and 10 (Questions 9 and 10 were very similar and will be reported together as one). These questions were designed to elicit responses that would provide evidence of any change in preservice teachers' pre-existing thinking related to multicultural literature; therefore, some of the questions are the same or similar to questions from the Pre-Instruction Survey.

Question 4 asked preservice teachers to once again define multicultural literature. In this survey, I found that preservice teachers' responses were more specific and thoughtful than in the first survey. While preservice teachers' responses continued to address differences, they went a little deeper in the responses to Question 4. Five of the ten participants included that multicultural literature *accurately* portrays different cultures. Three of the ten participants included that multicultural literature does not contain negative stereotyping. One participant included in her response that multicultural literature "highlights information about different cultures around the world," showing evidence that she understood that multicultural literature is determined by more than simply looking to see if the characters are from a different cultural group. She confirmed what had been discussed in class sessions—multicultural literature should teach about the culture being represented. Another participant also included in her response that multicultural literature is "Literature that includes cultural aspects and accurately portrays them." Two participants further indicated that multicultural literature can include any underrepresented group, whereas participants had focused mostly on ethnic and cultural diversity in Pre-Instruction Surveys. One participant indicated that multicultural literature "represents multiple cultures and helps readers empathize with these cultures." The response revealed that, based on responses to this survey, only one of the ten participants truly understood the connection between multicultural literature and building empathy in children.

Question 6 asked participants again to tell how confident they felt about selecting multicultural children's literature after receiving multicultural instruction. Each of the ten participants stated that she was "confident" or "very confident" after participating in this class. Many of the participants recognized that, even though they had claimed to be somewhat confident at the beginning of the course, they now realized that they were much more confident in selecting

multicultural literature. One participant stated, “I am so much more confident in selecting multicultural literature than I was before taking this class. I now know how to choose literature and why it is so important.” One participant claimed that she had become more aware of the books she chooses.

Through looking at your children’s books you have brought in to show us, it has helped me become more confident in picking out multicultural literature. I also think that reading the book and digging deeper into the books help your confidents [*sic*] in selecting multicultural literature.

Another participant revealed that she understands that this is a continuous process. “I think that I have been given a good starting list but will need to add on as I begin to create my own classroom library. This will have to be a subject that I am continuously researching.” Analysis of Question 6 showed that all participants gained confidence in selecting multicultural literature through the multicultural instruction sessions in this course.

In Question 8, I asked participants to share how the class had influenced how they select multicultural literature, if at all. Each of the participants claimed that the class had influenced how she selects multicultural literature. One participant revealed that she had a deeper understanding of how to select multicultural books than she had previously. “I now know not to just look at a front cover page, but to dig deeper into the book.” Another participant admitted, “I had such a shallow definition of what multicultural literature was before this class. Now I know how to choose literature that represents other cultures. I realize the issues that can come along with multicultural literature also.” Another participant responded that she now knew how to be more selective and more critical of multicultural literature. Based on responses to this question, participants revealed growth in their understanding of how to select multicultural literature after receiving multicultural instruction sessions in RDG 312, Children’s Literature.

Questions 9 and 10 were very similar in that I asked participants if they planned to include multicultural literature in their future lessons in the Teacher Education Program (Question 9) and in their future classrooms (Question 10). Each of the participants agreed that multicultural literature should be included in their future lessons, as well as in their future classrooms. One participant responded, “Of course! It is only to make it more and more ‘normal’ to see multicultural literature in classes and lessons.” Another participant stated that she would select multicultural books that would “open my students’ eyes to the world around them.” Another participant also responded that she desired to include books that were eye-opening as well as books that represented her students. She included, “I also want to teach my students about empathy.” Another participant also stated, “I want my students to be able to empathize and accept others who are not like them.” Similarly, another participant explained, “I will introduce different cultures to my students and show them that, just like you, people from foreign nations are human too.” Questions 9 and 10 showed that participants planned to apply what they had learned in this course to their future clinical experiences and their own future classrooms.

Because I had completed a word count analysis on Phase 1 data sources, I also decided to see how a word count analysis from Phase 3 data sources would compare to Phase 1. This time, I found 64 occurrences of the word ‘different’. There was little difference in the number of occurrences between Phase 1 data sources and Phase 3 data sources. Even though there was little difference in the number of times participants used the word ‘different’ in Phase 3, I still feel that the analysis of Phase 3 data sources revealed that participants had a deeper understanding of multicultural literature after receiving multicultural instruction throughout the course sessions, based on the increase in use of words such as ‘underrepresentation’, ‘accuracy’, and

‘stereotyping.’ A more thorough and specific word count analysis was conducted in the final round of data analysis. Results are shared in a later section.

Question One: How do preservice teachers respond to multicultural children’s literature instruction being taught in an undergraduate children’s literature course?

To answer Question One, it was necessary to first analyze data to answer Question Two. Upon completion of data analysis to answer Question Two, I conducted an Initial Coding of the data sources used to answer Question One. Qualitative data that was used to answer Question One were Pre-Instruction Surveys, Pre-Instruction Interviews, observations, field notes, Reflective Logs, Focus Group Interviews, Post-Instruction Interviews, and Post-Instruction Surveys. I began with Phase 3 data sources in order to determine participants’ responses to the survey questions. Responses were then compared to the responses in Phase 1 of data collection.

Through data analysis, multiple themes emerged from the various perspectives of the participants. Three primary themes were identified throughout data analysis to be evident in multiple phases of data collection. Additionally, there were two secondary themes of significance that emerged toward the end of Phase 2 and into Phase 3 of data collection. The multiple themes lifted from the data are reported in the findings of the study as they relate to the research questions being investigated.

Importance. In determining how the preservice teachers responded to multicultural instruction, the first theme that emerged from the data was ‘importance.’ Across multiple survey questions, participants expressed that they had gained understanding of how important multicultural instruction was. This was first noted when I compared participants’ responses on Question 8 of the Pre-Instruction Survey to Question 3 of the Post-Instruction Survey. In Question 3, participants were asked to share what they had learned about multicultural instruction in EED

350, Diversity in the Modern Classroom. Participants reported that they had learned that children are different and that “all students should be treated the same,” according to one participant.

While this was not untrue, these responses confirmed what I had found in earlier analyses—that they were entering RDG 312 with a limited understanding of multicultural literature. Upon analyzing the Post-Instruction Survey responses, I immediately noted that the participants were exhibiting a deeper understanding of the importance of multicultural literature. In their responses, participants demonstrated the understanding that “multicultural [literature] affects everyone.”

Another participant stated that she felt it was important to “educate our students about ALL cultures. It is a tough thing to do, but children need to be exposed to different cultures, and all children need to feel comfortable and included.” One participant even made the connection that exposing children to different cultures can be done through literature. “You can place different books about different cultures in your classroom library and change their view on society.”

Additionally, participants had begun to deepen their understanding of the importance of multicultural literature in providing students “opportunities to research and learn about [other cultures] in meaningful ways.” One participant demonstrated a deeper understanding of the importance of multicultural literature in stating, “Multicultural education is not only about learning about different cultures and backgrounds, but it’s also being able to **teach** to cultures different from your own.”

In Focus Group B Interview session, one of the participants admitted that, though her worldview had not necessarily changed, her “eyes have definitely been opened to different topics and issues in multicultural literature.” Thus, participants expressed that educators must be critically selective of multicultural literature in order to avoid biases and stereotypes in their classrooms. One participant stated, “You want to make your students feel welcome and included

in the classroom, and a book like that [containing stereotypes] is going to make a student from another culture feel like a joke.” Another participant claimed that picturebooks may be even more important in multicultural literature because of the illustrations and how they portray the various cultures.

Understanding the importance of multicultural education, all participants agreed that they would include multicultural literature in their future lessons in the Teacher Education Program, as well as in their future classrooms. Participants gave a variety of reasons for including multicultural literature in their future lessons and classrooms, including “to make it more ‘normal’ to see multicultural literature.” Another participant stated that she would include multicultural literature in order to “spark curiosity for other cultures” in her students. Seemingly, one of the most convicting reasons for including multicultural literature was so that students could see that “people from other nations are human too.” The responses to these questions were evidence that participants had gained a deeper understanding of the importance of multicultural literature.

Open-mindedness. The second primary theme that emerged in the analysis of Post-Instruction Surveys was that of open-mindedness. Participants’ responses to survey questions demonstrated that they were beginning to open their eyes to the concepts that had been presented in the multicultural instruction sessions. This open-mindedness moved them into a view of multicultural literature that went beyond difference. As reported in an earlier section, participants viewed ‘multicultural’ as being different from the norm, prior to completing this course. At the end of the course, one participant wrote, “Adding books with different ethnicities in your classroom library does not mean that you have a multicultural library.” This statement showed that the participant viewed diverse cultures differently than before. One participant had an astounding response, “I did not realize all of the biases and stereotypes I had before taking this

course. It makes me view people of cultures differently and helps me to humanize everyone, not just people who are like me.” Other participants also included how the course had “opened my eyes to remember to include everyone.” “I have become more aware of the biases that I had. I want to try to understand more about cultures instead of just viewing them as an outsider,” claimed another participant. Another participant stated, “I think this course has allowed me to be more open to reading about and reflecting on cultures different than my own.”

In Focus Group Interviews with Focus Group A, when asked if their worldview had changed as a result of this course, participants mostly answered that they did not feel that their worldview had changed, but that they were more cognizant of it. One participant, however, responded a little differently in the Post-Instruction survey by stating, “Since the beginning of this class, I have started to view the world around me differently.” Another participant’s response was an echo of the focus group interview discussion, “My worldview has not necessarily been changed, but I have become more aware of it. I know now to think critically on what my views are and why I feel that way.” At the end of the interview session, participants made statements that tied the theme of open-mindedness into worldview by stating that they were more willing to step outside of their own worldview and be more open. “Yeah, like I’m more open to accepting differences and things that I don’t agree with.” Another participant claimed that she had realized through this course that, though she had always felt she was open-minded, that she realized she was not open-minded to certain views. “I’ve always been more receptive to being open, especially with more liberal views, but I feel like this is also kind of helped me be more open to accepting or being able to understand the more conservative side.” These statements supported the finding that participants saw themselves as more open-minded after the series of multicultural instruction sessions in RDG 312.

Worldview. The third primary theme that emerged from the data was worldview. In multicultural session 2, a discussion took place wherein Focus Group A participants explored worldview (e.g. what it means, how it is shaped, whether it can change). This became integral to my study. Though I had not necessarily planned for worldview to be such a foundational topic that day, I quickly realized that it was a building block to the remainder of the study. In Post-Instruction Interviews, when I began the interview session with the first participant, an interesting conversation took place:

CC: Tell me, what have you learned in this course?

Participant: A lot, really. My first question is—I have a question, is that okay?

CC: Absolutely! That is great!

Participant: When we started the chapter where we started worldview, did you plan that?

CC: Did I plan worldview?

Participant: Yes. Did you plan for that to be a huge thing?

CC: I actually did not.

Participant: That's what I thought. It was so weird because we were discussing the chapter that day and 'worldview' was in a sentence. And you just said, "What is it?" and we were just like---but I think that is probably the biggest thing that I will take out of this.

CC: I actually remember that day, and I remember writing it on the board and asking 'Whose worldview is being presented?' and I felt like we needed to pause right there and explore that concept a bit.

In this discussion, my inexperience as an interviewer prevented me from following up on this to gather some richer data from this participant. In reviewing the transcripts and reflecting on this

interview session, I realized that I should have asked the participant to elaborate and tell me *why* this was such an important point for her.

Fortunately, this consideration of worldview was also evidenced in the Post-Instruction Surveys, Focus Group Interviews, and Post-Instruction Interviews of multiple participants. Data analysis revealed that some of the participants had developed an understanding that worldview is central to meaning-making. One participant provided this response in Post-Instruction Survey, “A good reader makes their own meaning from the text based of their own Worldview.” In Focus Group Interviews, a participant in Focus Group B stated, “The way that you build meaning is related to how you view things. So like, if you’re reading a book, you’re going to build meaning based off of your world view.” Participants in Focus Group A also agreed that worldview shapes how meaning is constructing when approaching text. In Focus Group Interviews, one participant included,

Because we all have different world views, if I read this book, I’ll get something that she’s not going to get out of it or she’ll get something that I don’t get out of it, and that’s how we view everything. Everyone sees things differently because of our different worldviews.

All participants except one in Focus Group A all admitted that worldview was not something they had considered prior to taking this course. The one participant who had considered worldview before was one that was a little farther along in the program than the other participants; therefore, she had already completed Content Block, the third semester of the Teacher Education Program. In the Social Studies methods course of Content Block, participants are required to complete an assignment in which they identify and resolve their personal biases. Because she had already completed this assignment, worldview was not a new ideal to her; however, I asked a followup question to this specific student, “Do you think that taking this class before you did that activity in Content Block would have made any difference? Do you think you would have approached this class differently?” The participant’s response showed that, even though she had already considered worldview in previous coursework, there was still something

to learn about it in this course as well. “I think if I had taken this class before, I would have already looked into worldview but...especially the ‘What is Poverty?’ thing. That just opened my eyes to the way I look at poverty.”

The conversation in this Focus Group Interview led to a profound statement from one of the participants that guided her thinking, as well as others through much of the remaining data collection. One of the participants asked, “If I know a book has a lesson behind it, but because of my worldview, I don’t see it how other people would, I would still incorporate that into my class, right? Am I making sense?” Another participant stated, “You have to get past your own worldview. You have to step outside of your worldview sometimes and step into another worldview.” This statement ended up being one that connected the discussion back to the previous discussions of mirrors, windows, and doors. Another participant added, “Sometimes we can’t get out of our own worldview to try to understand another’s.” In Post-Instruction Interviews, one participant made a similar connection:

Multicultural education is when you teach about mirrors, windows, and doors and how to look or step through them into someone else’s life. To feel what they feel and begin to understand how they think. Not necessarily to take their beliefs as your own, but to **understand**.

Not only did participants demonstrate understanding that their worldview affects their meaning-making processes, but they also began to consider the worldviews of their future students. “As a teacher, we probably should think of our students too. Because we have to get to know their worldview too. Really know.” Participants’ responses to interview and survey questions reveal an understanding that multicultural literature is important in helping children “change their views on society” by offering a “glimpse into different worlds.” One participant even felt it was important to not only know the worldviews of our students, but also be able to consider how their worldviews are affecting their meaning-making processes, “When I try to

judge something or someone, I know now to stop and think about how their worldview has shaped them.”

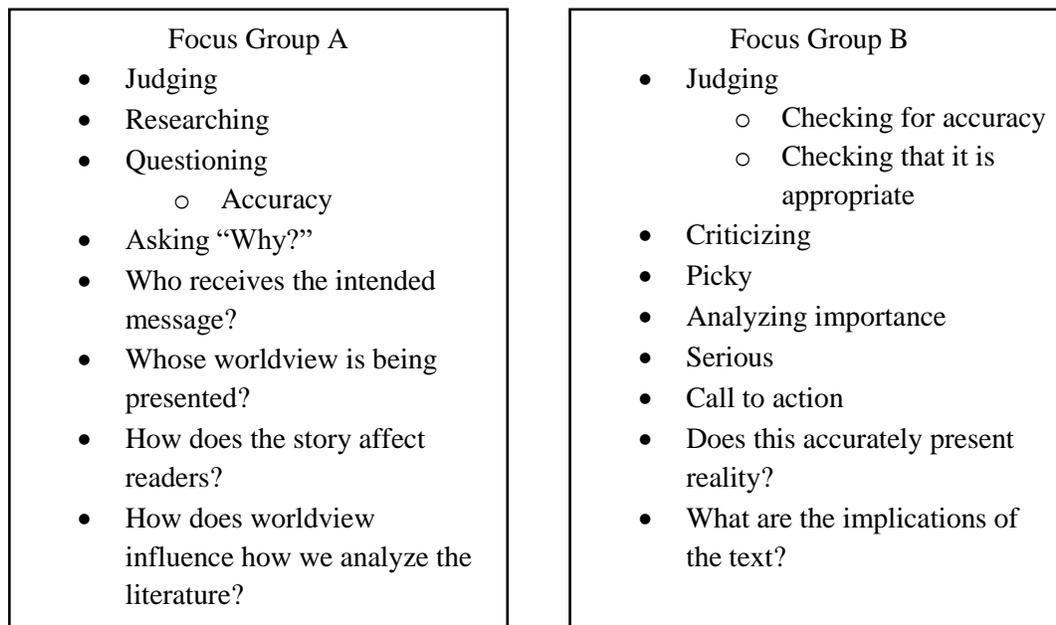
Secondary Themes. Round two data analysis also revealed two important secondary themes that emerged from the data sources. These themes emerged in Phase 2 of data collection but were revealed in Phase 3 data sources. In the last multicultural session, before Phase 3 data collection was conducted, I read an article aloud about a Nigerian woman whose husband had been shot and killed in front of her, and her two teenage daughters were taken on the same day by the same men who killed her husband. These events had occurred years before, and the woman has still not found her daughters, though she is still searching for them. As we discussed this article and the reality that some cultures must face, the word ‘humanizing’ kept being repeated through our discussions. We discussed the importance of looking at every person we meet as more than a race or a stereotype, but to look at them as humans, just like us. This resonated with the participants at the conclusion of the study. A few of the participants used this word, or some form of the word, in Post-Instruction Surveys, Post-Instruction Interviews, Focus Group Interviews, as well as our closing classroom discussions. Both focus groups added ‘to humanize cultures’ to the ongoing anchor chart entitled, “Why do we study multicultural literature?” A few of the participants connected the idea of humanizing to empathy in using multicultural literature to “look for problems and ways to fix those problems, humanize, and empathize.” From another participant: “Using the book about the Muslim that you read us, you’re teaching empathy and you’re humanizing people, and that is my favorite reason to study multicultural literature.” When I asked another participant, “How can we help develop empathy in children?” she stated,

I think, well, the topic of humanizing people because definitely in our world we are desensitized to a lot of things, and it’s like people just don’t really matter anymore. So I think we have to stress that with our students.

Another participant related the importance of including multicultural literature in an elementary classroom not only to bring an awareness of different cultures to the classroom and teach students how to view characters “with open eyes”, but also “They should be ready to humanize [children from different cultures] and view them as relatable people.” Four of the participants expressed the importance of using multicultural literature to teach their students that people from diverse cultures are human too, even if they are different from us.

Another secondary theme that emerged from the data stemmed from an early discussion of the word ‘critical’. Though this word was introduced in the second multicultural instruction session, field notes revealed a growth in participants’ understanding over the course. Figure 4.6 details participants’ progression of understanding throughout the course. In multicultural class sessions, participants were repeatedly asked what it means to be critical of literature. Participants were encouraged to consider the week’s readings and discussions as a basis for their responses.

Figure 4.6. Participants’ Progression of Understanding of ‘Critical’



In reviewing the anchor charts where field notes had been recorded through the multicultural sessions, I noted that both focus groups had an understanding that, to be critical of literature, one needs to judge the literature. It was evident, however, that they were not certain at the beginning just what they were judging. As the courses progressed, a progression also occurred in their thinking. The primary theme ‘worldview’ appeared in the thought processes of Focus Group A, as noted when one of the participants wanted to add to the anchor chart, “Whose worldview is being presented?” Later, another participant added, “How does worldview influence how we analyze the literature?” In both Focus Groups A and B, participants noted that to be critical of literature meant that one had to determine what to do with the meaning that had been constructed from the literature. This is seen in Focus Group A’s response, “So What?” and Focus Group B’s response, “Call to action.” When discussing what it means to be critical, at one point in discussion, I explained that when you read, view, or listen critically, you are listening to evaluate the message and make a decision as to what you will do with the received information. In our concluding sessions with both focus groups, I closed out the multicultural instruction by posing the question, “So What?” meaning, “What do we do with the knowledge and information we have gained?” That is where Focus Group A derived their final point on the anchor chart. So, while neither group was incorrect in stating that to be critical of literature means that we are to judge the literature, as the course progressed, the participants gained deeper insight into what they were judging in the literature. Participants learned that to be critical of literature means they need to be aware of the biases and stereotypes that may exist in literature.

Summary of Findings from Second Round of Data Analysis

In the second round of data analysis, I sought to determine how the data answered the research questions. Each of the data sources was analyzed to determine which question the data

source supported. The second research question, “How do preservice teachers select multicultural children’s picturebooks before and after multicultural instruction?” was analyzed first. The data revealed that prior to receiving multicultural instruction, participants selected multicultural literature based on the title and illustrations contained in picturebooks. Participants showed a limited understanding of multicultural literature and its importance, as well as the characteristics that make a picturebook multicultural. At the end of the study, participants had gained deeper insight into the biases and stereotypes that are often found in multicultural picturebooks. They expressed understanding that they needed to investigate more critically the picturebooks, rather than simply looking at title and illustrations, to determine if the picturebook was an accurate portrayal of the culture represented.

The first question, “How do preservice teachers respond to multicultural instruction?” was then analyzed. The data sources gathered in Phase 3 of data collection were analyzed to get the gist of participants’ confidence level in selecting multicultural instruction, as well as the importance of multicultural literature. The participants’ responses in Phase 3 data sources were then compared to Phase 1 data sources to give understanding of the starting point of participants’ responses and how much change, if any, had occurred. The three primary themes and two secondary themes that emerged in this round of data analysis were presented. Data analysis showed that participants did, in fact, show changes in their thinking related to multicultural literature from the beginning of the study to the end of the study.

Third Round of Data Analysis

The third round of data analysis was conducted by analyzing data to determine each individual participant’s responses to the multicultural instruction. I compared participants’ Phase

1 responses to their Phase 3 responses as detailed in Figure 4.3 in an earlier section. Results are reported in the following sections.

Susan. At the beginning of the study, Susan exhibited a limited understanding of multicultural literature. She had taken EED 350 a year earlier, and she reported that she learned that “all cultures need to be exposed in the classroom” while taking that course. She defined multicultural literature as “literature containing illustrations, characters, text, and dialogue that reflect on various cultures”, and claimed to be fairly confident in selecting multicultural literature. Her strategies for selecting multicultural literature were very similar to those reported in earlier data analysis. Her multicultural picturebooks for class were selected based on their title and illustrations. When asked why we study multicultural literature, she responded, “So that we become sensitive to other cultures that are being represented.” She selected seven picturebooks for the first multicultural class session. I found that each of those books fell into the multicultural category, even if she selected them based on shallow criteria of title and illustrations.

At the end of the study, when the multicultural sessions had been completed, her responses showed growth in her understanding of multicultural literature. When asked what she learned in the multicultural sessions of RDG 312, she explained how she had learned that multicultural meant more than just being different and that “adding books with different ethnicities in your classroom library does not mean that you have a multicultural library.” This participant also stated that she was much more confident in selecting multicultural literature and felt that she could select “outstanding multicultural literature.” She also demonstrated that she had developed a deeper understanding of multicultural literature when she defined multicultural literature as literature that contains accurate representation of cultures, does not include stereotyping and tokenism, and offers the reader an opportunity to learn about the culture being

presented and feel a connection to the culture. She further explained that multicultural literature was important because it empowers students who have been otherwise underrepresented in literature. Her responses at the end of the study were much more thoughtful than those from the beginning of the study, indicating that she had gained knowledge and deeper understanding throughout the multicultural sessions, readings, and discussions. Her annotated bibliography did not change from the beginning to the end of the study. As indicated earlier, the books originally selected were considered multicultural, even though she had selected them based solely on title and illustrations. Her final content analysis was not very different from her first content analysis. She added that multicultural books needed to be relatable and contain appropriate language for the culture. Her content analysis, however, in the beginning of the course showed that she was a deeper thinker than some of the other participants in that she included “information about culture being represented” to her first content analysis. The fact that she had thought of this criterium for multicultural books showed me that she may have already had a strong foundational knowledge of multicultural literature. This made me concerned that I would not be able to provide her with any new information and she would therefore show no growth at the end of the semester. Based on her Phase 3 responses, however, she showed evidence that she did, in fact, learn a great deal from the multicultural sessions.

Tammy. Much like the data from preliminary analysis revealed, Tammy also exhibited a limited understanding of multicultural literature. Her answers were very similar to the first participant. When asked what she had learned in EED 350, she stated that she learned to be inclusive of various cultures. She claimed that she was partially confident in choosing multicultural literature. Her definition of multicultural literature was also based upon characters, illustrations, text, and dialogue that is representative of various cultures. Her initial understanding

was that we study multicultural literature in order to gain understanding of how literature affects our teaching. She also stated that multicultural literature “allows us to be aware of what is good to use in the classroom.” In her beginning Annotated Bibliography, she also selected seven picturebooks. Of those books, one of them contained animal characters, two of them were culturally generic in that they did not specifically represent one culture, and two of them would not be considered multicultural at all, because they were representing basic American culture.

In her end-of-study data sources, I noted that this participant expanded her definition of multicultural literature to include race, ethnicity, social class, and other underrepresented groups. Additionally, her confidence level in selecting multicultural literature increased: “I feel that I am confident in discerning what quality multicultural literature is and what is not.” She added this statement, which led me to believe that she was beginning to think more critically about multicultural literature after our multicultural sessions:

I worry that there are not many readily available books that fit this category. I also think that I have been given a good starting list but will need to add on as I begin to create my own classroom library. This will have to be a subject that I am continuously researching. I will also need to rely on my sources to know where to find and what authors to look for.

She also explained that, in RDG 312, she learned that multicultural education should be studied on a deeper level, allowing students “opportunities to research and learn about [diverse cultures] in meaningful ways.” She further explained that multicultural literature is important in the elementary classroom because it gives students opportunities to “view characters in stories with open eyes.” These statements were evidence that she had developed a deeper understanding of multicultural education during RDG 312. Her final content analysis also included criteria that moved beyond a surface-level understanding of multicultural literature that simply looks at title and illustrations for determining whether a book is multicultural. In her final content analysis, she added “aware of power relations”, “develops empathy”, and “promotes critical thinking” to her

evaluation instrument for the content analysis. She stated that it was important to thoroughly examine all books to make sure they are multicultural, before placing them in our classroom libraries.

Revisiting her selected multicultural picturebooks for the final annotated bibliography, she removed the book with animal characters and one of the culturally generic books, but she also removed one of the books that represented Hispanic culture. Reviewing her content analysis, she had determined that this particular book contained a positive view of the culture, and it also taught the reader about the culture. This made me unsure as to why she removed this book from the annotated bibliography in her final assignment. Two of the books that were based on American culture remained in the annotated bibliography. Based on the analysis of data, Tammy appeared to have a deeper understanding of characteristics of multicultural literature, as well as an expanded definition of multicultural literature; however, there was still a disconnect between what she knew, based on her data sources, and how she applied that knowledge in multicultural book selection.

Laura. In Pre-Instruction Surveys, this participant stated that she had learned in EED 350 about different types of multicultural communities. She thought beyond race and included diverse homes, different religions, and sexual orientation. She also stated that she was pretty confident in selecting multicultural picturebooks for the first multicultural session. She added, “I can explain why I chose each of my books.” In defining multicultural literature, she included different types of families, and different ethnicities, stating, “Multicultural literature leaves no one out.” When asked why we study multicultural literature, she responded, “Multicultural literature offers a window into the lives of different people and their day-to-day struggles. It also shows how they deal with similar struggles you might be going through.” She admitted that her books were

selected for the first multicultural session based on the title, cover, illustrations, and reading the first page of the text.

Her initial annotated bibliography contained 10 picturebooks, including one with animal characters, one that related to being a twin, four that were culturally generic, and one that included a physical/mental disability. In creating the content analysis, she used the same criteria that all participants had used at the beginning of the class. This criteria included positive representation of culture, learn something about culture being represented, no stereotyping, and no tokenism. Each of the participants had the same beginning content analysis, based on criteria established in our first class discussion.

Analysis of final data collection sources revealed that her original ideas did not necessarily change, but there were some thoughts that were added to her responses from the beginning of the course. When asked to define multicultural literature, she referenced her first response, indicating that she would not change that response; however, she stated that she would add that multicultural literature can also be about different perspectives, including Liberal vs. Conservative, which was a topic she often brought up in class discussions. The majority of participants held conservative worldviews, based on class discussions, and work samples. This participant made strong connections to our metaphor of mirrors, windows, and doors. She brought up the topic of mirrors, windows, and doors frequently in her survey questionnaires and class sessions, which was evidence that this was a concept that resonated with her. She felt it was important to include multicultural literature in an elementary classroom,

Going back to the mirrors, windows, and doors, children need to see themselves represented in the literature they read as well as being able to see others. They need to begin to understand different cultures/perspectives and become, little by little, more tolerant and eventually accepting. They are our future and if they can't learn to love and accept one another, it will be a dark future.

She stated that, because of this course, she was much more confident in selecting multicultural literature. She explained in the survey that there was one of the selected books that she would leave out. In reviewing her Phase 3 annotated bibliography, I noted that she had removed the book with the animal characters, as well as one of the culturally generic books. This showed that she was at least partially attempting to apply what she had learned in book readings and discussions to her strategies for selecting multicultural children's books. She stated that she was much more confident in selecting multicultural literature than before the class. Though she had said in the beginning of the study that she could have justified why she selected each of the picturebooks, she found at the end of the study that some of the picturebooks should not be considered multicultural, causing her to remove them from her annotated bibliography. This showed that Laura was not only learning about multicultural literature, but she was becoming emergent in the process of applying what she had learned to picturebook selection.

Jennifer. In Pre-Instruction Surveys, Jennifer indicated that she had completed EED 350 the semester prior to taking RDG 312. She learned from EED 350 that it was important to “include all cultures in your classroom and lessons, because it makes kids feel included and also teaches others.” In response to the question related to her confidence level in selecting multicultural literature, she responded that she felt she would “be good at picking out books” even though she also answered that she had never studied multicultural literature prior to RDG 312. Her beginning data sources did confirm that she had a limited understanding of multicultural literature in that she defined multicultural literature as being “different books focusing on different cultures around the world.” She further explained that it is important to study multicultural literature because it is important to learn about different cultures around us. While these responses were not incorrect, they showed that this participant was beginning with a surface

level understanding of multicultural literature. She described multicultural literature as “something I am not used to. A book about a different culture or lifestyle that I may not know so much about.” She also explained that she had selected her multicultural picturebooks based on whether they were in different languages or told stories about diverse lifestyles or religions. Her annotated bibliography included seven picturebooks. Of the seven picturebooks, two of them were culturally generic in that one of them included multiple cultures, and one of them was American culture. The remaining five picturebooks would have been considered multicultural, even if the reasons they were selected were based on a surface-level understanding of multicultural literature criteria.

In her final data, Jennifer added to her understanding of why multicultural literature is important in the elementary classroom. Though she had previously stated in Phase 1 that multicultural literature was important because it helped us understand a little more about diverse cultures. At the end of the study, she added that it is important to study multicultural literature so that we can help our students become more aware and understanding of diverse cultures, to show a glimpse into different worlds, and to show insight into diverse cultures. Her confidence level had increased to “pretty comfortable and confident after this class.” Though she demonstrated a deeper understanding of multicultural literature in some of her responses, some of her responses still showed evidence of a limited understanding. For example, when asked if and how she intended to include multicultural literature in her future lessons and future classroom, she stated, “I really look forward to incorporating different cultures’ holidays and traditions in my classroom.” While there is nothing wrong with including this information in the classroom, it is still rather shallow to take a “Christmas Around the World” perspective on the inclusion of multicultural literature.

Jennifer added “Develops empathy”, “Information about culture being represented”, and “Realistic” to the evaluation instrument at the end of the study. After re-evaluating the books selected for the annotated bibliography, she removed two of the books from her original selection. She removed one of the books that was considered as “American” culture, but she did not remove the one that was culturally generic and did not contain a specific culture. The other book she removed was representative of African American culture; however, it may not have provided insight into the African-American culture. In her final thoughts on the Post-Instruction Survey, she stated that this course had created an awareness of multicultural education. “I have become more aware, and much more understanding of how diverse some cultures are.” This response lacked depth and detail to evidence the awareness she claimed to have gained.

Jane. This participant, like others, began the class with a shallow understanding of multicultural education. What she learned from EED 350 was that she would have many diverse students in her classroom and would be obligated to reach all of their needs. Even though this was not wrong, it was evidence that she had had little experience with multicultural literature. She admitted to never having studied multicultural literature prior to RDG 312, like many of the other participants. Despite her lack of instruction in multicultural literature, she rated herself as “somewhat confident” in selecting multicultural literature.

This participant was one who did not respond accurately to the survey question related to how they selected multicultural picturebooks for the first multicultural session. Since participants were given identification numbers for surveys and worksamples, I was unable to tie an interview response to this particular student; however, since the majority of students answered that they selected books based on title and illustrations, it may be assumed that this was her strategy for selecting multicultural picturebooks. This participant selected five multicultural picturebooks for

the first multicultural session. Of the five she selected, one of the books appeared to be culturally generic in that it was representative of American culture and their extended families.

In her final annotated bibliography, she removed one of the texts that she had previously indicated was representative of the Chinese culture. This text was actually a text that was discussed in one of our multicultural sessions as one that contained tokenism. The illustrations revealed that all of the Chinese characters throughout the text were given the same face, which might imply that, to Americans, all people from Chinese culture look the same. As a result of this discussion, she removed this text from her annotated bibliography in Phase 3. She did, however, leave the culturally generic book, even though it was not included on her Content Analysis in Phase 3. Also, her content analysis criteria from Phase 3 included questions that draw attention to whether the picturebook contains language, traditions, and visuals of the culture. Furthermore, she included “Does the book accurately portray the culture?” I could clearly understand why she chose to remove the text with tokenism, but I was uncertain as to why she would allow the culturally generic text to remain on the list.

In her Post-Instruction Survey, she indicated that she had learned what empathy means. She also noted that she learned how to select quality literature. Though she made these claims in her survey responses, she did not provide any evidence to support these claims. Her response to the question “What makes a book multicultural” was evidence that she still had a shallow understanding of multicultural literature: “It includes other cultures than the typical American family.” She claimed that she was now “confident” in selecting multicultural literature for her lesson-planning and future classroom use. The most depth from any of her responses to the Post-Instruction Survey was her response to “What is multicultural literature?” wherein she replied, “Literature that includes cultural aspects and accurately portrays them.” To develop a better

understanding of her depth of knowledge related to multicultural education, I reviewed her Reflective Logs that were completed after each multicultural session. Through this, I was able to learn that this participant had explained that the class had taught her that she had some biases that needed to be addressed. “It made me realize that I do have a few biases that as an educator I will have to work through.” She also revealed that she found herself to be guilty of “gentle doses of racism” after our second multicultural class session. Because of this realization, she included, “I have since decided to stop saying things like that because I now realize that even though I do not mean anything hurtful by it, it is not okay.” Through the analysis of her Reflective Logs, I was able to determine that, much like many of the other participants, she was able to discuss what she had learned, even if she was not able to apply her learning to the selection of multicultural literature.

Mona. In the initial data collection, this participant revealed that, in EED 350, she had learned that exposing students to diverse cultures can help make them more open-minded. Because of this prior knowledge of multicultural literature, she rated herself as “Somewhat confident” in selecting multicultural literature. She seemed to have a deeper beginning definition of multicultural literature than some of the other participants in the study. She defined multicultural literature as “Books or stories that promote diverse cultures and help create open-minded and aware students.” Even with this apparent prior knowledge of multicultural literature, she still admitted that she selected the books for the annotated bibliography based on the title and illustrations. Her annotated bibliography contained five picturebooks. Of those five picturebooks, all of them seemed to fall into the category of multicultural literature, even if they were chosen based on a surface-level selection method.

The participant's final annotated bibliography did not change from the beginning annotated bibliography. Based on her learning in this course, however, she did add "No negative stereotypes" and "Accurate representation" to her evaluation instrument for the content analysis of those picturebooks. The inclusion of these two categories indicated that she had developed an understanding that multicultural literature should be selected based on more than title and illustrations. According to the content analysis at the end of the study, the picturebooks she had selected previously met the criteria on the evaluation instrument and were considered by her to be quality multicultural literature.

The Post-Instruction Survey supported what the annotated bibliography and content analysis had revealed. The participant shared that she had learned that

Culture does not only mean race and that people that are the same race may not even have the same culture. I learned how important it is to critically analyze the literature you put in your classroom. I learned that you should expose children to diverse cultures and help students in your classroom from diverse backgrounds feel safe and not out of place.

She also responded that multicultural literature was important because through multicultural literature teachers can help develop students into "citizens that are aware of the differences among people in our country. Multicultural literature opens students' eyes to the world that is farther than their backyard."

This participant also indicated that her confidence level for selecting multicultural literature had increased through taking this course. "I now know how to choose literature and why it is so important." She also admitted that she had started the class with a shallow definition of what multicultural literature was, but she was now able to realize the issues that can come along with multicultural literature. Her final response on the survey was one worth noting:

This course has helped me decide that I firmly believe tolerance is not only needed, but crucial in our world today. Since the beginning of this class I have started to view the

world around me differently. I believe that everyone deserves a fair and inclusive education.

Her survey responses and worksamples were evidence that she had come away from the class with a deeper understanding of multicultural literature, its purpose, and its importance.

Cindy. In the initial phases of data collection, the Pre-Instruction Survey revealed that this participant's learning in EED 350 was similar to that of other participants. "I learned that multicultural education is educating students about different cultures and traditions." Much like other participants, the extent of her understanding of multicultural literature was that of simply teaching about diverse cultures. Multicultural literature was defined by this participant as "literature that involves different cultures and ethnicities." This response aligned with previous findings that participants entered the study with a limited understanding of multicultural literature. This participant stated that she was "very confident" in selecting multicultural literature at the beginning of the study. Her annotated bibliography consisted of seven picturebooks, two of which were culturally generic. She stated that she selected books that involved different cultures and ethnicities. This participant was another one who did not completely address the question in her response; therefore, it is assumed that she was one who clarified in interviews that she selected books based on the title and illustrations. Though she had claimed she was very confident in selecting multicultural literature, she exhibited a limited understanding of multicultural literature.

Analysis of her final annotated bibliography showed that she had removed one of the books that was culturally generic, but one of the books that addressed multiple diversities, but not one specific type of diversity, remained on her work sample. According to her content analysis at the end of the study, she was analyzing her picturebooks based on whether the book included language, traditions, visuals, and names that are representative of the culture, as well as whether it

contained stereotypical text or images. She also added a column labeled “Identity” but I am uncertain of what she meant by this criterium.

In the Post-Instruction Survey, Cindy stated, “I am now very confident in selecting multicultural literature.” This statement indicates that, though she thought she was confident at the beginning of the course, she learned something through the multicultural sessions that allowed her to gain even more confidence in selecting multicultural literature. In discussing why she thought multicultural literature was important, she included that it was important in order to “look for problems and ways to fix those problems, humanize, and empathize.” Her responses to defining multicultural literature did not change much from the beginning of the course. She still explained that multicultural literature involves cultures that are different from our own. She did, however, make a connection between multicultural literature and building empathy in students. “I will definitely include multicultural literature in my classroom. I will include books that are eye-opening and books that represent my students. Also, I want to teach my students about empathy.” This statement showed that this participant was demonstrating the understanding that multicultural literature can be used as a tool to increase and develop empathy in students.

Because her responses to the Survey questions revealed little change in this participant’s understanding of multicultural literature, I reviewed her Reflective Logs to gain more insight into her understanding. In Reflective Log 5, completed after our last multicultural class sessions, the participant stated, “I am more aware of my biases and how I have been guilty of stereotypical thinking and grouping people together based on their race.” In Reflective Journal 4, she shared,

What hit me like a freight train was the last quote we discussed in class. It really made me think about how we need to be more empathetic towards other people and what they are going through, and that is how we are going to make the world a better place.

Overall, this participant showed growth in an understanding that multicultural literature can be used to nurture and develop empathy, which in turn, makes the world a better place.

Monique. This participant was the only African American who was a part of the study. Though her responses came from a different perspective than the other participants, they were very similar to others. She stated in Pre-Instruction Surveys that she was very confident in selecting multicultural literature. Her explanation of what she learned in EED 350 was a little more detailed than some of the other participants: “I learned how to approach certain situations and topics to refrain from offending any cultures. I learned how to incorporate different cultures into classroom material to expose students to different ethnicities other than their own.” Her definition of multicultural literature, however, was similar to that of other participants who had exhibited limited understanding of multicultural literature in that she too defined it as differences in culture and ethnicity. This participant also misinterpreted the question asking how she selected multicultural literature, so it may be assumed that she was one of the interviewees who stated that she based her selection off the title and illustrations in the books. The annotated bibliography completed by this participant contained eight picturebooks. One of the books was culturally generic in that it was an alphabet book that referenced multiple cultures throughout the story.

At the end of the study, she indicated that she learned a great deal of information about multicultural literature in RDG 312. She included that she learned that children could be exposed to diverse cultures through literature. Doing this, she stated, “can change their view on society.”

She further expressed that multicultural literature is important

because it exposes students to things that they are not familiar with. Students may be able to relate to certain situations that someone outside of their race is going through, but they would never know if they are not exposed to the material.

She stated that the course changed her thinking related to how she selects multicultural literature. She originally wanted to only select books that her students could associate with because the culture was the same, “books they would see themselves in.” After the multicultural sessions, however, she realized that she wanted to provide opportunities for students to relate to multicultural literature too. In her final content analysis, she added “Does the book accurately present reality?” and “Is the book non-biased?” Review of her annotated bibliography from the end of the study showed that she had removed three picturebooks that she had included in the initial annotated bibliography. One of the books the culturally generic picturebook she had originally selected. The other two books she removed were books that she had originally associated with specific cultures. In reviewing her content analysis, I noticed that the books that she removed from the annotated bibliography were books that she did not mark under “Is the book non-biased?” Her responses were evidence that she had established a set of guidelines for selecting quality multicultural literature, and she was consistent with those convictions. She too completed her survey with a compelling statement. “This course helped me see that everyone deserves to have their voice heard. Everyone deserves to tell their story. Multicultural literature helps them do just that.”

Sherry. At the beginning of the study, this participant expressed being “pretty confident” in selecting multicultural literature, even though she also stated that she had never studied multicultural literature prior to this course. In EED 350, she learned that “everyone has different cultures and beliefs, but that all students should be treated the same regardless of those beliefs and cultures.” She presented that multicultural literature consists of books that represent “all types of cultures.” This starting point for the course was like most/all of the other participants in the study.

When asked how she selected the multicultural picturebooks for the first multicultural sessions, she provided a rather vague answer. “I tried to get a few books that represented as many different cultures as I could find.” It may be assumed that she claimed in Pre-Instruction Interviews that she chose her books based on the title and illustrations. Her annotated bibliography contained six picturebooks. Of those six picturebooks, two of them were culturally generic in that they were stories about different people and traditions, and they did not represent a specific culture.

By the end of the study, this participant stated, “I am a lot more confident now in selecting multicultural literature. I feel very confident in selecting multicultural literature when I have my own classroom someday.” She also included that it is important “to educate our students about ALL cultures. It is a tough thing to do, but children need to be exposed to different cultures, and all children need to feel comfortable and included.” She made a connection to the importance of including multicultural literature in the classroom. “It is important in an elementary classroom because all children need to know that their culture is accepted and not underrepresented.” I believed this statement stemmed from a course discussion in which we talked about how children’s self-esteem can be affected by a lack of representation of their culture in children’s literature. In Reflective Log 3, she revealed that she had never actually thought “about children’s self-esteem being affected by their cultural status, or by how their culture is portrayed in children’s literature.” She further explains that, before that class session, she had never realized that children from diverse cultures could possibly have self-esteem issues.

Sherry added to her prior knowledge of multicultural literature through the progression of the course sessions. In Post-Instruction Surveys, she added that multicultural literature should be free from stereotypes and should accurately represent those cultures that are underrepresented.

She also willingly admitted, “I did not realize all of the bias and stereotypes I had before taking this course. It makes me view the people of the cultures differently and helps me to humanize everyone, not just people who are like me.” Evidence her growth was found in a review of her final content analysis, wherein she added “No negative stereotypes” and “Accurate representation” to her content analysis evaluation instrument. She was the only participant who typed a note on her final content analysis, informing me of the books she had removed from the list. She had removed two books from her original selection. Both of the books she removed from her annotated bibliography were not noted to contain traditions of the cultures. For this reason, she did not feel they met the criteria of multicultural literature. Like the previous participant, she determined what was required for quality multicultural literature, and she made sure that the books she selected contained those qualities. This showed that she gained knowledge and understanding of multicultural literature throughout the RDG 312 multicultural sessions.

Annette. The final participant in the study was one who struggled through most of the course. According to her Pre-Instruction Survey, she was not admitted to the Teacher Education Program at the time of taking RDG 312. I feel that the class may have been very overwhelming for her since she had not taken any other education courses, with the exception of EED 350. Her assignments were consistently late, and I had to continually send emails requesting that all participants made sure they submitted their work. Though I never singled out this participant by including her identification number in the emails I sent, I kept track of data collection on a table I created for my personal organization preference, and it was always this participant identification number that was missing from the collection of work samples. Because she seemed to struggle so much with keeping up with the assignments, her work often appeared “rushed” and haphazardly constructed. Nonetheless, she provided data that was beneficial to the study.

In Pre-Instruction Surveys, she, like the other participants, revealed a limited understanding of multicultural literature. She stated that multicultural literature is that which reflects “multitudes of different cultures within the US.” She also included that she learned in EED 350 that all children are different and it is important to include everyone’s beliefs or identities within the classroom. When asked of her confidence level in selecting multicultural literature, she stated, “I am pretty sure I can tell the difference and could pick out multicultural books.” According to this participant, we study multicultural literature in order to learn how to include everyone. She also added, “Also so everyone can see themselves portrayed authentically. And to also bring awareness to all cultures.” Because her survey was turned in late, I have to wonder if this answer was not derived from our classroom discussions that took place prior to her completion of the survey, since she included vocabulary that had been used in some of our earlier sessions. She did admit that she had looked at the cover to determine if the selected books were multicultural. If the cover made them appear to be multicultural, she stated that she would then open them up and look inside.

She selected six picturebooks for her annotated bibliography in the first class session. Of the books she selected, three of them were borrowed from my collection. Of the three remaining books that she selected on her own, two of them were culturally generic in that they were books about differences among people, and they did not include a specific culture. One of the books that she selected was questionable to me, as I reviewed the cover and annotation that she included. I viewed her content analysis and found that she had indicated that the book included language and names that represent the culture. Thus, even though her books were selected based on a limited understanding of multicultural literature, four of the six picturebooks may have fit the qualities of multicultural literature.

At the end of the course, her responses showed a little more thought and consideration than they had at the beginning of the course. She added a little more depth to her definition of multicultural literature in stating that multicultural literature does not stereotype and represents cultures accurately. She also stated that she learned how multicultural literature affects everyone and that she had learned to view things more critically. She explained how she felt that literature “has a huge effect [*sic*] on children. Including everyone in your class and making sure you have multicultural literature helps your children understand more cultures.” She then made the connection that multicultural literature helps bring awareness to all cultures.

This participant also stated that her confidence level in selecting multicultural literature had increased.

I have become more aware of the books I look at. Through looking at your children’s books you have brought in to show us, it has helped me become more confident in picking out multicultural literature. I also think that reading the book and digging deeper into the books help your confidence in selecting multicultural literature.

Her last statement showed that she had developed a deeper understanding of how to select quality multicultural picturebooks by reading them and exploring them, rather than just looking at the title and illustrations. Unfortunately, this did not seem to translate into her Phase 3 content analysis. She did not add any more criteria to her content analysis. She left the criteria which had been decided by the class as a whole in the first class session. She did, however, remove a book from the annotated bibliography, but she removed it from her content analysis too, so I was unable to determine why she had decided it was not considered multicultural.

Though she had struggled throughout much of the course, and had not followed directions in some of the assignments, she closed her survey with a noteworthy statement about how this course had changed how she viewed diverse cultures.

It has opened my eyes to remember to include everyone. Also, it made me think about how we stereotype people before we even know their story. This course has helped me know how to humanize everyone, even though they are different cultures.

Summary of Findings from Third Round of Data Analysis

The third round of data analysis investigated each participant's growth from the beginning of the study to the end of the study. The findings confirmed what had been found in other rounds of data analysis. In survey responses and reflective logs, participants were able to discuss the qualities that are necessary for quality multicultural literature; however, their selections of picturebooks as listed on the annotated bibliographies did not show evidence that they were able to apply those qualities to the books they selected. Despite the inability to apply what they had learned to their selection of multicultural literature, each of the participants' data revealed that they expanded their understanding of multicultural literature.

Findings from Final Round of Data Analysis

In the fourth and final round of data analysis, I conducted a word count analysis on participants' reflective logs and final surveys. The purpose of the word count analysis is to conduct a search of key words to determine which participants were using the words (or forms of the words) and how often. The number of times the words were used gave an indication of how important that word/concept was to the participant. Please see Table 12 for a chart detailing the words that were analyzed and each participant's use of the word. Each of the data sources used was identifiable by the ID number assigned to each participant at the beginning of the study and are reported here using the pseudonyms assigned for . For this reason, Focus Group Interviews and Individual Interviews were not considered in the word count analysis, because these were conducted in person, and participants did not reveal their identification numbers. In order to

determine how often participants are authentically using the selected words, those words that are used in response to a question wherein the word is part of the question are not counted.

Table 12

Word Count Analysis

Participant	Empathy	Humanize	Critical	Worldview
Susan	1	2	6	12
Tammy	3	6	4	8
Laura	1		6	1
Jennifer		1	3	3
Jane	4	1	2	2
Mona	1		3	8
Cindy	4	1		7
Monique	1	4	1	6
Sherry		1	1	7
Annette	1	1	3	12

The table provides a detailed look into the concepts that participants placed value on throughout the multicultural course sessions. All participants except 1, Laura, placed the highest value on worldview. In the reflections and surveys, participants spoke most frequently about how worldview shaped their meaning-making processes, as well as how multicultural literature could be used as a tool to introduce students to diverse perspectives. Laura, however, found discussions on being critical of literature more relevant to her learning.

Chapter Summary

This chapter presented the findings from the qualitative research study on multiple sources of qualitative data. The data collection included data from two groups, Focus Group A ($n = 4$) and Focus Group B ($n = 6$). The data were collected and used to answer the two research questions. Four different methods for data analysis were used in order to ensure the validity of the findings. First, a preliminary analysis of all phases of data collection was conducted to develop an overview of the initial findings. In this analysis, I found that participants began the study with

limited understanding of multicultural literature. Their limited understanding was evidenced in their responses to Pre-Instruction Surveys in which they indicated the strategies they used to select multicultural picturebooks for the first multicultural class session. Nine of the ten participants stated that they selected their picturebooks based on the title and illustrations. One of the participants stated that she selected the books based on whether they represented a culture different from her own. In the second phase of data collection, participants received instructional sessions related to multicultural literature. Following each session, participants were required to complete a reflective log. Data analysis of Phase 2 of data collection revealed that participants responded to the instructional sessions in ways that showed they were gaining knowledge and understanding of possible issues related to multicultural literature. In Phase 3 data collection, participant's responses to survey and interview questions were analyzed to determine participants' responses to the instructional sessions. In preliminary analysis, findings revealed that participants demonstrated that they gained knowledge and understanding of how to select accurate multicultural literature; however, their annotated bibliographies and content analyses from Phase 3 were contrary to their responses in the surveys and interviews.

In the second round of data analysis, data were analyzed to determine how they answered the two research questions. Question Two was answered first to determine how preservice teachers selected multicultural picturebooks. The data confirmed the initial findings from the preliminary analysis. Participants at the beginning of the study selected multicultural picturebooks based on their limited understanding of multicultural literature determined by looking at the title and illustrations of the picturebooks. At the end of the study, participants showed evidence that they had gained a deeper understanding of multicultural literature by expressing that they now

had come to the realization that there are often biases and stereotypes included in multicultural literature.

Question One was then answered by conducting an analysis of the data. Phase 3 responses to surveys and interviews were compared to Phase 1 responses of the same to determine how preservice teachers responded to the multicultural instruction. Three primary and two secondary themes emerged from the data and were presented with supporting evidence from the data. Analysis of the data revealed that participants did gain a deeper understanding of multicultural literature throughout the course of the study.

A third round of data analysis was then conducted on individual participants' data sources. Participants' Phase 1 surveys, annotated bibliographies, and content analyses were compared to Phase 3 surveys, annotated bibliographies, and content analyses. Each participants' responses were discussed in detail to determine how each participant responded to the instruction. The findings confirmed what had been discovered in the first two rounds of data collection. Each of the participants showed growth in their knowledge and understanding of multicultural literature; however, participants were unable to consistently apply their learning to their annotated bibliographies and content analyses.

The fourth and final analysis was conducted in the form of a word count analysis on Participants' Phase 2 reflective logs and Phase 3 surveys. A series of words were search in each of the data sources to determine each participants' use of the words in their responses. The data revealed that nine of the ten participants attributed more value to worldview than any other concept discussed throughout the course of the multicultural sessions. The one remaining student attributed more value to being critical of literature than the other participants had. This analysis confirmed what had been revealed in the first two rounds of data analysis, when worldview

emerged as a primary code in the data analysis process. Chapter 5 presents discussion of the findings, conclusions, implications of the study, limitations of the study, and recommendations for future research.

CHAPTER 6

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to raise an awareness in preservice teachers of the issues that are often associated with multicultural children's literature, such as misrepresentation or underrepresentation of minority cultures (Temple et al., 2015). Multicultural education efforts over the past several decades had proven insufficient to much-needed education reform (Dolby, 2012). In order to determine preservice teachers' strategies for selecting multicultural picturebooks and their responses to multicultural instruction, participants were exposed to approximately 15 hours of multicultural instruction in a summer term Children's Literature course. Ten participants were divided into two Focus Groups based on their course section. Focus Group A ($n=4$) and Focus Group B ($n=6$) attended class three days per week over the course of six weeks. The Children's Literature course was conducted in two class sessions per week, and the multicultural instruction was conducted on the third day each week.

The goal of the study was to determine how preservice teachers responded to multicultural instruction. The research questions for the study were:

1. How do preservice teachers respond to multicultural children's literature instruction being taught in an undergraduate children's literature course; and
2. What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?

To answer these questions, I used a narrative inquiry approach (Creswell, 2013; Gay, Mils, & Airasian, 2011) to collect qualitative data. The multiple sources of data collected were analyzed in multiple ways to offer a valid look at the results of the research. The study was conducted in a classroom setting in a course that is required for matriculation through the Teacher Education Program in this 4-year university in Northeast Alabama. The study took place over a 6-week period of time.

The study was designed to elicit narrative data in the form of surveys, interviews, field notes of class sessions, and observations of class discussions. Two guiding frameworks that were most informative for my study were Vygotsky's (1962) theory of Social Constructivism and Rosenblatt's (1986) Transactional Theory. By developing critical encounters with multicultural text in a classroom context, social interactions elicited rich discussions that contributed to how participants responded to the text. Careful mediation was necessary to bring preservice teachers to a place where they acknowledged their aesthetic response to the text, but then moved beyond that into a critical examination of their personal worldview and how it influenced their experiences with multicultural literature. Social interaction worked to bring collaborative construction of meaning, but the meaning ultimately rested within each individual learner, as presented in Chapter 4 findings.

In Chapter 4, I presented the findings from 4 stages of data analysis. Chapter 5 will discuss the results in relation to the research questions. The results from the study will be discussed and related to the theoretical frameworks that guided my study, Transactional Theory (Rosenblatt, 1986) and Social Constructivism (Vygotsky, 1962) and the existing literature on this area of inquiry. Implications of the study are identified and discussed, and limitations of the study

are addressed. In the final sections of the chapter, recommendations for future research will be suggested.

Discussion of Findings

Research Question One

The first research question was the main focus of the study and was supported by the findings of Research Question Two. Research Question One dealt with the overall change in thinking and/or attitudes of preservice teachers after being exposed to a series of multicultural instruction sessions. The findings reported in Chapter 4 offered an answer to the question, “How do preservice teachers respond to multicultural children’s literature instruction being taught in an undergraduate children’s literature course?” Based on the results, participants in both focus groups entered the study with a confidence that they had a solid understanding of multicultural literature. Responses to the Pre-Instruction Survey showed that participants rated themselves from “fairly confident” to “very confident” in selecting multicultural children’s literature; however, analysis of work samples from Phase 1 of data collection revealed that participants possessed a limited understanding of multicultural literature, which was consistent with previous research in which it was found that [preservice] teachers had an understanding that multicultural children’s literature could be used to introduce diverse cultures into the classroom (Hillard, 1995).

Much like many colleges and universities across the United States, the university in which the study was conducted had implemented a required course, EED 350 Modern Diversity, into the Teacher Education Program. Each of the participants had completed this course prior to taking RDG 312, Children’s Literature. When asked what they learned in this course, the participants responded that they learned that all children are different. Participants related an attitude that, in order for them to provide a fair and equitable education to all students, they must have an

understanding of multicultural education. This attitude was formed in their first experience with multicultural education in EED 350. This thought process aligned with studies that were conducted previously, in which findings revealed the importance of teacher understanding of multicultural education (Brown, 2004; Dolby, 2012; Garmon, 2004; Lowenstein, 2009; Martin, 2010; McCarthy, 2003; Mills, 2009; Mills & Ballantyne, 2010; Short, et al., 2014). While this was not an incorrect perception, it should be the foundation on which a deeper understanding is built (Alismail, 2016). However, in line with the writing of Dolby (2012), who claimed that diversity/multicultural courses offered at the beginning of Teacher Education Programs were often the first and last instruction preservice teachers received in multicultural literature, participants who had completed multiple semesters in the Teacher Education Program stated that they had not viewed multicultural literature throughout the program. Until this course, participants had not received the intentional instruction that brought attention to the issues often found in multicultural literature (Dolby, 2012).

After receiving approximately 15 hours of direct and indirect multicultural instruction, the findings revealed that participants' understanding had increased in regard to multicultural children's literature. Participants' understanding of multicultural literature had moved beyond that of associating multicultural literature with literature that reflects cultures that are different to a deeper understanding that multicultural literature must be free of stereotypes, bias, and other issues that are often found in multicultural literature. Their survey and interview responses reflected that they had developed an understanding of the need to ensure that multicultural literature contains authentic, accurate representation of the culture within its pages and illustrations (Temple, et al., 2015).

Unexpected Findings

Participants also showed an increase in knowledge related to topics such as worldview and poverty, which became integral points of discussion in the multicultural instruction sessions. These topics emerged in separate instructional sessions. In my Chapter 2 Literature Review, I only briefly discussed worldview, and poverty was not a topic that I discussed at all in the Literature Review. These two points of discussion, however, emerged as turning points in the multicultural session. The emerging topics resulted in an examination of our worldviews that remained central to discussions for the remainder of the study and caused us to rethink how we had previously viewed poverty. Each of these topics is discussed in the following sections.

Examining Worldview

In Multicultural Session 2, a discussion of our first chapter reading from our multicultural text led to a powerful discussion of worldview that stemmed from a discussion on what it means to be critical of literature. The text had a list of questions that readers should ask in order to be critical of literature, one of which was, “Whose worldview is being presented in the literature?” It was evident that participants had little prior knowledge of worldview when I asked them to tell me about what they thought worldview is. Long silences revealed that they needed to do a little more work to determine what worldview was. After a quick word study, participants developed a better understanding of worldview. We then discussed how worldview is shaped. Participants gained insight on that day that worldview is their beliefs, values, morals, and how they make sense of their world. They also learned that worldview is shaped by personal experiences, education, religion, and family background, among other things. From that point forward, worldview became a staple of our class discussions. Participants began to approach readings and class discussions with this idea of worldview and how it shapes our thinking. This discussion set

the precedence for one of the theoretical frameworks that guided my study. Rosenblatt's (1986) transactional theory states that readers bring their background experiences to the text and use their understanding of the world to construct meaning from text. Participants' responses to survey and interview questions and the word count analysis conducted in data analysis revealed that this was a concept that became paramount to nine of the ten participants, who demonstrated that meaning is derived from the reader, in accordance to our theoretical framework, as well as our multicultural text (Botelho & Rudman, 2009; Rosenblatt, 1986).

The participants' understanding of worldview was consistent with the research previously presented. Participants demonstrated understanding that their worldview is essential to multicultural education in three ways that were supported by literature. First, participants understood how their worldview shapes their meaning-making processes (Cai, 2008; Rosenblatt, 1986). Everything that we read passes through the filter of worldview wherein our experiences, values, and beliefs influence how we judge a piece of text and create meaning from it. Participants referred to this in class discussions, focus group interviews, surveys, and individual interviews. Second, and in connection to the first, participants came to the realization that, if worldview affects their own reading, then it will also affect students' reading experiences. As reported in Chapter 4, participants expressed the importance of getting to know students' worldviews in order to understand their students' cultures and backgrounds, which are often starkly different than those of the teacher (Dolby, 2012). Lastly, participants became aware that educators cannot truly understand another culture until we understand our own worldview that shapes our belief system (Banks, 2001; Dolby, 2012). It was through the discussion of the metaphors of mirrors, windows, and doors (Botelho & Rudman, 2009) that participants gained insight into this concept that became a cornerstone to the remainder of the study.

Rethinking Poverty.

Another concept that proved to be a truly eye-opening conversation for participants was that of poverty in Multicultural Session 5. This was not a topic that I included in my literature review because I, too, had a shallow view of poverty prior to this class discussion. The participants struggled at first to make connections between poverty and multicultural education that moved them beyond the rather shallow perspective that poverty affects how students learn about multicultural education. “If students are in poverty, they can’t afford to get multicultural literature or education,” was a statement made by a participant in session 5. This surface-level perspective of poverty was one that was accepted by all participants at the start of this session. For this particular class session, participants brought prior knowledge that poverty affects learning, due to lack of resources, lack of family support, and presence of an impoverished mindset that, according to one participant meant that students were given the mindset from their parents that “they were never going to amount to anything,” according to another participant in this class session.

The activity that was conducted in which participants selected articles and pictures from our local newspaper and posted them on a chart was one that was viewed by some of the participants as the most powerful activity we had done in the Multicultural sessions. Through this activity, participants discovered that they held biases toward people who are affected by poverty. They also discovered that poverty is often stereotyped in children’s literature. Some of the stereotypes identified were that people in poverty are dirty, uneducated, lazy, unhealthy, and even criminal, addicts, and undisciplined. The most startling discovery, and the one that connected the discussion of poverty back to our multicultural them, was the confirmation that the participants had selected pictures and articles that represented a story about a minority group. This confirmed

the concepts presented in the readings that week (Botelho & Rudman, 2009) that poverty is also underrepresented and often misrepresented in children's picturebooks. We then watched a Youtube video of a read aloud of *Fly Away Home* by Eve Bunting and discussed how that book broke down some of those stereotypes, because the characters in the book are workers, clean, and are doing everything they can to earn and save money for an apartment, but they just aren't making enough money. This was contrary to the prior perspectives of the participants who admitted that they often assume that people who are homeless are lazy and should become employed in order to fix the problem of poverty. The discussions in Session 5 offered an opportunity to challenge participants' thinking and perceptions of poverty and raised an awareness of the stereotypes that exist in media and literature.

The discussions that took place in our Multicultural Instruction Sessions were conducted in support of the Social Constructivism framework that guided the study (Vygotsky, 1962). Each class session was designed around a set of guiding questions and supporting activities in which participants were able to think, reflect, and communicate their thoughts in small group settings. In the class discussions, my role as Instructor allowed me to facilitate class discussions by asking questions, providing scenarios for consideration, offering examples for clarification, and conducting thought-provoking read alouds of multicultural picturebooks. In Post-Instruction Interviews, I posed the question to all participants, "Of the assignments, readings, activities, course discussions, and all the things we did in the class, what helped you learn the most from the course?" Each of the participants, without hesitation, confirmed the Theory of Social Constructivism by stating that the class discussions were the most meaningful to their learning. Though it was no surprise to me that the majority confirmed this, I was a little surprised to see

that ALL of the participants felt the same way. This was confirmation that learning is a social construct and relies on social interaction (Vygotsky, 1962).

The answer to the question of how preservice teachers responded to multicultural instruction can be determined from the findings from the data collection and analysis. Participants' responses showed that learning occurred during the Multicultural Instruction Sessions. Participants' limited understanding of multicultural literature at the beginning of the study was significantly increased throughout the course sessions. Participants learned that they must critically view multicultural literature to avoid stereotyped books that have the potential to lower students' self-esteem. Participants also demonstrated understanding that learning is a social construct; therefore, students should be given ample opportunities to interact and collaborate in the classroom. What was the most impactful of their learning experiences was their awareness that worldview is integral to the learning process, as well as to how we view experiences, cultures, and different perspectives. Worldview was the turning point of our study and became the most important component of the study. Though participants knew they had worldviews, they had never considered how their worldview shapes their thinking and construction of meaning.

Research Question Two

The second research question, "What strategies do preservice teachers use in selecting culturally authentic children's literature before and after a series of class sessions focused on culturally authentic children's literature?" was answered through data analysis of qualitative data sources including annotated bibliographies, content analyses, surveys, and interviews.

Before Multicultural Instruction. The data collected at the beginning of the study, prior to receiving instruction in Multicultural literature sessions, indicated that preservice teachers selected multicultural picturebooks based on title and illustrations. The problem with choosing

books in this way is that children interact and respond to text and illustrations in ways that connects them emotionally, often based on their experiences (Norton, 2007; Rosenblatt, 1986). A critical evaluation of literature and illustrations is required in order to bring students to an awareness of how cultures are connected and can work together to strengthen understanding of ourselves and each other (Radinski & Padak, 1990). Even though participants claimed to be confident in selecting multicultural picturebooks for class, they also claimed they had no prior experience with doing so. Consistent with the findings of an earlier study (Jones, 2001), the preservice teachers had little background knowledge of how to select authentic multicultural literature. This was evident in their annotated bibliographies in the beginning of the study, which were filled with books that showed characters the participants would consider different from themselves.

After Multicultural Instruction. After receiving approximately 15 hours of multicultural instruction, the preservice teachers all claimed that their knowledge of selecting multicultural children's picturebooks had increased. Their content analyses in Phase 3 of data collection moved beyond surface-level criteria, often based solely on the title and illustrations as in Phase 1, to a look into whether the text contained stereotypes and biases against the cultures represented within the pages of the text. The participants expressed an understanding that all children should be able to see people like themselves represented in children's literature. Participants also agreed that multicultural books should contain information about the culture so that the reader gains some insight into the culture in the text and illustrations. They also learned that multicultural children's literature should be read critically and selected carefully before placing it in the library or classroom for children to read, aligning with research that states that teachers need to study a

variety of literature to gain knowledge of culturally rich books worth displaying in the classroom (Boyd, et al., 2015).

Contrary to what the participants stated they learned about multicultural literature, some of their Phase 3 annotated bibliographies may not have been classified as quality multicultural literature. Though most of the participants included on their content analysis that multicultural literature should include an opportunity for the reader to learn about the culture being represented, many of the books the participants included on their final annotated bibliography were not culturally specific in any way. Some of the books included stories that were about how people are different; therefore, they were culturally generic and did not include opportunities for deeper understanding of culture. Though the participants responded to interview questions and survey questions with demonstration of understanding of including information that would spark curiosity in students about other cultures and provide opportunities to research and learn more about other cultures, some of the books did not appear to do that at all. While there wouldn't be anything wrong with including these books in a elementary classroom library, they would better fit into the category of character education than multicultural literature. Multicultural literature should introduce children to the issues in a multicultural society and lead to further exploration through primary sources (Radinski & Padak, 1990).

Though at first, participants selected books based on the title and illustrations, they had learned by Phase 3 of data collection that they should view the text and illustrations more critically. The participants expressed the importance of reading the texts critically prior to using them in lessons or in their future classrooms; however, when it was time to apply what they had learned to their own selection of multicultural literature, there seemed to be a disconnect between what they said they learned and what they actually put into practice. The results that came from

my study were very similar to those of Durriyah (2014). He also found that preservice teachers gained an understanding of the importance of critical analysis of multicultural literature. His study, however, found that preservice teachers needed more opportunities to reflect on their personal experiences with children's literature. Though my study included this component, it did not seem to be enough to garner much of a change in the preservice teachers' selection of multicultural picturebooks.

Reflections on the Study

A missed opportunity on my part may have made the difference in my study. In one of the early Multicultural Instruction Sessions, I read a book aloud, *The Leaving Morning* by Angela Johnson. In the story, an African American family is moving from their apartment. The text and illustrations reveal a family saying goodbye to family, friends, and neighbors. Boxes are stacked up all through the home, and the family is getting ready to leave for their new home. We are not told why the family is moving. We are not told where the family is moving. Participants at first may have considered this to be a multicultural book, based on the fact that the family represented was one of minority ethnicity. After reading the book, we discussed the story, participants' reactions to the story, and whether they enjoyed the story and would consider placing it in their classroom libraries. The last thing I asked was whether the book was multicultural. The participants commented that they felt that it would be. I followed up with the question, "If the family in the story were White instead of Black, how would the story be different?" Participants really couldn't think of anything that would be different. Then I asked, "If the family in the story were Mexican, how would the story be different?" Again, they couldn't really think of any differences that would result. I asked one last time, "If the family in the story were Asian, how would the story be different?" They couldn't think of anything. The purpose of this interaction

was to encourage the participants to think about whether the book should really be considered Multicultural, since it was a basic story that could happen to any family. We determined that the book was culturally generic and would not be considered multicultural. The missed opportunity was that I did not continue to ask that question when we viewed other stories in class. After that class session, I never really thought of doing that again until I was analyzing data and finding the disconnect between participants' learning and application. Had we made that a greater focus in our classes, participants may have added that as one of the criteria on the content analysis, which would have eliminated all of the culturally generic books from their list, leaving more authentic multicultural picturebooks on their annotated bibliographies.

Another issue that came from the participants' selection of multicultural picturebooks was that some of them had not followed instructions and brought books in for the first Multicultural Session. Therefore, some of the books were chosen from my collection, which had been selected based on my deeper level of understanding of multicultural literature. This may have skewed the results in that, some of the books would not likely have been chosen had they not selected them from my collection. Of important note, however, is the fact that I did purposefully include books in my collection that would be considered to contain stereotypes or tokenism. I did this so that participants would be able to start recognizing those issues as we explored them in the Multicultural Sessions. I did note that at least one of the books that contained negative stereotypes was chosen by a participant and included on the Phase 1 annotated bibliography, but it was removed in Phase 3 annotated bibliography. This showed me that, though the participant had chosen books from my collection, she was still able to recognize that this was not a good example of quality multicultural literature.

The question of how preservice teachers select multicultural children's literature can be answered by asserting that participants' understanding of what constitutes quality authentic multicultural children's literature can be increased when given opportunities to participate in Multicultural Instruction Sessions in which they are exposed to direct and indirect instruction related to issues commonly found in multicultural children's literature. Participants can move beyond a surface-level understanding multicultural literature selection that simply views title and illustrations as the only criteria in which to select books to a deeper understanding in which they critically view the illustrations and text prior to selecting books for use in their lessons and future classroom libraries. More opportunities for practice in selecting multicultural literature and justifying their selections are needed, however, since participants' final selections of multicultural literature included books that were not culturally specific. More instruction may be needed in order to overcome the disconnect between what participants say they learned and how they actually apply the learning in real-world contexts.

Implications

The findings from this study have implications for preservice teachers and teacher educators. Standards that are put forth for teacher education programs call for educators to meet the needs of all learners, create a culturally responsive classroom, and teach to all cultures (ACEI, 2007). Often though, with the exception of one diversity course, preservice teachers do not receive sufficient instruction and opportunities to explore multicultural literature. Yet, the research has suggested that the more a person explores multicultural literature, the more comfortable and confident one becomes in selecting and using authentic literature appropriately (Radinski & Padak, 1990).

Integrate Multicultural Education

Rather than provide preservice teachers with one isolated diversity course, typically at the beginning of the teacher education program, teachers must move past an understanding that multicultural education is important and that children's literature can be used to shed light on other cultures (Hillard, 1995). Rather, multicultural ideals should be meaningfully incorporated into each class throughout the teacher education program in order to give preservice teachers multiple experiences in viewing, utilizing, and selecting authentic multicultural literature in their lessons and future classrooms (Dolby, 2012).

Provide Resources

Inservice teachers agreed that workshops, trainings, and professional development sessions are the most effective methods for learning about multicultural literature; however, many teachers claimed that they were unsure where to find appropriate teaching materials for multicultural instruction (Jones, 2001). By offering professional development sessions to the school systems in our region served by our School of Education, and providing teachers with tools and resources to use in their classrooms, teachers can learn the value of multicultural instruction and multicultural literature. Teachers who see value in implementing multicultural instruction into their daily classroom instruction are more likely to implement what they have learned (Copeland, 2001). By providing tools and resources that are easily accessible, teachers will be more likely to use them.

Limitations

As in most studies, this study contained several limitations. First, the study was limited to a small class size, resulting in a limited number of participants. Two months prior to the beginning of the summer term in which the study took place, a natural disaster affected our

campus. Campus buildings were damaged or destroyed, and many students were displaced when their dorm or apartments were destroyed and declared unlivable. Because of this occurrence, and in order to facilitate the rebuilding and restoration on our campus, all classes for our Teacher Education Program were moved to an online format, except for Children's Literature, in which my study was conducted. Because of this move, my class was limited to those who lived on or near campus or who had no other choice because my class was the only one they had left before entering Internship in Fall. This limitation then became two-fold in that the class size was limited, but the demographics of the participants were also limited to the immediate region in which the study took place. After the natural disaster in March, many participants returned to their off-campus homes and did not return until the start of the Fall semester. If the study had taken place prior to the natural disaster, more participants from a wider demographic may have participated in the study. Another limitation was that the study took place in one institution. If the study was expanded to include multiple institutions from around the state, or even around the nation, the research may have produced results that could have been more generalized. The unevenness of the focus group participant numbers was also a limitation of the study. One focus group contained two more participants than the other. This was due to the time the sessions were being offered. If all 10 participants could have attended the sessions at the same time, the focus groups could have been more evenly divided. Lastly, the study took place in a summer course, which limited the amount of time the study was conducted. Had the study been conducted in a full term, Fall or Spring, results may have been different. It should be noted that, per the Internal Review Board of the supervising institution, participants received no grades for the work samples submitted as part of the multicultural study; therefore, this should have bore no negative effects on the students' responses.

Recommendations for Future Research

Based on the limitations of the study, the methods in which the study was conducted, and the findings from the study, suggestions for future research are as follows:

1. The multicultural study was conducted in a course with a small number of participants. The study could be replicated in multiple classes within the same Teacher Education Program or in other institutions in the state or nation. Conducting a similar study with a larger number of participants might provide a richer body of evidence as to how preservice teachers respond to multicultural instruction.
2. The study took place in one summer term. An extension of this research could include conducting the study in a full Fall or Spring term, extending the study from 6 weeks to a time period of approximately 3 months.
3. This study was conducted in a children's literature course which is offered any time during matriculation of the Teacher Education Program. The semester following when this study was conducted, changes were made to the program requirements, and as a result, this course was moved to a 200-level course. Preservice teachers are now advised to take this course prior to admission to the Teacher Education Program. Since this change had not yet taken affect, participants in my study represented a wide range of matriculation levels. Participants who had completed the third block in the Teacher Education Program, Content Block, had stated that, in one of the Content Block courses, they were required to identify and resolve their personal biases. An extension of this study would be to follow these students into Content Block and conduct an investigation

to determine whether the Content Block instructor can identify any differences in the bias assignment in those students who had participated in the multicultural study.

4. To build on the previous recommendation, a longitudinal study of preservice teachers' responses to multicultural education could be conducted. Participants could be tracked all the way through the program, into Internship and their first year of teaching, providing check points throughout the program to compare the differences in multicultural understanding along the way.
5. This study was conducted on early childhood and elementary education undergraduate preservice teachers; however, the content provided in the study was appropriate for preservice teachers in all disciplines. Expanding the study into secondary education fields such as English Language Arts, Math, Science, and Social Sciences, as well as specialty fields such as music, art, and physical education, might yield different results.
6. This study was conducted on preservice teachers; however, additional research could be conducted on inservice teachers through professional development opportunities provided for local, regional, and national school systems. A partnership with regional schools already exists through our Teacher Education Program in that our students are placed in elementary classrooms throughout the region that are serviced by our School of Education. Through these clinical experiences, multicultural instruction could be provided to the co-teaching partners (e.g. cooperating teachers, administrators, school faculty) through professional development partnerships.

7. The limitation of time within this study offers possibilities of expanded research in topics that could not be explored due to the time constraints. Questions that were derived as a result of data analysis within this study could prove beneficial to this field of study by adding to a limited, but growing body of research. A possible future research question might include, “Do culture/socioeconomic/sociopolitical norms determine WHY people read?” This was a topic that was introduced, but not explored in depth in this study.
8. Finally, this study was conducted in a regional university in Northeast Alabama, where most participants represented the typical conservative, Christian values that are often viewed as biased by others. Conducting this study in a demographically different region may provide much different results.

Conclusion

Classroom demographics have changed, with an increase of diverse ethnic groups and cultures in the American classroom. Multicultural education was introduced and has evolved over the past 60 years. As teachers continue to face the challenges of teaching to a diverse group of students, multicultural education is essential to this effort (Banks, 2001; Dolby, 2012; Rasinski & Padak, 1990). In order to effect change, however, multicultural education must move beyond a surface understanding that cultures are different (Dolby, 2012), and into a deeper understanding that multicultural children’s literature can have an immense impact on these efforts, when used appropriately and critically evaluated for hints of implied racism, stereotyping, and bias (Botelho & Rudman, 2009; Dolby, 2012; Temple et al., 2015). The removal of such books from classroom libraries and teacher lessons can be a turning point for multicultural education.

This study determined how preservice teachers respond to multicultural instruction in a series of class sessions offered in a required Children's Literature course. Though the literature was replete with failed attempts at changing the thoughts and attitudes of teachers toward multicultural education, I sought to add to the models that had already been attempted in previous studies. I added instruction in developing empathy and humanizing those around us and feel as though I did, in fact, impact the attitudes of the small group of preservice teachers who participated in my study. If the purpose of this study was to raise an awareness in preservice teachers of the issues often found in multicultural picturebooks, and guide them to a developing an understanding that they must be critical of literature and select multicultural literature based on more than a quick glance at the title and illustrations, then the data shows that the purpose was met. Whether it is enough to impact my preservice teachers' future practice and how students will view each other when they cannot see beyond their differences remains to be seen.

I always teach my preservice teachers that one of the missing components of teaching reading is that we get wrapped up in asking about the characters and setting, plot events, and such that we tend to forget to ask the students what they thought about the book. I also teach them that effective teachers are those who continually reflect on their teaching and on the student outcomes, and I believe that to be true of educators at every level. As I reflect on my own attitudes and thoughts throughout this journey, I know that I have learned some things. I have learned to be more critical, not just of picturebooks, but of everything, including news stories, social media articles, click-bait, and any other form of information that crosses my path. I have learned that missed opportunities do not define me, but they make me better. I have learned that, in searching for answers to questions, as I have done here with my research questions, I am often left with more questions. Can I make such a difference in education that the issues of multicultural

literature are no longer issues? Will my participants remember what they have learned as they continue through the teacher education program and into their future careers? Will their students be impacted by their learning in this study? And most importantly, did I do enough? Probably not, but I gained insight that I would not have otherwise had. And I intend to build on that.

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APPENDIX A: BASIC PROFILE AND READING HISTORY SURVEY

Basic Profile and Reading History Survey

*adapted from Durriyah, 2014

Basic Profile and Reading History

1. Name: _____
2. Gender: a) Male b) Female
3. Ethnicity: _____ Birthplace: _____
4. How many brothers and sisters do you have? _____
5. Do you like to read? _____
6. What kind of reading materials do you read most often (e.g. newspapers, short stories, etc)? _____
7. When did you take EED 350 Diversity in the Modern Classroom? _____
8. What did you learn about multicultural education in EED 350? _____
9. How confident are you in selecting multicultural literature? 1-Not confident at all, 2-A little confident, 3-Somewhat confident, 4-Extremely confident
10. Have you studied multicultural literature before? _____
11. What is multicultural literature? _____
12. Do you read multicultural literature in your teacher education program?

13. Why do people read? List as many reasons as you can think of.
14. What does a good reader do?
15. How do you decide which books you will read?
16. Who are your favorite authors?
17. Why is multicultural literature important in an elementary classroom?
18. Have you completed at least one practicum experience in your program so far? ____ If yes, when have you been required to select a multicultural literature book for your planned lesson? _____
19. How did you select the multicultural literature for class?
20. How often do you read at home?
21. What makes a book multicultural?
22. What does it mean to be critical of literature?

APPENDIX B: PRE-INSTRUCTION INTERVIEWS

*adapted from Durriyah, 2014 and Seidman, 2006

Beginning (first interview)- focused life history

Interview	Purpose	Key Focus	Questions
Initial	To determine participants' reading experiences leading up to the teacher education program and establish a baseline for experiences with multicultural literature (<i>life history</i>)	Reading background Multicultural literature	<ul style="list-style-type: none"> • Were you ever interested in reading as a child? When did you become interested in reading? What kinds of books interested you? • Did you have any favorite characters in books that you read? • In schools, what types of books did your teachers typically read to you? • Describe the diversity in the schools you attended as a child and adolescent. • What do you know about multicultural literature? • When have you read books that are considered multicultural? • Why do people read literature? Do you think it is important to read literature? • How important do you think it is to study multicultural literature? • In what ways have you seen multicultural picturebooks being used in an elementary classroom? • How did you select these books when you were choosing your books for class? • How would you define multicultural literature? • How is multicultural children's literature evaluated?

APPENDIX C: TEMPLATE FOR ANNOTATED BIBLIOGRAPHY
*adapted from Richards (2015)

Reading Level	Bibliographical Info (Include Picture of Book)	Annotation	Resource Links	Culture Represented
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APPENDIX D: FOCUS GROUP DISCUSSION QUESTIONS

1. After our discussions of multicultural children's picturebooks, how has your thinking changed related to multicultural children's literature?
2. What qualities do you think exemplary multicultural picturebooks should possess?
3. How will you evaluate multicultural children's literature for your own classroom?

APPENDIX E: REFLECTIONS OF COURSE SURVEY

*adapted from Durriyah, 2014 and Seidman, 2006

1. Why do people read? List as many reasons as you can think of.
2. What does a good reader do?
3. What did you learn about multicultural education in RDG312? _____
4. What is multicultural literature? _____
5. Why is multicultural literature important in an elementary classroom?
6. How confident are you in selecting multicultural literature? 1-Not confident at all, 2-A little confident, 3-Somewhat confident, 4-Extremely confident
7. What makes a book multicultural?
8. How has this class influenced how you select multicultural literature?
9. How will you include multicultural literature in future lessons in the teacher education program?
10. How will you include multicultural literature in your own future classroom?
11. How has this course changed how you view diverse cultures?
12. What does it mean to be critical of literature?

APPENDIX F: POST-INSTRUCTION INTERVIEWS

*adapted from Durriyah, 2014 and Seidman, 2006

Ending (second interview)-reflections of the study

Interview	Purpose	Key Focus	Questions
Final	To determine participants' meaning related to the experience	Course Classmates Course Instructor	<ul style="list-style-type: none"> • What have you learned in this course? • Given the assignments and learning tasks for this course, what did you learn about reading and literature? • Was the course relevant to your teaching? • How did the course help prepare you for your future as a teacher? • What helped you learn the most from the course? (Assignments, instructor, course readings, classroom activities?) • What do you now know about multicultural literature? • How has your learning experience affected how you view picturebooks? • When have you read books that are considered multicultural? • Why do people read literature? Do you think it is important to read literature? • How important do you think it is to study multicultural literature? • Should multicultural picturebooks be incorporated into an elementary classroom? Why or why not? • If you said, "Yes" to the previous question, HOW should multicultural picturebooks be

			<p>incorporated into an elementary classroom?</p> <ul style="list-style-type: none">• How do you select multicultural children's picturebooks?• How is multicultural children's literature evaluated?• What would you tell other preservice teachers about selecting multicultural children's picturebooks for use in their lessons?
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APPENDIX G: REFLECTIONS ON CLASS DISCUSSIONS

1. What was the most enlightening information you heard in today's discussion?
2. Describe the most uncomfortable topics from today's discussion.
3. Describe any changes in your personal thinking that occurred as a result of today's discussion.
4. What are your overall thoughts and feelings about today's discussion?

APPENDIX H: UNIVERSITY OF ALABAMA IRB APPROVAL

1

UNIVERSITY OF ALABAMA HUMAN RESEARCH PROTECTION PROGRAM

Study title: Determine How Preservice Teachers Select Multicultural Children's Literature

Investigator's Name, Position, Faculty or Student Status

Christie F. Calhoun, Student, EdD candidate in Curriculum and Instruction,
College of Education, University of Alabama

Institution if other than or collaborating with UA: Jacksonville State University

You are being asked to take part in a research study. This study is called "Determine How Preservice Teachers Select Multicultural Children's Literature." The study is being done by Christie F. Calhoun, who is a graduate student at the University of Alabama. Mrs. Calhoun is being supervised by Professor Julianne Coleman who is a professor of literacy instruction at the University of Alabama.

Is the researcher being paid for this study? No, the researcher receives no payment for this study.

Is this research developing a product that will be sold, and if so, will the investigator profit from it? N/A The research is not developing or selling anything.

Does the investigator have any conflict of interest in this study? The investigator is the instructor of the participants. However, participants will not receive any monetary or course gain from participating or not participating. Nonparticipation is an option. There is no penalty or reward for participating in the study.

What is this study about? What is the investigator trying to learn?

This study is being done to find out how preservice teachers select multicultural children's picturebooks for use in practical and clinical experiences. The investigator would like to study the preservice teachers' perspectives on multicultural children's literature and instruction in multicultural children's literature education. The investigator is trying to learn how preservice teachers select children's picturebooks that accurately represent diverse cultures.

Why is this study important or useful?

This knowledge is important/useful because children's books are tools for use in the development of empathy in children. Observing preservice teachers' responses to multicultural children's books could help guide their future selection of multicultural books for classroom use and influence the development of empathy using picturebooks.

UNIVERSITY OF ALABAMA IRB
CONSENT FORM APPROVED: 4/6/2018
EXPIRATION DATE: 4/5/2019

Can the investigator take me out of this study?

If you withdraw from the course, and are no longer a RDG 312 student, the investigator can remove you from this study.

What are the risks (dangers or harms) to me if I am in this study?

Little or no risk is foreseen for this study.

Participant names and identifying information will be removed in order to promote confidentiality.

What are the benefits (good things) that may happen if I am in this study?

Although you may not benefit personally, you may feel good about contributing to further research about literacy instruction. You may also gain deeper understanding of children's literature.

What are the benefits to science or society?

This study will help educators, specifically preservice teacher educators, to be more helpful to their students.

The use of and inclusion of children's books within learning contexts could enhance future instructional practice.

How will my privacy be protected?

Interviews will be conducted in a private room. Interview questions will be given to participants in advance.

Participants may avoid answering any questions they do not wish to. Pseudonyms will be used to protect participant identities.

How will my confidentiality be protected?

ID numbers will be assigned to all student work samples and interview responses. All interview responses will be kept in a locked office. Identifying information will be removed from work samples.

Audio recordings will be stored in a locked filing cabinet in my locked office.

Video recordings will be stored on my computer that is locked and can only be accessed through facial recognition or password.

After completion of the data analysis, within 6 months of collection, audio recordings will be destroyed by removing/destroying the tape from the cassettes used for audio recording.

After completion of the data analysis, within 6 months of collection, video recordings will be permanently deleted from computer and will not be stored on cloud-based technology.

Data will not be analyzed until after grades have posted for the term.

What are the alternatives to being in this study? Do I have other choices?

The alternative to being in this study is not to participate.

UNIVERSITY OF ALABAMA IRB
 CONSENT FORM APPROVED: 4/6/2018
 EXPIRATION DATE: 4/5/2019

Why have I been asked to be in this study?

You have been asked to be in this study because you are a student in a course for preservice teachers designed to guide you in selecting and implementing children's literature within the classroom. You are a class member of RDG 312. You are also a preservice teacher in an early methods course.

How many people will be in this study?

About 28 people will be in this study, as active participants in a study of multicultural children's literature.

What will I be asked to do in this study?

If you meet the criteria and agree to be in this study, you will be asked to do these things:

1. You will be asked to participate in a focus group interview about your experience. This focus group will be audio recorded and video recorded. The focus group interview will take place at the end of the course. The focus group interview will closely resemble a regular class discussion.
2. If you choose to consent to this study, you will allow the instructor to use your documentation of the experience as completed in the class session. Work samples that are included in documentation of the experience include annotated bibliography, content analyses, and reflective logs.
3. You may be asked to participate in individual interviews. Individual interviews are intended to be used for clarification of information or expansion of concepts.
4. You will be asked to complete two questionnaires. The questionnaires will be administered at the beginning of the study and at the end of the study. Questionnaires should take no more than 10-15 minutes to complete.

If you choose not to consent in this study, you will still complete the assignments for this course but will not be used for the instructor's research. By not consenting to this study, you will be forfeiting participation in the focus groups.

How much time will I spend being this study?

Interviews outside of the course, if you are asked to participate, will take approximately 20 minutes of your time.
All other time will be spent within a class session in a regularly scheduled time frame.

Will being in this study cost me anything?

The only cost to you from this study is your time.

Will I be compensated for being in this study?

You will not be compensated for being in this study.

UNIVERSITY OF ALABAMA IRB
 CONSENT FORM APPROVED: 4/6/2018
 EXPIRATION DATE: 4/5/2019

What are my rights as a participant in this study?

Taking part in this study is voluntary. Your decision to participate or not participate in this study will have no effect on your course grade or relations with the instructor or Jacksonville State University. Data will not be analyzed until course grades have posted for the term.

The University of Alabama and Jacksonville State University's Institutional Review Boards ("the IRB") are the committees that protect the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

Who do I call if I have questions or problems?

If you have questions about the study, please call Christie Calhoun at 256-283-4558. You can also contact Dr. Julianne Coleman, literacy professor in the College of Education at jucoleman@ua.edu.

If you have questions, concerns, or complaints about your rights as a study participant, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at 205-348-8461 or toll-free at 1-877-820-3066.

You may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website at <http://ovpred.ua.edu/research-compliance/prco/> or email the Research Compliance office at participantoutreach@ua.edu.

After you participate, you are encouraged to complete the survey for research participants that is online at the outreach website or you may ask the investigator for a copy of it and mail it to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

I have read this consent form. I have had a chance to ask questions. I agree to take part in it. I will receive a copy of this consent form to keep.

_____ I agree to have the focus group audio and video recorded.

_____ I do not agree to have the focus group audio and video recorded.

UNIVERSITY OF ALABAMA IRB
 CONSENT FORM APPROVED: 4/6/201
 EXPIRATION DATE: 11/21/201

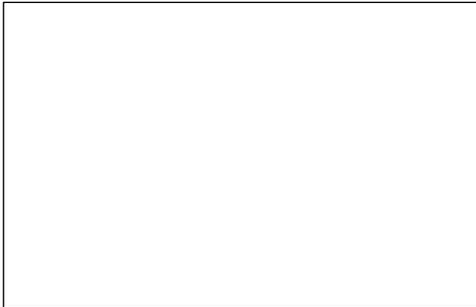
APPENDIX I: JACKSONVILLE STATE UNIVERSITY IRB APPROVAL



April 2, 2018

Dear Christie Calhoun:

Your proposal submitted for review by the Human Participants Review Protocol for the project titled: "Determining How Preservice Teachers Select Multicultural Literature" has been approved as exempt. If the project is still in process one year from now, you are asked to provide the IRB with a renewal application and a report on the progress of the research project.



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APPENDIX J: OVERVIEW OF MULTICULTURAL SESSIONS

Instructional Sessions	Multicultural Picturebook Explored
<p>Instructional Session 1: Guiding Questions Word Study- ‘worldview’ Word Study- ‘critical’ Anchor Charts</p>	<p><i>Yo! Yes?</i> by Chris Raschka (2007) <i>The Seven Chinese Brothers</i> by Margaret Mahy (1990)</p> <p>Purpose: To allow students to explore the illustrations to identify stereotyping and tokenism</p>
<p>Instructional Session 2: Guiding Questions Quickwrite “What is Culture?” Timeline of children’s literature development Return to anchor charts</p>	<p><i>Yo Soy Muslim: A Father’s Letter to His Daughter</i> by Mark Gonzales (2017)</p> <p>Purpose: To explore an underrepresented culture</p>
<p>Instructional Session 3: Guiding Questions Name Study Return to anchor charts</p>	<p><i>The Leaving Morning</i> by Angela Johnson (2005) <i>The Snowy Day</i> by Ezra Jack Keats (1962)</p> <p>Purpose: To allow students to determine whether these books should be considered multicultural according to their understanding of multicultural</p>
<p>Instructional Session 4: Guiding Questions Contributions to United States from other cultures (student exploration) Return to anchor charts</p>	<p><i>Fly Away Home</i> by Eve Bunting (1996)</p> <p>Purpose: To look at poverty from a different perspective</p>
<p>Instructional Session 5: Guiding Questions “What is poverty?” (student exploration of newspapers) Create anchor chart for poverty Return to anchor charts</p>	<p><i>I Lay My Stitches Down: Poems of American Slavery</i> by Cynthia Grady (2012) <i>A Sweet Passover</i> by David Newman (2012) <i>Chicken Sunday</i> by Patricia Polacco (1992)</p> <p>Purpose: To explore underrepresented/misrepresented cultures</p>

APPENDIX K: CHAPTER GUIDING QUESTIONS

Chapter 1

1. The authors use the metaphors of mirrors, windows, and doors. What does this mean? What is the role of children's literature in each of these analyses?
2. Why do we study multicultural literature?
3. What does it mean to be critical of literature?
4. On page 11, the last full paragraph states, "Many adults are concerned that critical analysis will 'break the magic of' or 'ruin' the story, getting in the way of children enjoying the aesthetic experience of books." What are your thoughts on this statement? Where do you find yourself in regards to this statement (e.g. how does this apply to you and/or your thinking)?

Chapter 3

1. Why is Standard American English called the "language of power"? What challenges, if any, arise from that thought?
2. How has the purpose of children's literature changed since the mid-1600s? When did children's literature begin making an appearance in reading instruction?
3. What does it mean that teachers were "interpreters of culture"?
4. On page 42, the authors discuss the sociocultural perspective of culture. How does this line of thought align with the discussion of worldview we had from chapter 1?
5. What do the authors say about No Child Left Behind? Do you agree or disagree? Why?
6. What are some of the hindrances to literacy learning?
7. Does culture influence why people read? Why or how?

Chapter 4

1. How does defining culture help us define multicultural children's literature?
2. What does a review of the history of multicultural children's literature reveal?
3. What examples come to mind of "gentle doses of racism"?
4. Based on the information in this chapter, how would you now define 'multicultural children's literature'? Has your definition changed? What would you add or take away from your previous definition?
5. How is multicultural children's literature problematic, according to this chapter?

Chapter 5 Guiding Questions

1. Why do we critically study multicultural children's literature?
2. What is 'binary thinking' and how does it relate to multicultural children's literature?
3. What is 'otherness' and how does it relate to multicultural children's literature?
4. Is 'insider' perspective free from bias, misconceptions? Explain.
5. How is self-esteem considered in multicultural studies?
6. What is significance of invisibility and silence?

7. How are multicultural concepts socially constructed?

Chapter 6 Guiding Questions

1. How is race socially constructed?

Chapter 7 Guiding Questions

1. Why do we study multicultural literature?
2. What is 'agency'?
3. What is 'The American Dream'? Is it a myth?
4. The authors conducted a critical analysis of several texts in this chapter. How were the texts analyzed?
5. How has poverty been represented in children's literature in the past?
6. What were the findings of the text analysis in this chapter?
7. How can this chapter guide/inform your analysis of multicultural literature? (i.e. What can you learn and apply?)

Chapter 8 Guiding Questions

1. How are genres socially constructed?
2. Wherein does meaning lie (e.g. text, genre, author, reader?)
3. How can we look at genre differently? (Look at each genre discussed.)

Chapter 11 Guiding Questions

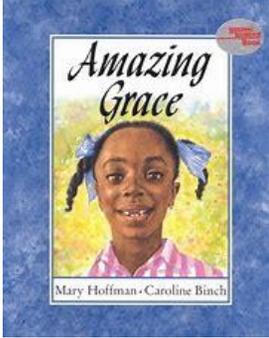
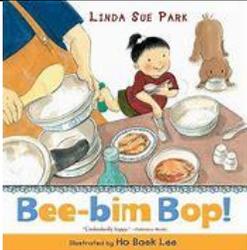
1. So What? (i.e. What does all of this mean? Has it changed how you view multicultural children's literature?)
2. Why do we study multicultural literature?
3. Why do we teach multicultural analysis?
4. How do we teach multicultural analysis?

APPENDIX L: COMPILED ANNOTATED BIBLIOGRAPHY PHASE 1

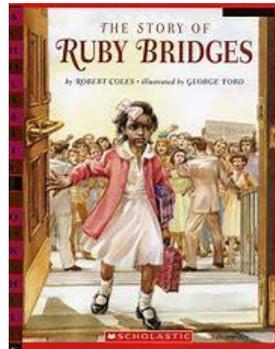
Phase 1 Compiled Annotated Bibliography

*template adapted from Richards (2015)

(These were copied from participant work samples, exactly as the participants submitted them. In cases where books were used by multiple participants, the descriptions were numbered to indicate the descriptions from different participants.)

Reading Level	Bibliographical Info (Include Picture of Book)	Annotation	Culture Represented
3.5		<p>Grace is a young girl with a great imagination that loves stories! When her class decides to put on the play <i>Peter Pan</i>, she knows exactly which role she wants to play.</p>	African American
2.6		<p>Bee-Bim Bop tells a story of a young Korean girl that makes a traditional Korean dish with her mother.</p>	Korean

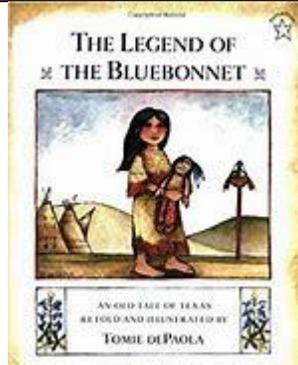
4.4



Ruby Bridges is the first African American to attend the first grade at Frantz Elementary School. The other parents pull their children from school, because they do not want their children to be schooled with an African American child. Despite the mobs that await Ruby at the school, she remains brave and forgiving.

African American during Segregation.

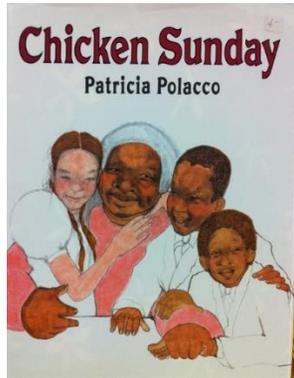
4.2



When a great drought cause trouble for the Comanche People, the Great Spirits tell them they must sacrifice their most valued possessions. She-Who-Is-Alone gave up the last thing that she had of her family to save her People.

Comanche Indians

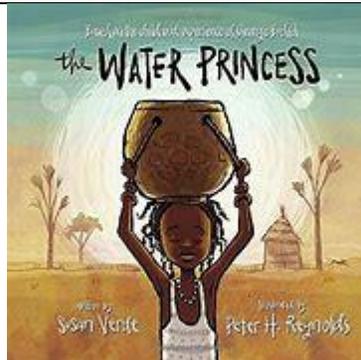
3.7



Three children want to buy Miss Eula a beautiful pink hat for Easter, but they do not have enough money. After asking the shop owner for work, he gives them an idea on how to earn some money.

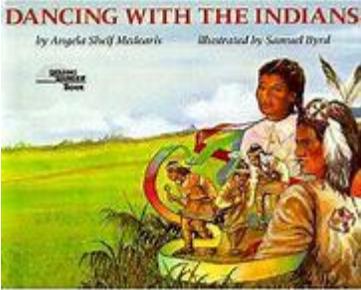
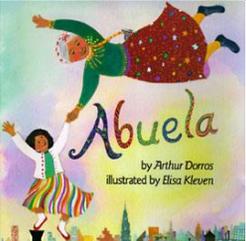
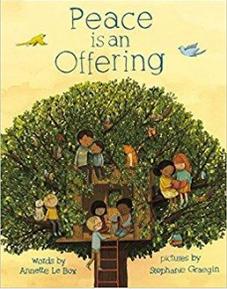
Russian-American and African-American

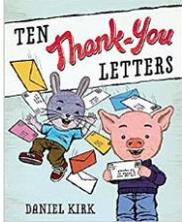
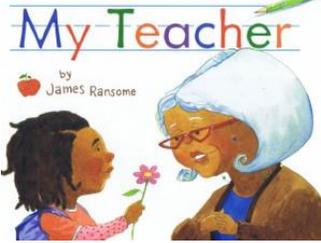
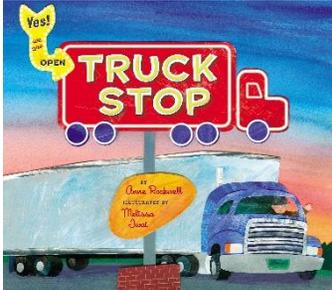
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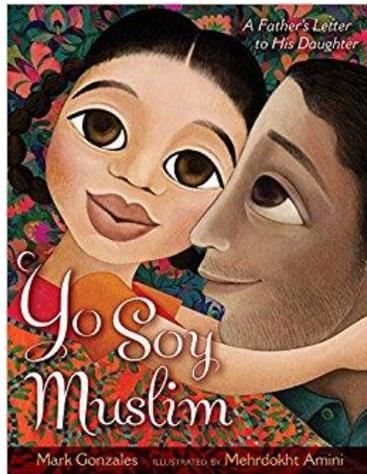


Princess GieGie travels with her mother on a far journey to collect water that is unclean. She does not understand why she cannot make the water clean and closer, but she dreams that one day she may.

African

3.3		A young African-American girl travels with her family to pay respect to the Seminole Indians that once saved her Papa from slavery. They participate in traditional dances with the Indians and make plans to return.	Seminole Indians
Grades 1-2		Rosalba and her “abuela” are walking through the park when they begin to wonder “What if I could fly?” They begin to soar over New York City together on a great journey.	Hispanic, American represented through New York City
Grades 1-2		This book exhibits simple ways that children can show others that they care. The “offerings” can be seen as a definition of peace no matter the language or culture.	Various ethnicities: Caucasian, African American, Hispanic, Asian, all living in a modern American society

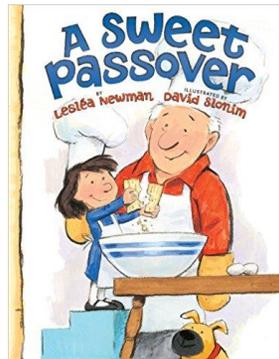
Grades 2-3		Rabbit and Pig are thankful for many people in their lives. They begin to write thank you letters to show their gratitude.	American society portrayed through members of the community
Grades 2-3		<p>1) This book uses one teacher to show how she inspired many of her students, who all were in different situations.</p> <p>2) A celebration of the many ways a teacher can inspire their student.</p>	Classroom community, diverse ethnicities
Grade 2		A young boy helps at his family's busy truck stop where he is introduced to various characters. The characters use transportation to serve their busy community and serve many different roles.	American
Grade 2		1) A father writes a letter to his daughter discussing life and their Muslim religion.	Muslim



2) A father writes this to his daughter to tell her how life really is in the real world. How some people will not be as accepting and nice like others, and people will always ask questions about her lifestyle.

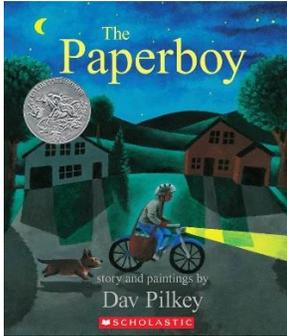
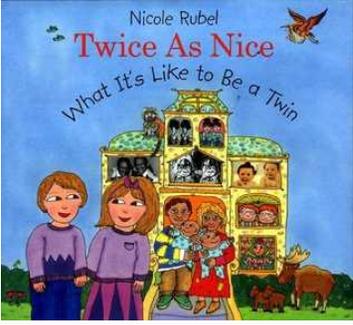
3) This is a letter from a father to his daughter. And is this letter he encourages her to find pride and joy in who she is. They want her to be proud of all the aspects of her multicultural identity.

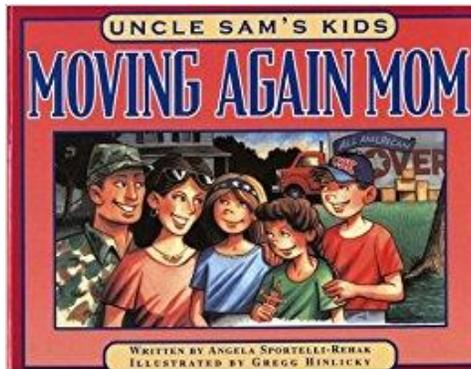
K-2



Miriam and the help of her family and mutzah bread learn the true meaning of the Passover. Miriam loves spending time with her family and eating mutzah all week, but after a week she gets tired of eating mutzah. She refuses to eat the bread and her grandfather makes his special mutzah bread. And her and her family learns that there is more about the Passover than mutzah.

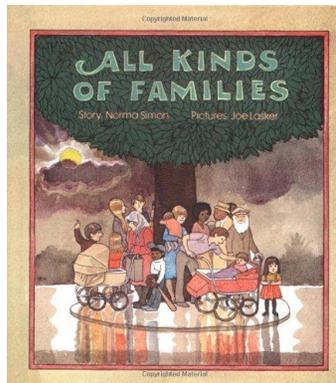
Jewish

Grade 3		<p>1) A young boy and his dog start and end the morning together on the young boy's paper route. They show bond between human and canine as well as the hard work of a paper boy.</p> <p>2) Story about a little boy who wakes up every morning, even when it is hard, to deliver the paper.</p>	American African American
Kindergarten- Grade 3		<p>This book goes into what it is like to be a twin. It covers how often twins are born to what it meant to different cultures to have twins.</p>	This book represents a different experience of being a twin, as well as a few different cultures.
Preschool- Grade 3		<p>This is about a family that is moving across the country to live on a base. Lil'M is worried about missing her friend and how she will make new ones.</p>	This book represents the different experience of moving. However, it also has



some tokenism in Kim Lin (friend from hometown) and Juanita (friend in new town).

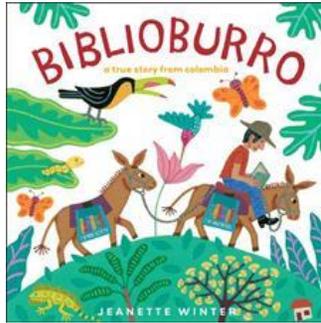
Preschool-Grade 3



This is about various different types of families, nuclear, adoptive, divorces as well as grandparents.

This has different family dynamics. However, this particular book is rather old (1976) and could be updated to also include interracial families and LGBT families

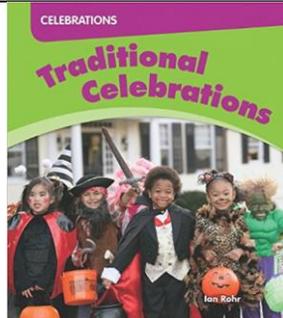
Grades 1-4



A true story from Colombia about a man with a love of books who travels to remote villages to bring some of his books to eager young readers.

This has different nationality from the reader (me).

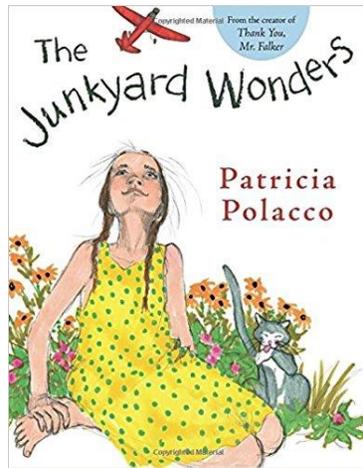
Grades 1-3



This is a non-fiction book describing several different celebrations around the world.

This contains several different nationalities.

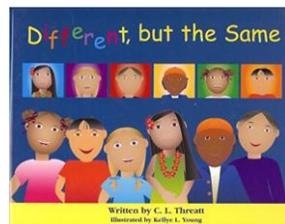
Grades 1-4



Trisha moved from her old town so she wouldn't be in a special class anymore only to be put in the class known as "The Junkyard". At first she was devastated, but it is here she learns the true meaning of genius.

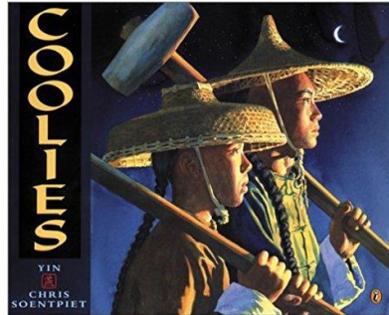
This has children with special needs like Tourette's, diabetes, gigantism, and visually impaired to name a few. It also has a different family dynamic of a father, grandmother and child.

PreK-K



This book shows children about diversity, and lets them know that everyone is different. But in the eyes of God we are the same, he loves us all the same. And just because your different doesn't mean his love with change.

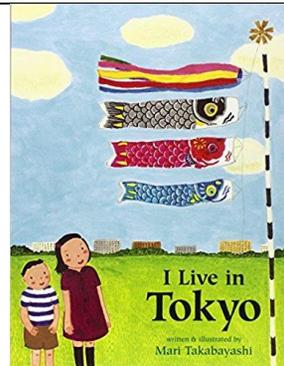
Grades 2-5



Shek and his little brother Wong go to America to build the great railroad across the West. They struggle through many hardships and discrimination to save enough money to bring over their mother and little bothers.

This is about the Chinese laborers in America.

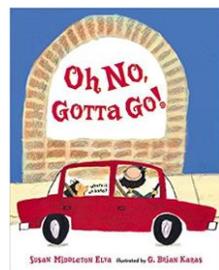
Preschool-Grade 3



This is about seven-year-old Mimiko who lives in Tokyo. Here you can follow a year's worth of fun, food and festivities in Mimiko's life, month by month

This has a different nationality than the reader (me).

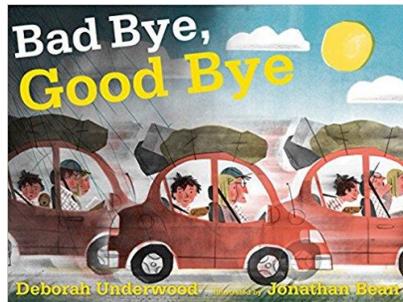
K-2



A little girl who has to go to the bathroom. After racing around town, passed a fountain, and cutting in the bathroom line. She finally made it to the bathroom, and they ended up staying for dinner at the restaurant.

Spanish

Preschool-
Grade 3



This is about a boy and his family are packing up their old home, and the morning feels scary and sad. But when he arrives at his new home, an evening of good byes awaits

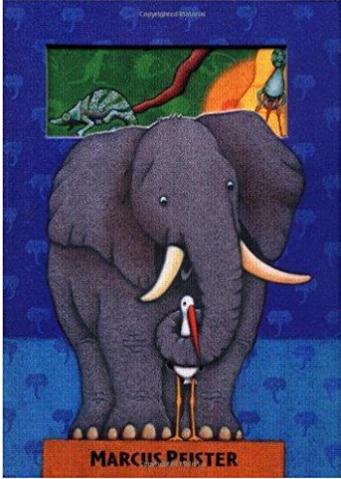
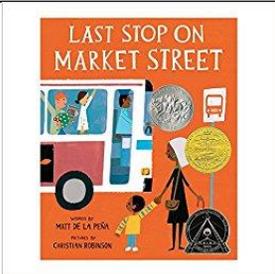
This book has the different experience of moving.

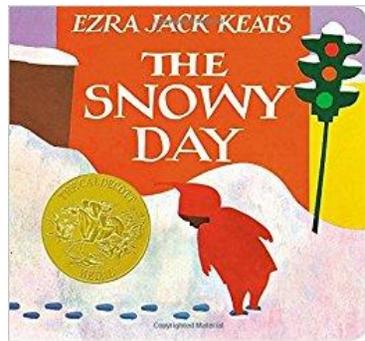
PreK-2



Be Who You Are encourages children to be who they are. This book show unique traits and specials traits in a silly way. This book encourages reader to embrace their special and unique traits.

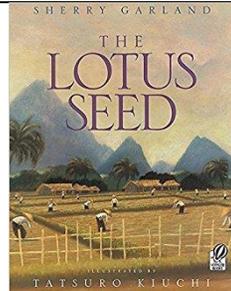
Multiple cultures

Grades 1-2		<p>The animals are having a party but they all want to look different for the big event. Children will be reassured by this entertaining animal mix-and-match fantasy, which offers a warm and gentle affirmation of true friendship.</p>	<p>Since this has animals instead of humans it is a bit more difficult to pinpoint the culture represented.</p> <p>UNSURE ABOUT THIS ONE.</p>
3.3		<p>This is about a little boy, CJ, and his grandma who ride the bus everyday. CJ wonders why he isn't like his friends and has to take the bus—why they were poor.</p>	<p>African American</p>
Pre-K, 1-2.		<ol style="list-style-type: none"> 1) About a little boy named Peter who woke up to a beautiful snowy day. 2) Peter wakes up with snow on the ground. After playing in it all 	<p>African American</p>



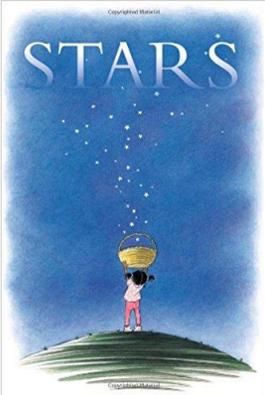
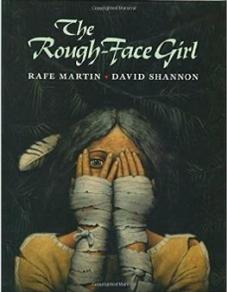
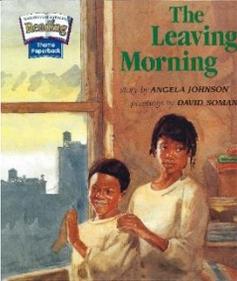
day, it's time to go inside. Peter is sad and thinks that the snow will go away overnight. He tries to bring the snow in but it just melts. Going to bed sad because of the thought of the snow being gone, he wakes up to even more the next day.

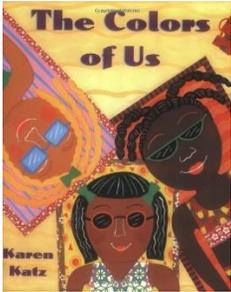
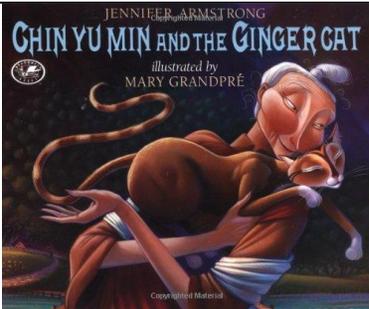
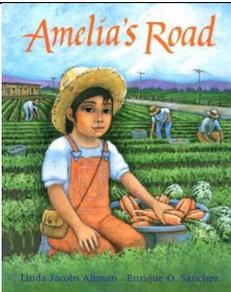
4.0

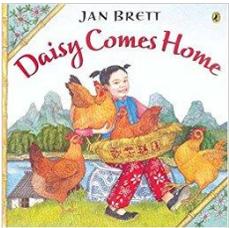
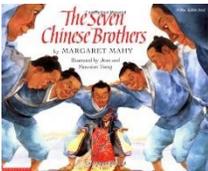
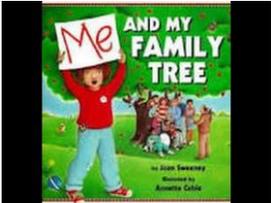
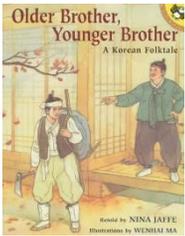


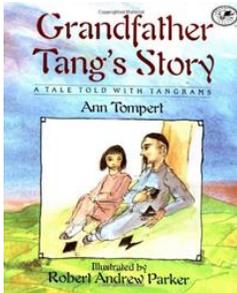
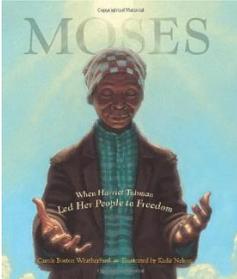
This is a story about a little girl who carries a lotus seed with her everywhere she goes.

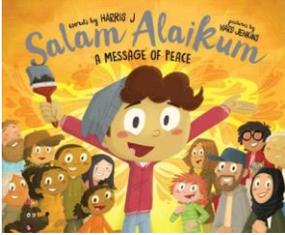
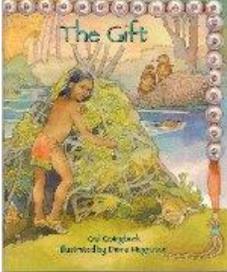
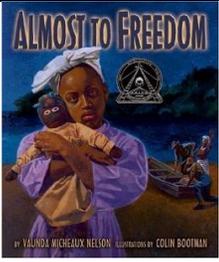
Vietnamese

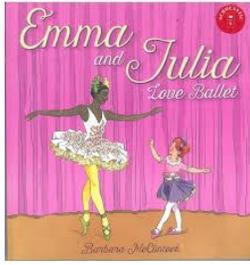
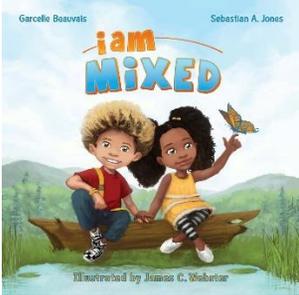
Pre-K - Kindergarten		Tells a sweet story about the stars in the night sky and how much stars mean to us. Just a single pretty thing in the night sky can give so much hope and meaning.	american
4.0		This story is about a girl who has scars on her face, and how she is beautiful even despite of that.	Native American
K-2		About a little boy and girl who had to move for the first time out of their apartment.	African American

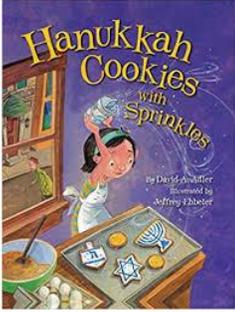
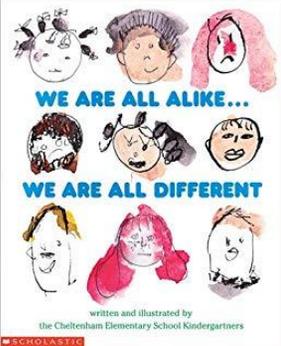
2.5		This is a story about how every person is different in their own unique way.	Every race
K-3		A proud woman loses her wealthy husband and becomes very poor and sad. Until she meets a ginger cat and her luck begins to change	Chinese
4.1		Amelia is a little girl who is the daughter of migrant farm workers. She and her family constantly move from place to place, and all she longs for is a place to call home.	Hispanic
Grade 2		Inez is frightened by tales about the ghost and the witch who live down the road and past the	Southern African

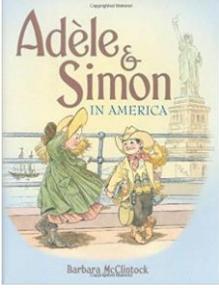
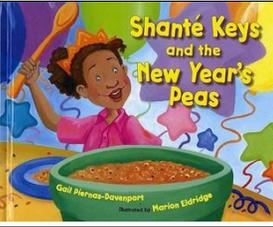
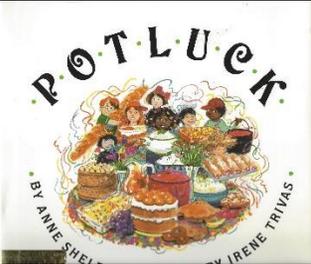
		woods near her family's Georgia farm, but when she meets one of them in person her feelings change.	American Culture
Grade 3		Mei Mei takes care of her chickens on her families farm! They are said to be the happiest hens in china!	Chinese
Grades k-3		Seven Chinese brothers elude execution by virtue of their extraordinary individual qualities.	Chinese folktales
Grades pre-k-3		The book "me and my family tree helps show children what it means to have aunts, uncles, cousins, grandparents, etc. It also brings in people from other cultures other than just American.	American culture
Pre-k-2nd grade		After being turned out by his greedy older brother, Hungbu and his family manage to prosper	Korean culture

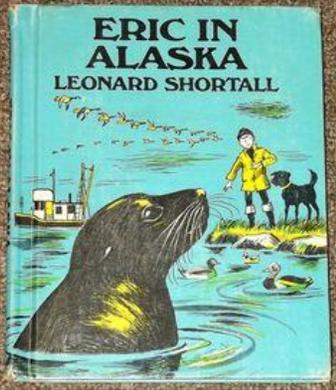
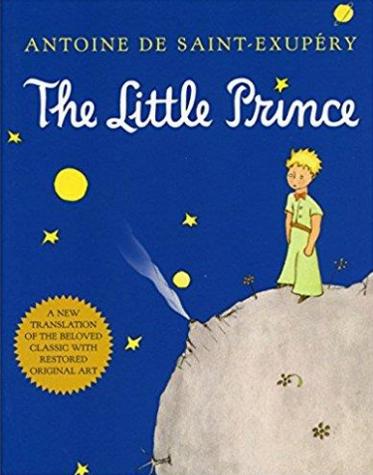
		when his kindness to an injured sparrow is richly rewarded	
2 nd grade		Grandfather Tang tells his granddaughter a story using tangram pieces. As he creates different shapes such as foxes, rabbits, and dogs which come to life. He tells the story of the two animals as one of them gets shot by a hunter and the other defends him/her.	Chinese
3 rd Grade		Harriet Tubman hears words from God one night that leads her to leave her family and escape. The book tells of her first journey through the woods and how God leads her north.	African American

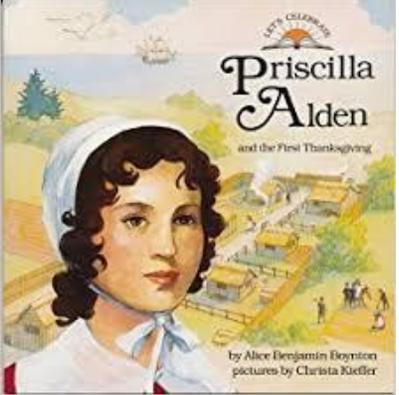
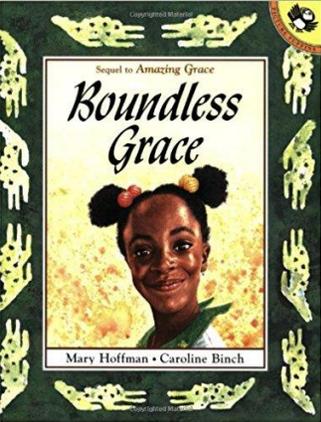
K-2 nd Grade		<p>This is a book with few words that promotes peace. It talks about love, thankfulness, and peace as the illustrations show people sharing and smiling with one another. The pictures promote peace among different cultures.</p>	Muslim and other
2 nd grade and up		<p>This book is about an Indian boy who is upset because he is not good at things the other boys are good at. Gray Wolf tells him to go into the woods alone and wait for his gift to come to him. Eventually he returns feeling empty handed but realizes he has actually found his gift.</p>	Native American
3 rd grade and up		<p>A young girl, Lindy, has a doll. The doll tells the story of her Lindy and her mama's escape for freedom. They escape through the underground railroad.</p>	African American

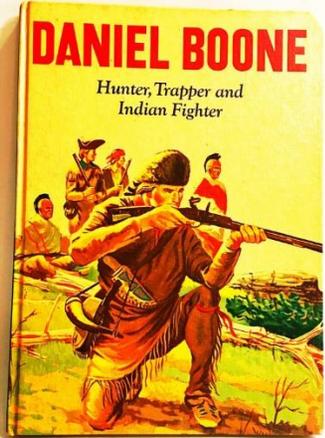
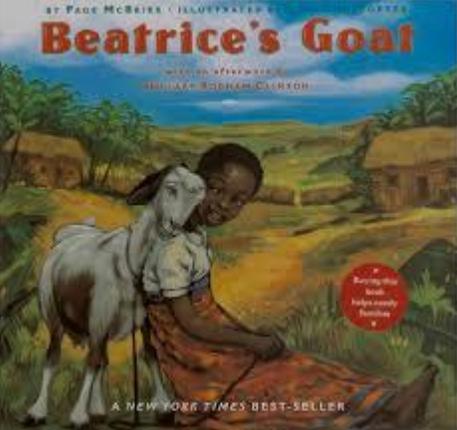
Easy		Emma and Julia are both ballet dancers who love ballet. One of them is a professional dancer and the other is still taking lessons and learning.	Dancers, African American, & White
Easy		This book is about this little girl who is mixed and she is talking about the different things she is mixed with, like chocolate chunks and Marshmallows. She is using comparisons to compare things that are light and dark in color.	Biracial
Easy		This is the retelling of an Indian legend of how a young Indian boy becomes a man.	Native American

Easy		Sara starts leaving treats for this man after she sees him eating an apple with a few bad spots. At the end, she learns a few new tricks and makes a new friend.	Jewish
Easy		This is a story about how we are all different.	Every culture
Easy		Twelve little girls in two straight lines, and one little girl named Madeline, was fearless, but one night something was just not right. Madeline got rushed out to the hospital and had her appendix removed.	Parisian

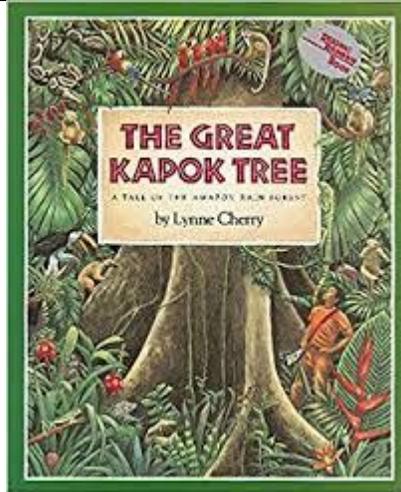
Easy		Adele and Simon arrive in New York City to visit their aunt. Adele reminds her brother not to lose any of his belongings on their trip.	Parisian
4.4		A little girl named Shante learns about her neighbor's different New Year's traditions.	China Scotland Belize Hindu
K1+		The two characters Anna and Betty decided to have a potluck. Their friends came and brought items. Each friend brought an object starting with a specific letter of the alphabet.	Multiple cultures. Each friend displays a different culture.

3+		<p>In the story, the main character wants to be a fisherman like his da but he always seem to get in the way. Him and his dad go on a fishing trip and he finally gets the opportunity to prove how great of a fisherman he can be</p>		<p>Those who are natives of Alaska.</p>
3 rd grade+		<p>The story illustrates the perception of adults. The main character seeks out on a quest as a pilot. He crashes his plane and finds a small prince that quickly shows the main character exactly what he perceived to be true.</p>		<p>French</p>

<p>3rd grade+</p>		<p>This story describes how Priscilla Allen came to the new world and experienced her first thanksgiving.</p>		<p>Pilgrims</p>
<p>2nd grade+</p>		<p>In this story, Grace dreams about having the kind of family that she reads about in books. Her dad left her at a young age, so she is left wanting the love that disappeared after the absence of her father.</p>		<p>African</p>

<p>3rd grade+</p>		<p>This story describes the life and traditions of an Indian village.</p>		<p>Native American</p>
<p>2nd grade+</p>		<p>This is a true story about a young girl from Uganda. She lives in an impoverished area but her life suddenly changed after she was given the gift of a goat.</p>		<p>African</p>

2nd grade+



This book is written about conservation of the rainforest

Natives of the rainforest

APPENDIX M: FOCUS GROUP A CONTENT ANALYSIS PHASE 1

Content Analysis
Multicultural Books
Focus Group A

Place a √ in the box if your multicultural book contains the listed characteristic. These are the characteristics you developed in class discussion.

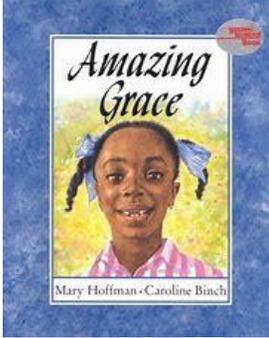
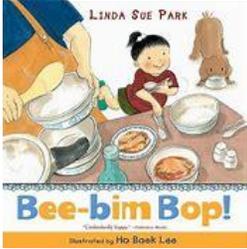
Name of Book	Acceptance	Positivity	Stereotyping	Tokenism	Information about culture being represented.

APPENDIX O: COMPILED ANNOTATED BIBLIOGRAPHY PHASE 3

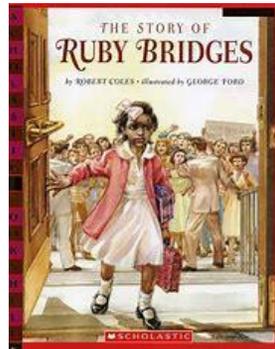
Phase 3 Compiled Annotated Bibliography

*template adapted from Richards (2015)

(These were copied from participant work samples, exactly as the participants submitted them. In cases where books were used by multiple participants, the descriptions were numbered to indicate the descriptions from different participants.)

Reading Level	Bibliographical Info (Include Picture of Book)	Annotation	Culture Represented
3.5 √		<p>Grace is a young girl with a great imagination that loves stories! When her class decides to put on the play <i>Peter Pan</i>, she knows exactly which role she wants to play.</p>	African American
2.6 √		<p>Bee-Bim Bop tells a story of a young Korean girl that makes a traditional Korean dish with her mother.</p>	Korean

4.4

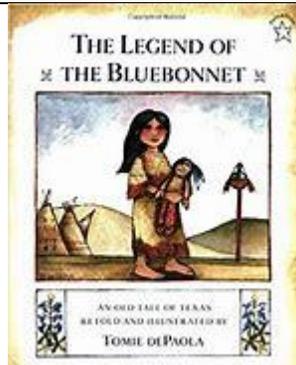


Ruby Bridges is the first African American to attend the first grade at Frantz Elementary School. The other parents pull their children from school, because they do not want their children to be schooled with an African American child. Despite the mobs that await Ruby at the school, she remains brave and forgiving.

African American during Segregation.

√

4.2

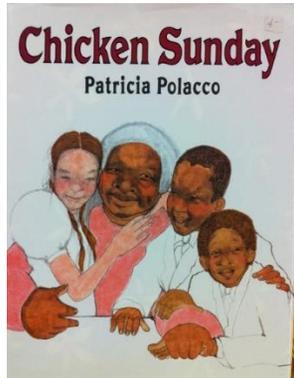


When a great drought cause trouble for the Comanche People, the Great Spirits tell them they must sacrifice their most valued possessions. She-Who-Is-Alone gave up the last thing that she had of her family to save her People.

Comanche Indians

√

3.7

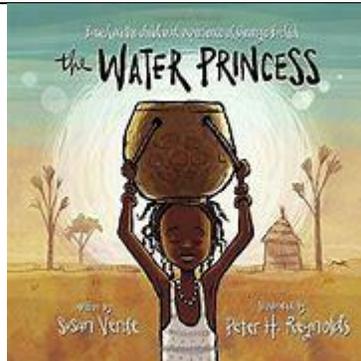


Three children want to buy Miss Eula a beautiful pink hat for Easter, but they do not have enough money. After asking the shop owner for work, he gives them an idea on how to earn some money.

Russian-American and African-American

√

2.7

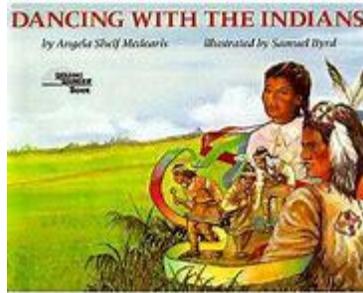


Princess GieGie travels with her mother on a far journey to collect water that is unclean. She does not understand why she cannot make the water clean and closer, but she dreams that one day she may.

African

√

3.3

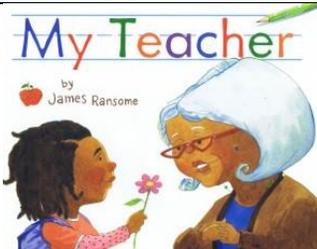


A young African-American girl travels with her family to pay respect to the Seminole Indians that once saved her Papa from slavery. They participate in traditional dances with the Indians and make plans to return.

Seminole
Indians

√

Grades 2-3



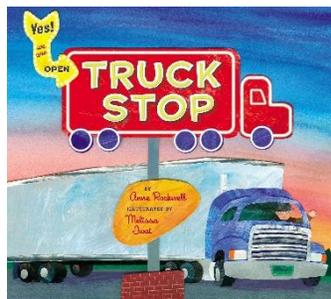
1) This book uses one teacher to show how she inspired many of her students, who all were in different situations.

2) A celebration of the many ways a teacher can inspire their student.

Classroom
community,
diverse
ethnicities

√

Grade 2

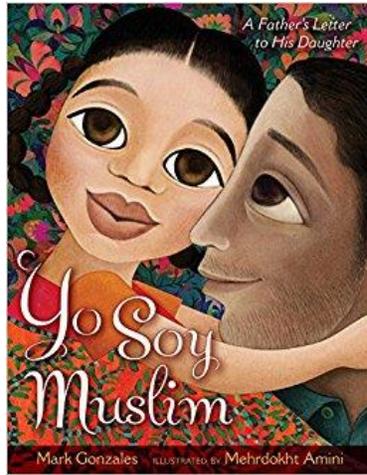


A young boy helps at his family's busy truck stop where he is introduced to various characters. The characters use transportation to serve their busy community and serve many different roles.

American

√

Grade 2



√√

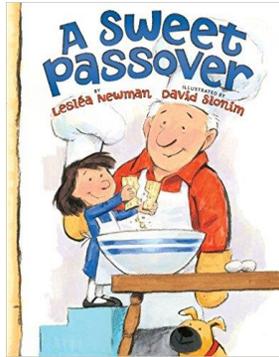
1) A father writes a letter to his daughter discussing life and their Muslim religion.

2) A father writes this to his daughter to tell her how life really is in the real world. How some people will not be as accepting and nice like others, and people will always ask questions about her lifestyle.

3) This is a letter from a father to his daughter. And in this letter he encourages her to find pride and joy in who she is. They want her to be proud of all the aspects of her multicultural identity.

Muslim

K-2

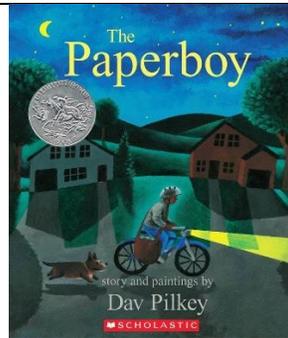


Miriam and the help of her family and mutzah bread learn the true meaning of the Passover. Miriam loves spending time with her family and eating mutzah all week, but after a week she gets tired of eating mutzah. She refuses to eat the bread and her grandfather makes his special mutzah bread. And her and her family learns that there is more about the Passover than mutzah.

Jewish

√

Grade 3



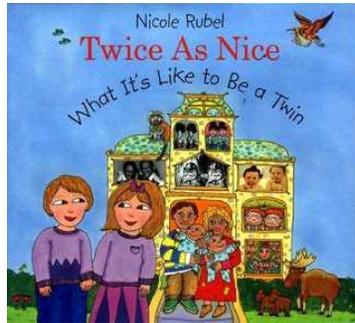
1) A young boy and his dog start and end the morning together on the young boy's paper route. They show bond between human and canine as well as the hard work of a paper boy.

American
African
American

√√

2) Story about a little boy who wakes up every morning, even when it is hard, to deliver the paper.

Kindergarten-
Grade 3

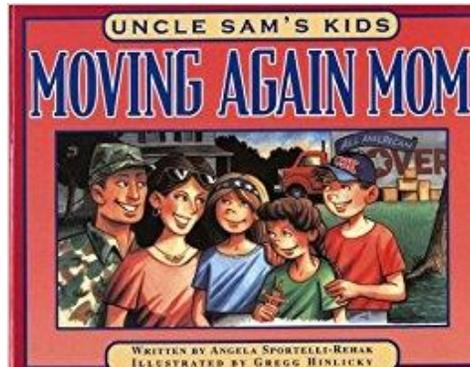


This book goes into what it is like to be a twin. It covers how often twins are born to what it meant to different cultures to have twins.

This book represents a different experience of being a twin, as well as a few different cultures.

√

Preschool-
Grade 3

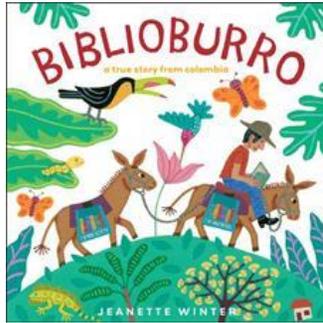


This is about a family that is moving across the country to live on a base. Lil'M is worried about missing her friend and how she will make new ones.

This book represents the different experience of moving. However, it also has some tokenism in Kim Lin (friend from hometown) and Juanita (friend in new town).

√

Grades 1-4

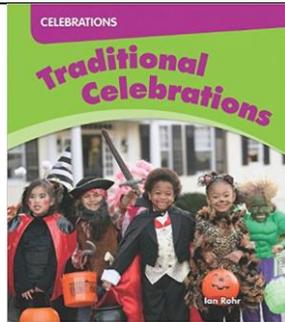


A true story from Colombia about a man with a love of books who travels to remote villages to bring some of his books to eager young readers.

This has different nationality from the reader (me).

√

Grades 1-3

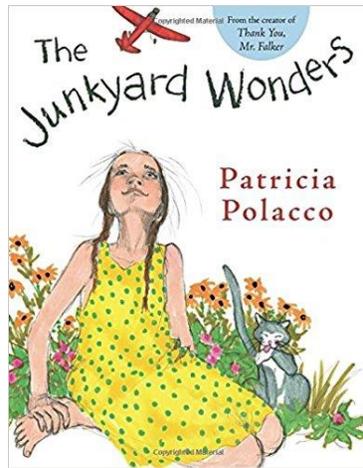


This is a non-fiction book describing several different celebrations around the world.

This contains several different nationalities.

√

Grades 1-4

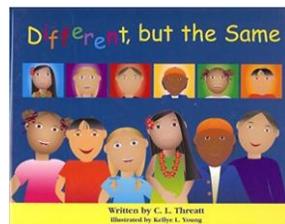


Trisha moved from her old town so she wouldn't be in a special class anymore only to be put in the class known as "The Junkyard". At first she was devastated, but it is here she learns the true meaning of genius.

This has children with special needs like Tourette's, diabetes, gigantism, and visually impaired to name a few. It also has a different family dynamic of a father, grandmother and child.

√

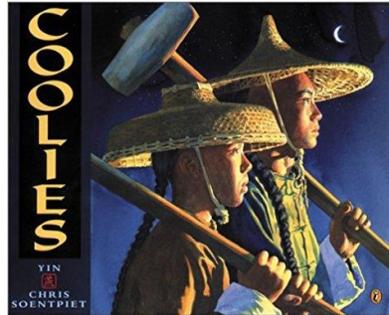
PreK-K



This book shows children about diversity, and lets them know that everyone is different. But in the eyes of God we are the same, he loves us all the same. And just because your different doesn't mean his love with change.

√

Grades 2-5

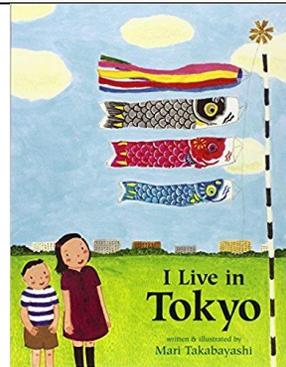


Shek and his little brother Wong go to America to build the great railroad across the West. They struggle through many hardships and discrimination to save enough money to bring over their mother and little brothers.

This is about the Chinese laborers in America.

√

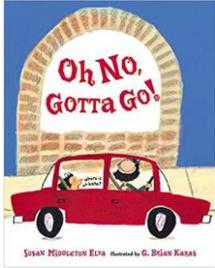
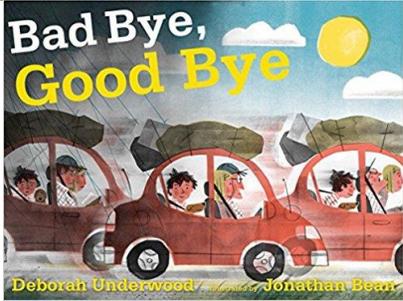
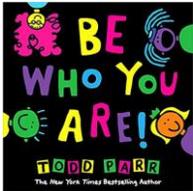
Preschool-Grade 3

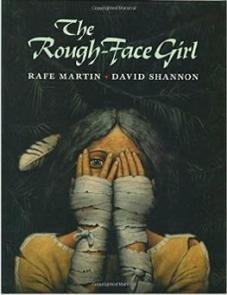
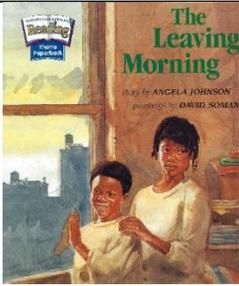
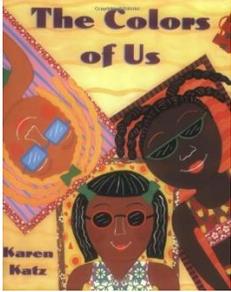


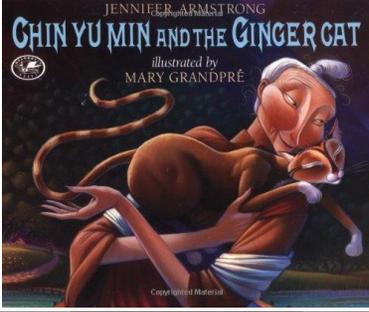
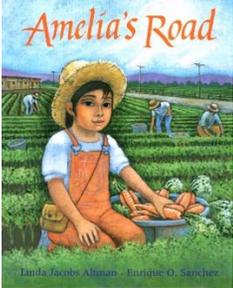
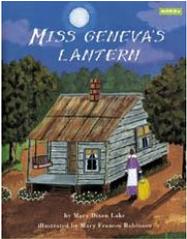
This is about seven-year-old Mimiko who lives in Tokyo. Here you can follow a year's worth of fun, food and festivities in Mimiko's life, month by month

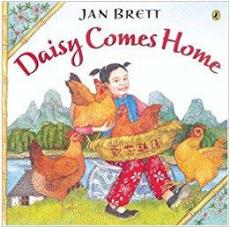
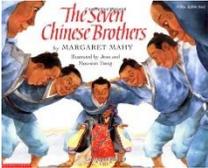
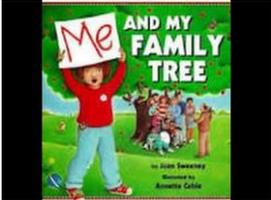
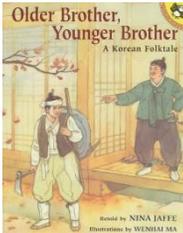
This has a different nationality than the reader (me).

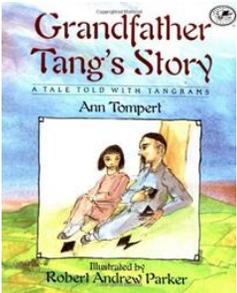
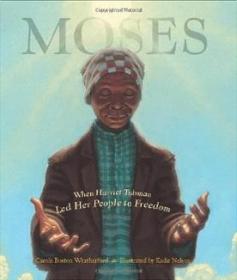
√

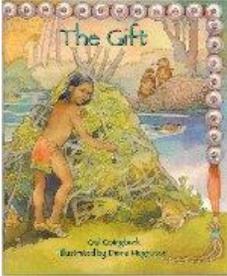
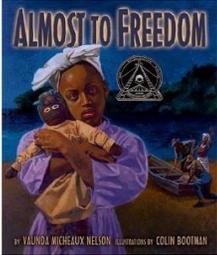
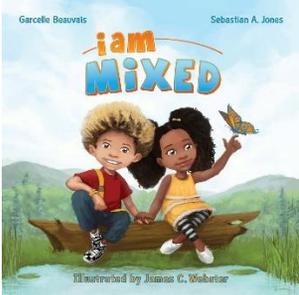
<p>K-2</p> <p>√</p>		<p>A little girl who has to go to the bathroom. After racing around town, passed a fountain, and cutting in the bathroom line. She finally made it to the bathroom, and they ended up staying for dinner at the restaurant.</p>	<p>Spanish</p>
<p>Preschool-Grade 3</p> <p>√</p>		<p>This is about a boy and his family are packing up their old home, and the morning feels scary and sad. But when he arrives at his new home, an evening of good byes awaits</p>	<p>This book has the different experience of moving.</p>
<p>PreK-2</p> <p>√</p>		<p>Be Who You Are encourages children to be who they are. This book show unique traits and specials traits in a silly way. This book encourages reader to embrace their special and unique traits.</p>	<p>Multiple cultures</p>

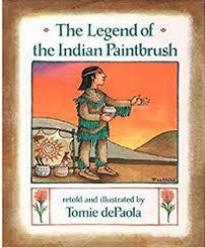
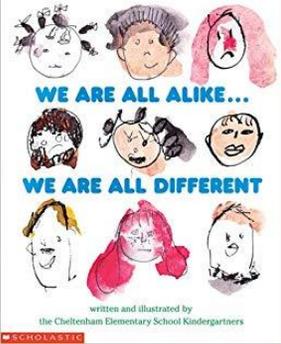
<p>4.0</p> <p>√</p>		<p>This story is about a girl who has scars on her face, and how she is beautiful even despite of that.</p>	<p>Native American</p>
<p>K-2</p> <p>√</p>		<p>About a little boy and girl who had to move for the first time out of their apartment.</p>	<p>African American</p>
<p>2.5</p> <p>√</p>		<p>This is a story about how every person is different in their own unique way.</p>	<p>Every race</p>

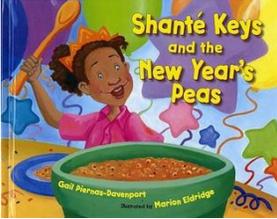
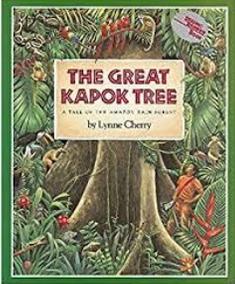
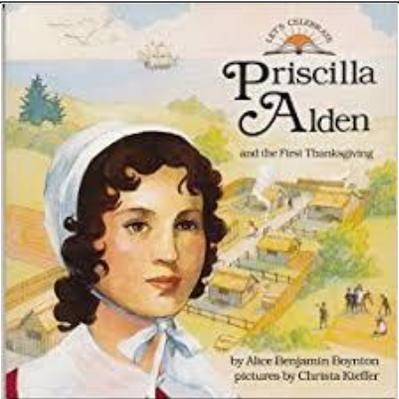
<p>K-3</p> <p>√</p>		<p>A proud woman loses her wealthy husband and becomes very poor and sad. Until she meets a ginger cat and her luck begins to change</p>	<p>Chinese</p>
<p>4.1</p> <p>√</p>		<p>Amelia is a little girl who is the daughter of migrant farm workers. She and her family constantly move from place to place, and all she longs for is a place to call home.</p>	<p>Hispanic</p>
<p>Grade 2</p> <p>√</p>		<p>Inez is frightened by tales about the ghost and the witch who live down the road and past the woods near her family's Georgia farm, but when she meets one of them in person her feelings change.</p>	<p>Southern African American Culture</p>

<p>Grade 3</p> <p>√</p>		<p>Mei Mei takes care of her chickens on her families farm! They are said to be the happiest hens in china!</p>	<p>Chinese</p>
<p>Grades k-3</p>		<p>Seven Chinese brothers elude execution by virtue of their extraordinary individual qualities.</p>	<p>Chinese folktales</p>
<p>Grades pre-k-3</p> <p>√</p>		<p>The book “me and my family tree helps show children what it means to have aunts, uncles, cousins, grandparents, etc. It also brings in people from other cultures other than just American.</p>	<p>American culture</p>
<p>Pre-k-2nd grade</p> <p>√</p>		<p>After being turned out by his greedy older brother, Hungbu and his family manage to prosper when his kindness to an injured sparrow is richly rewarded</p>	<p>Korean culture</p>

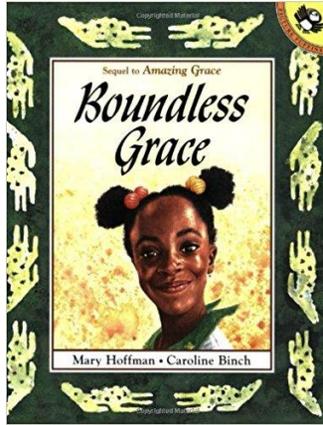
<p>2nd grade</p> <p>√</p>		<p>Grandfather Tang tells his granddaughter a story using tangram pieces. As he creates different shapes such as foxes, rabbits, and dogs which come to life. He tells the story of the two animals as one of them gets shot by a hunter and the other defends him/her.</p>	<p>Chinese</p>
<p>3rd Grade</p> <p>√</p>		<p>Harriet Tubman hears words from God one night that leads her to leave her family and escape. The book tells of her first journey through the woods and how God leads her north.</p>	<p>African American</p>
<p>K-2nd Grade</p> <p>√</p>		<p>This is a book with few words that promotes peace. It talks about love, thankfulness, and peace as the illustrations show people sharing and smiling with one another. The pictures promote peace among different cultures.</p>	<p>Muslim and other</p>

<p>2nd grade and up</p> <p>√</p>		<p>This book is about an Indian boy who is upset because he is not good at things the other boys are good at. Gray Wolf tells him to go into the woods alone and wait for his gift to come to him. Eventually he returns feeling empty handed but realizes he has actually found his gift.</p>	<p>Native American</p>
<p>3rd grade and up</p> <p>√</p>		<p>A young girl, Lindy, has a doll. The doll tells the story of her Lindy and her mama's escape for freedom. They escape through the underground railroad.</p>	<p>African American</p>
<p>Easy</p> <p>√</p>		<p>This book is about this little girl who is mixed and she is talking about the different things she is mixed with, like chocolate chunks and Marshmallows. She is using comparisons to compare things that are light and dark in color.</p>	<p>Biracial</p>

<p>Easy</p> <p>√</p>		<p>This is the retelling of an Indian legend of how a young Indian boy becomes a man.</p>	<p>Native American</p>
<p>Easy</p> <p>√</p>		<p>Sara starts leaving treats for this man after she sees him eating an apple with a few bad spots. At the end, she learns a few new tricks and makes a new friend.</p>	<p>Jewish</p>
<p>Easy</p> <p>√</p>		<p>This is a story about how we are all different.</p>	<p>Every culture</p>

<p>4.4</p> <p>√</p>		<p>A little girl named Shante learns about her neighbor's different New Year's traditions.</p>		<p>China Scotland Belize Hindu</p>
<p>2nd grade+</p> <p>√</p>		<p>This book is written about conservation of the rainforest</p>		<p>Natives of the rainforest</p>
<p>3rd grade+</p> <p>√</p>		<p>This story describes how Priscilla Allen came to the new world and experienced her first thanksgiving.</p>		<p>Pilgrims</p>

2nd grade+

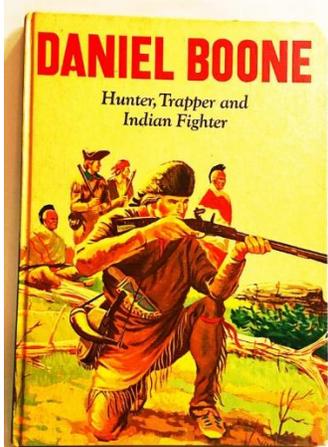


In this story, Grace dreams about having the kind of family that she reads about in books. Her dad left her at a young age, so she is left wanting the love that disappeared after the absence of her father.

African

√

3rd grade+

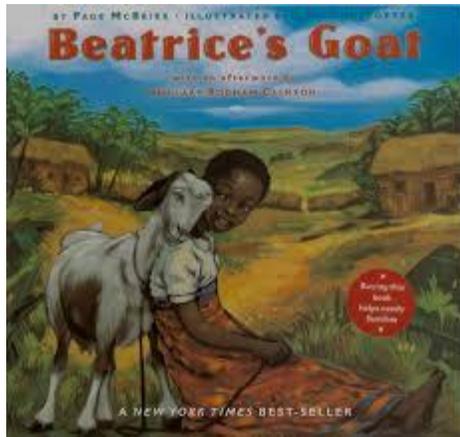


This story describes the life and traditions of an Indian village.

Native American

√

2nd grade+



This is a true story about a young girl from Uganda. She lives in an impoverished area but her life suddenly changed after she was given the gift of a goat.

African

√