

More Than a Single Story: Culturally Diverse Literature and Social Inclusion in Elementary Classrooms

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Abstract

This paper aims to consider the existing literature regarding culturally diverse literature, social inclusion, and children's literature as mirrors, windows, and sliding glass doors. These three concepts form a conceptual framework that supports the research study, which explored the use of culturally diverse literature and any correlation with social inclusion. Four elementary teachers participated in semi-structured interviews focused on two research questions: "What impacts the use of culturally diverse literature in elementary classrooms?" and "Does culturally diverse literature affect social inclusion in elementary classrooms?". Through thematic, qualitative analysis, the study identified three central themes: (1) levels of choice based on availability of culturally diverse literature, (2) literature as mirrors and windows, and (3) literature as a tool for culture sharing.

Keywords: children's literature, culturally diverse literature, diversity, multicultural literature, social inclusion, windows and mirrors

More Than a Single Story: Culturally Diverse Literature and Social Inclusion in Elementary Classrooms

Culturally diverse literature is commonly promoted in the field of education. However, culturally diverse literature is an ambiguous term that can be used to refer to diversity in race, ethnicity, socioeconomic status, gender, disabilities, religion, and more (Crisp et al., 2016; Cromwell, 2018). This literature review did not include research on this wide range of topics; instead, the literature is specifically focused on cultural diversity. Therefore, the operational definition of culturally diverse literature used in this paper and research study is the following: children's literature that has a primary character from a parallel culture, a term coined by Hamilton (1993) which refers to an ethnicity other than or in addition to White (Cromwell, 2018). These ethnicities, as described by the Cooperative Children's Book Center, include Black/African, First/Native Nations, Asian/Asian American, Latinx, and Pacific Islander (Cooperative Children's Book Center [CCBC], 2020). The term *culturally diverse literature*, as used throughout this paper, will refer to this operational definition.

Importance of Diverse Stories

Stories can play a significant role in shaping children's perspectives of the world, others, and themselves. Short (2012) describes how stories open up the world, the past, and the future, to students who would otherwise only see the present. The potential for stories to significantly impact students raises the question of what stories are available to them.

Adichie (2009) addresses this question, discussing the risk of using a single story to define a cultural group. She shares how the stories available to her as a child in Nigeria were only British and American, so she had believed that literature was inherently about faraway

people, places, and things that she had never experienced. Her own writing reflected this belief, as she wrote about things she had never experienced, until she came across African literature and realized that literature could reflect her stories as well. She had been told a single story about what literature could be. Moreover, when she came to college in America, her roommate automatically assumed that since she was from Africa, she would not be able to speak English well or know how to use a stove. In reality, she was from a middle-class professor's family in Nigeria—an English-speaking country. Her roommate had been told a single story about Africa (Adichie, 2009). She presents this limited and incomplete view of the world as the danger of a single story.

Adichie (2009) draws the following conclusion: “This is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become” (9:14). When students are provided with minimal literature about diverse groups, their views of these groups and the world as a whole will be incomplete and even inaccurate. This reality illustrates the need for a range of culturally diverse literature; otherwise, students will construct their view of the world, themselves, and others based on stereotypes and single stories (Short, 2012). With culturally diverse literature, students can develop their worldview and lens of meaning based on the complex, multidimensional reality of the world in which they live.

Lack of Culturally Diverse Literature

The problem that subsequently arises is the scarcity of culturally diverse literature. The Cooperative Children's Book Center (2020) collected data on the percentage of books published by United States publishers in 2019 that have at least one primary character of each ethnicity. They found that 11.9% of books had at least one primary character who was Black/African, 1%

First/Native Nations, 8.7% Asian/Asian American, 5.3% Latinx, 0.05% Pacific Islander, 9.2% Brown skin, 41.8% White, and 29.2% Animal/Other. The CCBC uses the ambiguous category described as “brown skin” to denote books in which “primary character clearly has brown skin (indicated by illustrations or text), but there are no specific racial or cultural signifiers in the illustrations or text” (CCBC, 2020, para. 13). Books that feature more than one primary character, each representing a different ethnicity, or that include a primary character with multiple ethnicities are listed under each ethnicity, so the total percentage does not add to 100% (CCBC, 2020). These statistics demonstrate that over 40% of children’s literature portrays primarily White students and culture, while almost 30% excludes any significant cultural representation, instead focusing on non-human subjects. Therefore, a mere 30-36% of books remain for all students from any parallel culture to find themselves reflected, which demonstrates why so many cultures are represented by just a single story (CCBC, 2020).

Furthermore, these statistics describe only the books published in 2019, meaning that many of these books might not have reached classrooms yet. The statistics have increased in the past years, so books that were purchased previously to fill classroom libraries are even less likely to be culturally diverse (CCBC, 2020). Thus, the books in classrooms may ultimately depend on the teacher’s choice of literature, and Cromwell (2018) found that most teachers do not prioritize cultural diversity as a reason to choose a piece of literature to add their libraries. Instead, they tend to choose books with which they were more familiar (Cromwell, 2018). Therefore, the actual statistics of books in classrooms may often be lower than the statistics of books published. For instance, a study about the books in 21 preschool classrooms in Atlanta that generally served low-income, racially diverse students found only 5.7% of books had a primary character or

subject from a parallel culture (Crisp et al., 2016). This statistic is much lower than the total number of culturally diverse books published, suggesting that educators may ultimately be the ones who must choose diverse books in order for students to have culturally diverse literature available to them in the classroom.

Culturally Authentic Literature

However, even as more literature begins to include cultural diversity, it is important to note that a significant amount of this literature is not culturally authentic (Yoo-Lee et al., 2014). Thus, some of the scarce culturally diverse literature that does exist might not even be achieving its purpose. Crisp and colleagues (2016) studied the books in 21 classroom libraries found that only 2.6%, or an average of 1.4 books per classroom, were examples of culturally authentic literature. While there is no checklist to determine cultural authenticity, the following guidelines can help to differentiate between culturally authentic and inauthentic literature.

When diverse books are culturally inauthentic, they can be more harmful than helpful. The most obvious examples of culturally inauthentic literature are those that include offensive cultural representations or language. They can also include overgeneralizations or stereotypes, which can unintentionally reinforce racial biases and prejudices instead of growing students' racial understanding (Cai, 2008; Yoo-Lee et al., 2014). In addition, tokenism refers to the inclusion of diverse characters, often as expendable background characters, purely for the sake of having diversity. Tokenism does not convey to readers that all individuals can be the hero. Rather, it demonstrates that some will only ever be the sidekick in the background of someone else's story (Podoshen et al., 2021; Vera & Gordon, 2003). Cultural inauthenticity also includes gratuitous diversity, sometimes described as "painted faces" books (Galda et al., 2017, p. 32).

These books have illustrations that show that the character is a person of color; however, there is no cultural content to reinforce this identity, and the character's culture does not affect any of the story. Instead, the character's skin tone is the only distinguishing factor (Galda et al., 2017).

Finally, a common issue with cultural inauthenticity is only portraying a certain cultural group in historical times or in periods of suffering. Multiple studies have found that books about African Americans are more likely to be historical than Asian and Latinx groups. For instance, examples of African American literature in classrooms might only discuss slavery or the Civil Rights Movement (Cromwell, 2018; Yoo-Lee et al., 2014). Similarly, Crisp and colleagues (2016) found that 85.7% of the books analyzed about Native Americans were either folklore or exclusively historical, such as only being stories about the First Thanksgiving. While it is essential to learn about the history of these groups and the difficulties they have faced, only teaching about the groups in these contexts tells a single story that implies that these cultural groups only have value in history or in suffering. Historical role models are invaluable, but students must also have stories of modern-day, successful adults and children of color who are living their daily lives just like these students are (Yoo-Lee et al., 2014).

In contrast, culturally authentic literature includes specific, authenticating details that paint a multidimensional picture of the culture—more than just a single story (Adichie, 2009; Bishop, 2003). Yoo-Lee and colleagues (2014) discuss how some stereotypes will inevitably appear in culturally diverse literature, as they may be rooted in accuracy. However, authentic literature will approach characteristics that might be stereotypical in a respectful way and supplement them with culturally authenticating details (Yoo-Lee et al., 2014). For this reason, students must have a range of culturally diverse literature available to them; stereotypes are less

likely to define a culture if they are just one of many stories being told. Rochman (1993) writes, “A good story lets you know people as individuals in all their particularity and conflict; and once you see someone as a person—flawed, complex, striving—then you’ve reached beyond stereotype” (p. 19). Moreover, many cultural groups represent a wide range of unique cultures. Yoo-Lee and colleagues (2014) specifically discuss Latinx groups and how there is no single culture that could be described; rather, individuals can have various cultures and backgrounds, such as if they are from different countries, if they are immigrants or descendants of immigrants in the United States, or if they have another unique story. These different experiences will each paint a distinctive story that cannot be authentically represented by a single stereotype. Therefore, having a range of unique, culturally authentic stories allows readers to develop a multidimensional understanding of a culture. This understanding enables readers to see individuals for who they are rather than making assumptions based on stereotypes that they have been told by a single story (Yoo-Lee et al., 2014).

In contrast to gratuitous diversity, culturally authentic literature should include characteristics that are intentionally and inextricably connected to a specific culture (Galda et al., 2017). Culturally authentic literature neither overemphasizes similarities to the point of colorblindness nor differences to the point of alienation. Instead, it demonstrates both what is unique to that culture and what is universal to all cultures (Short, 2012).

Social Inclusion

The second concept in this conceptual framework is social inclusion, which presents another possible reason why the scarcity of culturally diverse literature could be problematic for students. Nishina and colleagues (2019) define socially inclusive schools as those that “broadly

foster positive social experiences for all students (e.g., characterized by less victimization, loneliness, and discrimination; more safety, belongingness, and positive cross-group attitudes), regardless of ethnic background or the school ethnic composition” (p. 306). This study explored whether the components of social inclusion—less victimization, loneliness, and discrimination and more safety, belongingness, and positive cross-group attitudes—could be developed through different aspects of culturally diverse literature.

Impacts of Social Inclusion

Social inclusion is crucial for students’ social, emotional, and academic well-being. Neuroscience has demonstrated the basic need in individuals’ brains for connection and social engagement; in fact, it may be even more fundamental than the need for food and shelter (Lieberman, 2013). Lieberman (2013) used fMRI (frontal magnetic resonance imaging) and found that the brain responds just as much to social pain and pleasure as to physical, indicating that social acceptance is not a helpful addition to learning but an essential foundation for it.

The needs for feelings of safety and belonging are also fundamental steps in Maslow’s hierarchy of needs (Maslow, 1943). If students are to excel in school and to achieve their full potential, they first need to feel that they are safe and that they belong. When students perceive ethnic-racial discrimination, thus not experiencing a feeling of safety and belonging, the associated outcomes are poor mental health (including increased depressive symptoms), lower school belonging, and more behavioral problems (including substance use and physical aggression) (Umaña-Taylor, 2016).

However, exclusion in social settings not only hurts students’ social and emotional functioning, but it also diminishes their ability to succeed academically and results in lower

grades (Hymel & Katz, 2019; Umaña-Taylor, 2016). Hymel and Katz (2019) suggest that students' social and academic learning are closely linked and that "relationships with both peers and teachers significantly impact the quality of life for diverse youth, both socially and academically" (p. 333). Therefore, prioritizing social inclusion in the classroom is vital for students' academic success as well as their socioemotional well-being. Without social inclusion, these issues interact and compound, leading many students to detrimental outcomes (Hymel & Katz, 2019; Santos & Collins, 2016).

Need for Intentional Interventions

However, social inclusion does not come automatically when classroom diversity increases; rather, a shift in classroom culture is necessary to not just permit the existence of cultural diversity but to celebrate it (Brown & Juvonen, 2018). Interventions can backfire and promote stereotypes if they are not handled intentionally, such as with culturally inauthentic literature (Cai, 2008; Juvonen et al., 2019). Thus, the research calls for intentional interventions, which include positive social interactions facilitated by adults that bring together diverse students and help them to interact positively based on understanding and respect for diversity (Hymel & Katz, 2019).

Furthermore, studies have found that effective interventions must connect with the curriculum to be feasible and that when teachers value diversity and use culturally relevant curriculum, students of color experience increased academic engagement and achievement (Brown & Chu, 2012; Bryan & Atwater, 2002; Hymel & Katz, 2019). Therefore, the current study sought to explore whether incorporating culturally diverse literature could be an effective way to start these intentional interventions for social inclusion. Culturally diverse literature has

the potential to meet all of these characteristics of effective interventions. Literature is already a part of the academic curriculum, and it can be easily integrated into many subjects. In addition, choosing diverse books demonstrates that teachers value diversity and use a culturally relevant pedagogy, two other important characteristics. These points suggest that culturally diverse literature could be used in an effective intervention for social inclusion in diverse school environments (Brown & Chu, 2012; Bryan & Atwater, 2002; Hymel & Katz, 2019).

Literature as Mirrors, Windows, and Sliding Glass Doors

The third concept in this conceptual framework demonstrates how the six components of social inclusion—less victimization, loneliness, and discrimination and more safety, belongingness, and positive cross-group attitudes—could theoretically be developed by the different roles that culturally diverse literature can play in students' lives (Nishina et al., 2019). In 1990, Dr. Rudine Sims Bishop first published the idea of literature as mirrors, as windows, and as sliding glass doors. Bishop (1990) describes that when students read a story that connects with their own culture and experiences, the story can act as a mirror into their own lives. When students read a story about a culture that differs from their own, it can act as a window, allowing them to look into the life, culture, and experiences of someone else. If the story is very culturally authentic and captures the imagination of the readers, it might even act as a sliding glass door through which readers can enter into the character's experience as if they were living it themselves. Finally, Bishop ties the ideas all together by proposing that when the lighting is just right, a window or sliding glass door can transform into a mirror, reflecting back on the observer. In literature, this illustration describes the experience of students reading a story about someone

different from them yet seeing pieces of themselves reflected in the story, showing the common humanity underlying their diversity (Bishop, 1990; Galda et al., 2017).

Mirrors

The first idea is literature as mirrors, in which readers can see themselves reflected in the story. This literature can show students, especially students from parallel cultures, that they belong and have value in their communities because of, not in spite of, their cultural heritage (Bishop, 1990). However, the statistics from the CCBC show that not all students have literature that acts as mirrors for their culture, and even when they do, the literature may not be culturally authentic (CCBC, 2020; Yoo-Lee et al., 2014). This scarcity leaves children of color with just shattered shards of a mirror in which to see themselves reflected. Bishop (1990) explains the consequences of students having only minimal stories to represent them: “When children cannot find themselves reflected in the books they read, or when the images they see are distorted, negative, or laughable, they learn a powerful lesson about how they are devalued in the society of which they are a part” (p. 1). Students must have more than a single story if they are to find accurate representations of themselves in literature.

The visual representations that students see in literature are an important part of their understanding of the world. Educators teach students visual literacy, which is defined as “the ability to interpret, negotiate, and make meaning from information presented in the form of an image, extending the meaning of literacy, which commonly signifies interpretation of a written or printed text” (Orland-Barak & Maskit, 2017, p. 11). If teachers are encouraging students to interpret and make meaning from images which exclude people who look like them, the meaning that students might derive is that people who look like them do not have a place in this society.

However, if the literature that they are exposed to shows unique individuals who look like them, students can experience a sense of belonging that enables them to dream beyond a single story.

Accordingly, Steele (1992) suggests that the most significant issue leading to the achievement gap in African American education, more than poverty, violent neighborhoods, or prior schooling, is a phenomenon known as disidentification with the school system. When African American students do not see themselves represented in the curriculum, it can lead them to feel devalued or invisible, like they do not belong in school. In order to maintain a sense of self-esteem, they either protest or withdraw. With the latter option, students dissociate their identity from school, seeking their sense of belonging in non-academic contexts (Delpit, 2012; Steele, 1992). More than any measure of academic preparation, these attitudes of disidentification were the strongest predictor of student grades (Steele, 1992).

In contrast, a sense of belonging can help to develop students' ethnic-racial identity and sense of school connectedness. Umaña-Taylor (2016) defines ethnic-racial identity as "individuals' affect toward their ethnic-racial group (i.e., positive or negative feelings), how resolved they feel about what this aspect of their identity means for their general sense of self, and the extent to which they have explored their ethnic-racial background" (p. 115). Numerous studies have documented the psychosocial and academic benefits of these two qualities, especially for students of color in culturally diverse settings like American schools (Fuligni et al., 2005; Santos & Collins, 2016; Umaña-Taylor, 2016). Higher ethnic-racial identity and school connectedness, as could be promoted by mirrors in literature, act as protective factors against ethnic-racial discrimination, protect mental health, lead students to see more value in school, increase intrinsic interest and motivation, and raise standardized test scores in reading and math

(Fuligni et al., 2005; Santos & Collins, 2016; Umaña-Taylor, 2016). By helping students avoid disidentification, develop a higher ethnic-racial identity, and have a sense of school connectedness, literature as mirrors might therefore foster the following intrapersonal aspects of social inclusion: less loneliness, more safety, and more belongingness.

Windows

Despite the importance of literature as mirrors, students also need to have windows into the lives of others. When students are only provided with mirrors reflecting their culture, it gives them an inaccurate view of the world and “an exaggerated sense of their own importance and value in the world – a dangerous ethnocentrism” (Bishop, 1990, p. 1). These students are given only a single story about the cultures of others and fail to benefit from the second role of culturally diverse literature: literature as windows.

Studies have suggested that literature as windows may foster positive intercultural experiences, increase empathy toward diverse others who are represented in the literature, and even reduce prejudice in readers (Tomé-Fernández et al., 2019; Vezzali et al., 2012). Moreover, research has suggested that individuals’ intergroup bias is more rooted in favoritism towards those in their group than hostility towards another group (Hymel & Katz, 2019). This finding is significant because while in-group favoritism might manifest itself in similar ways to out-group discrimination, the interventions could be different. These interventions include forming a common in-group identity, which in an educational context could mean creating a classroom community that both celebrates diversity and affirms common humanity (Hymel & Katz, 2019).

This intervention does not mean asking students to give up their identity; rather, González & Brown (2003) propose a dual-identity model in which students maintain their

current in-group identity, such as their ethnic-racial identity, while also establishing a larger in-group identity, such as their school community. This larger in-group identity could then allow all students to feel included and lessen the discrimination between groups.

In addition, a second intervention that may help to bring others into the in-group from the out-group in students' minds is the process of individuation, which refers to seeing a person as an individual with unique characteristics rather than according to stereotypical characteristics of his or her group. This intervention is based on a concept known as the Other-Race Effect, which states that humans automatically show preference for own-race faces because they are familiar and view these faces as individuals, while being negatively biased towards other-race faces and viewing them as all the same. As a result, generalizing other-race faces leads people to generalize social attitudes and stereotypes, seeing a single story, instead of seeing each person's unique characteristics (Qian et al., 2017, 2019).

This reality leads into the idea of individuation training, which helps participants to see other-race faces as individuals. Individuation training has been shown to lead to immediate, long-term reductions in implicit racial bias, which is especially significant in children before implicit racial bias solidifies (Qian et al., 2017, 2019). While classrooms are unlikely to implement individuation training, culturally diverse literature may be able to achieve a similar goal. These books have the potential to introduce readers to diverse others as individuals with unique names, characteristics, and stories that they might not otherwise have the opportunity to encounter.

Rochman (1993) describes the opportunity for stories to encourage interpersonal social inclusion: "The best books break down borders, they surprise us and change our views of

ourselves; they extend that phrase ‘like me’ to include what we thought was foreign and strange” (p. 9). This quote illustrates the how literature as windows may be able to help students form common in-group identities and individualize culturally diverse others. Consequently, the literature could in turn impact the interpersonal components of social inclusion: less victimization, less discrimination, and more positive cross-group attitudes.

Sliding Glass Doors

Lastly, literature can act as sliding glass doors in which readers are able to imagine the world formed by the author so vividly that they feel like they are a part of it (Bishop, 1990). Short (2012) describes how quality literature can help readers to go beyond a touristic, surface-level glance at another culture:

Through immersing themselves in story worlds, children can gain insights into how people feel, live, and think in global cultures. They come to see themselves as connected to children around the world through common humanity and, at the same time, they come to value the differences that make each culture unique. (p. 13)

This literary immersion transitions students from having a conceptual view of diversity to a personal one, realizing it is not just a conceptually diverse world they are reading about but a real, diverse world they are living in.

This awareness of global diversity is very significant for students’ success. The culturally homogeneous world of children’s literature is not a realistic picture of the world today. If teachers are not providing students with literature that can act as windows and even sliding glass doors, they are withholding one of the richest educational experiences from students who will later be entering a globalized, culturally diverse world. Schools put a great deal of focus on other

twenty-first century skills, such as technology, but the ability to relate across cultures will be critical in a world that is rapidly growing more connected. In fact, the U.S. Department of Labor (1991) named the ability to work in environments with ethnically diverse others as an essential competency for twenty-first century workers. This ability begins with another skill that is emphasized as crucial for students to learn for success in the 21st century: multicultural literacy, which refers to “the ability to understand and appreciate the similarities and differences in the customs, values, and beliefs of one’s own culture and the cultures of others” (Lemke, 2003, p. 15). Since the mere presence of cultural diversity in the classroom does not impact students’ cultural competency without intentional interventions, it logically follows that students will not develop into workers who are equipped to work in culturally diverse environments by mere presence in culturally diverse classrooms. Rather, teachers need to intentionally create environments of inclusivity and cultural representation. Students’ future success in a diverse, globalized workplace depends on the skills which teachers provide to them in the classroom. Sliding glass doors in literature can be used to work towards these goals, especially for students who might not otherwise have opportunities for cross-cultural interactions.

Conclusion

This conceptual framework is based on three concepts: culturally diverse literature, social inclusion, and the idea of literature as mirrors, windows, and sliding glass doors. First, culturally diverse literature refers to children’s literature that has a primary character from a parallel culture. When culturally diverse literature is not available to students, they are left with a single story about their own cultures and the cultures of others, preventing them from developing an accurate view of themselves, others, and the world. However, culturally diverse literature is

scarce in classrooms, and some of the literature that is present may be culturally inauthentic, potentially doing more harm than good. Therefore, culturally authentic literature that is multidimensional, telling more than a single story, should be a priority. Next, schools can promote both intrapersonal and interpersonal aspects of social inclusion in order to best support students' social, emotional, and academic well-being. Interventions must be intentional and link to academic curriculum, such as through culturally diverse literature. Lastly, the idea of literature as mirrors, windows, and sliding glass doors provides a structure to demonstrate the different roles that culturally diverse literature can play in students' lives.

These three concepts come together to form the conceptual framework. Culturally diverse literature as mirrors and as windows could theoretically grow the intrapersonal and interpersonal components of social inclusion for students. Literature as mirrors may help students to identify with the school system, to develop a higher ethnic-racial identity, and to possess a stronger sense of school connectedness. As a result, literature as mirrors may be able to promote the intrapersonal aspects of social inclusion: less loneliness, more safety, and more belongingness. Literature as windows can potentially help students to form common in-group identities and individualize other-race faces. Thus, literature as windows could lead to the interpersonal components of social inclusion: less victimization, less discrimination, and more positive cross-group attitudes. Literature as sliding glass doors furthers the idea of windows, providing a deeper understanding of others and preparing students for the realities of a diverse world. Since the link between social inclusion and students' social, emotional, and academic well-being has already been shown through the research, this study attempted to fill the gap in the literature. The study explored if there may be a connection between culturally diverse literature and social inclusion to

see if culturally diverse literature could be used as part of an effective intervention to increase social inclusion in diverse classrooms.

Research Questions

The research questions that guided this study sought to explore the use of culturally diverse literature and whether culturally diverse literature could be used as part of an effective social inclusion intervention in diverse environments. The questions included the following:

1. What impacts the use of culturally diverse literature in elementary classrooms?
2. Does culturally diverse literature affect social inclusion in elementary classrooms? If so, how? If not, why not?

Methods

This qualitative research study asked questions to four participants during semi-structured interviews. Thematic analysis was used to highlight key words and identify the themes present in the qualitative data collected from these interviews.

Participants

The participants were full-time elementary teachers who have taught reading in their own classrooms for at least three years. Participants were from two elementary schools in a suburban school district in the Northeastern United States. Purposeful sampling was used to select participants who were eligible according to the constructs established by the researcher in the screening survey. These constructs ensured that participants would be able to “purposefully inform an understanding of the research problem and central phenomenon in the study” (Creswell, 2013, p. 156). The participants were aged 30 to 60 with 10 to 25 years of teaching experience. There were two female and two male participants.

Table 1

Candidate Participant Demographics

TEACHER	AGE	GENDER	ETHNICITY	YEARS TEACHING
TEACHER 1	50-59	Female	White/Caucasian	21-25
TEACHER 2	40-49	Male	White/Caucasian	16-20
TEACHER 3	50-59	Male	White/Caucasian	21-25
TEACHER 4	30-39	Female	White/Caucasian	11-15

Measures

In this qualitative study, participants responded to questions about the cultural diversity of their classrooms, their views on and use of culturally diverse literature, the social inclusion present in their classrooms, and any impact that they have seen of culturally diverse literature in their classrooms.

Procedure

Liberty University's Institutional Review Board (IRB) provided approval for this study before schools were contacted. The school district that was contacted asked for additional documentation before approving the researcher to contact principals. School principals sent out a screening survey to potential participants to determine their eligibility in the study. The screening survey also included a recruitment questionnaire to provide the researcher with additional information about the participants' classrooms. The researcher used this information to conduct purposeful sampling in choosing four total participants from two schools. These four participants were chosen because they responded to the screening survey by the deadline and were eligible for the study based on the qualifying criteria set by the researcher. Four participants were

sufficient to achieve data saturation. Each participant signed and returned a consent form before the interviews took place. The participants were also sent a copy of the interview questions in advance to provide them with the opportunity to review them before the interview.

The researcher developed these questions based on the identified gap in the literature. Questions 1-4 build a foundational understanding of the cultural diversity in the participants' classrooms and in their literature, and Questions 5-8 extend to explore any connections between the literature and social inclusion (see Appendix A). The researcher conducted semi-structured interviews with each participant through Zoom. The interviews were recorded and transcribed through Zoom. Member checks were used to ensure credibility of the data (Creswell, 2013). Finally, the researcher used thematic analysis by highlighting repeated words and phrases and identifying themes that emerged based on their frequency, depth, and relevance.

Role of the Researcher

Throughout the interviews, the researcher's role was to ask open-ended questions to facilitate conversation with the participant. The researcher had experience being in culturally diverse classrooms and in studying the field of urban education. Creswell (2013) asserts that qualitative researchers must be reflective in their writing to be "conscious of the biases, values, and experiences that he or she brings to a qualitative research study" (p. 216). Therefore, the researcher was aware of what she brought to the study and was able to bracket any bias in several ways. The questions were prepared in advance and approved by the IRB, and the researcher's committee reviewed the questions and gave feedback on clarity and any potential bias. The questions were framed to avoid leading and to allow for objectivity on the part of the researcher. All participants were asked the same questions in the same order. The researcher reviewed all of

the responses equally to identify repeated key words and phrases, and she recorded the themes that emerged from participant responses without inserting her own thoughts.

Ethical Considerations

Before the researcher contacted any of the schools, Liberty University's Institutional Review Board (IRB) provided approval for the study. The researcher completed CITI Training as part of this process. All of the documents used in the recruitment process and in data collection received IRB approval. In accordance with the constructs of the approval, all participants signed and returned a consent document before the interviews were conducted. The researcher conducted the virtual interviews in private settings and securely stored the data, including both interviews and transcripts, without participant names on a password-protected computer. The researcher stored the data from the screening survey and recruitment questionnaire securely in an online database. Participant identities were kept anonymous to everyone except the researcher, and pseudonyms were used to distinguish among participants.

Findings

Cultural Diversity of Classrooms

The participants described their classrooms as moderately to very diverse, with three participants estimating that around half of their students were from a parallel culture. They explained that the students in this district come from a variety of backgrounds. Three participants mentioned the district's significant South Asian student population, which one participant described as the largest minority population in the district. Other parallel cultures that the participants mentioned multiple times included East Asian, African American/Black, and Arab

American. Three of the participants also emphasized that the district has been increasing in cultural diversity.

Theme 1: Levels of Choice Based on Availability

One of the major themes that developed through the discussion of culturally diverse literature was choice based on availability. When asked about their personal view and use of culturally diverse literature, all of the participants connected their use of culturally diverse literature to three levels of choice: the district's choice, the teacher's choice, and the student's choice. The participants all mentioned a new curriculum recently implemented by the district that inherently limits their autonomy to choose the literature they use. Nevertheless, the four participants described that they are still able to choose literature for the classroom library; unlike the curriculum, these books are not determined by the district. Students are then able to choose to read culturally diverse literature from the classroom library. Therefore, these three levels of choice determine whether students read culturally diverse literature: the district's choice, the teacher's choice, and the student's choice. Each of these groups must choose culturally diverse literature in order for the students to read it.

The foundation of this theme is that choice is based on availability. As Teacher 1 shared, "Just being able to have it tells me how much I use it in the classroom." If the books are available, then they might be chosen. However, if the books are not made available at any one of these three levels, then it is not possible for them to be chosen. For instance, Teacher 1 described the first level of choice based on availability when she said that the district is trying to get more diverse lower-level readers for the younger students. This statement reflects the importance of availability on the district level. Teacher 4 similarly mentioned that the new curriculum chosen

by the district includes culturally diverse literature. However, if a quality, culturally diverse literature curriculum were not available, then culturally diverse literature might not be provided by the district. Therefore, the availability of a quality, culturally diverse curriculum allows for district choice.

Participants also described the second level: the teachers' choice based on availability. Two participants mentioned that they fill their classroom libraries with authentic literature and that currently, authentic literature is often culturally diverse. Therefore, current availability enables choice. Teacher 2 mentioned that the school provides the teachers with money that they can use to purchase literature for their classrooms, which also enables them to choose culturally diverse literature. When the literature is available to the teachers, they have the choice of culturally diverse literature: Teacher 1 said, "Sometimes, if I have a choice between two books, then I can choose the one that meets the kids in my classroom."

Additionally, Teacher 4 shared that she encourages students to bring in books related to their culture. Other students are then able to choose these books from the classroom library to read. In this way, the teacher allows students to contribute to the availability of culturally diverse literature in the classroom.

As the district, teachers, or even students make culturally diverse literature available in the classroom, whether in the curriculum or in the classroom library, the students then have the opportunity to choose culturally diverse literature—the third level of choice based on availability. Teacher 2 described how he chooses several options for books that his students might not choose to read on their own, and he allows the students to decide between the options. In this situation, the teacher uses what is available to him to provide options to the students,

giving them the final choice in what they read. Therefore, students read culturally diverse literature when it is both available and chosen at all three levels.

Theme 2: Literature as Mirrors and Windows

A second theme reflected throughout the interviews was the role that culturally diverse literature can play as mirrors and windows for students. While none of the interview questions mentioned the idea of literature as mirrors and windows, the participants continually described the impacts of culturally diverse literature in the classroom in ways that reflected this idea. Through these descriptions, the participants demonstrated the ways in which they have observed the potential for culturally diverse literature to impact social inclusion in the classroom.

First, the participants referred to intrapersonal effects of culturally diverse literature: literature acting as mirrors. For example, Teacher 1 explained that the district values “looking for books that represent our children.” She explained later that literature allows students to “see themselves in that story” in a way that “helps with their social-emotional [well-being], just makes them feel wanted, but it also helps with their learning.” Teacher 3 talked about mirrors in literature, as “kids [are] able to see versions of themselves in the books.” Teacher 4 mentioned, “Culturally diverse literature does help students to feel more included.” These descriptions reflect how literature could act as mirrors and help students to grow in the intrapersonal aspects of social inclusion: less loneliness, more safety, and more belongingness.

Second, the participants’ responses also reflected interpersonal aspects of social inclusion through literature acting as windows. Teacher 1 described how culturally diverse literature “opens up some of the kids’ eyes” to understand the tangible differences they notice among their

classmates. Later, she added that culturally diverse literature “gives people knowledge” and predicted,

If we start them out with all of that knowledge at a beginning level before they start making those opinions, then when they do form opinions, hopefully it would be a more positive opinion than just ‘You’re different, and I don’t want to associate with that’, or ‘I don’t understand it, so I’m not going to understand it.’

Teacher 1 was asserting that windows in literature can lead to increased knowledge, which could ideally lead to diminished discrimination and higher social inclusion. Teacher 2 repeatedly emphasized the value of intentionally exposing students to different cultures through literature, especially when they are in such diverse classrooms. He also described how students learning about others could help them to start “accepting other people’s cultures [and] accepting each other’s differences,” again emphasizing that knowledge can increase interpersonal social inclusion. These descriptions illustrate how literature as windows could support the interpersonal aspects of social inclusion: less victimization, less discrimination, and more positive cross-group attitudes. Teacher 4 encapsulated the essence of literature as windows when she said,

If we develop classrooms that not only accept but embrace and encourage these cultural aspects...we’re going to develop students who are aware not only of their peers in that immediate setting, but they’re going to be more aware as individuals growing up on the global scale.

Through these descriptions of culturally diverse literature and its impact, the participants demonstrated that literature as both mirrors and windows may promote intrapersonal and interpersonal social inclusion in the classroom.

Theme 3: Literature as a Tool for Culture Sharing

A final theme from the interviews revealed the role that culturally diverse literature can play in classrooms as a tool for sharing one's culture, encouraging an interconnected impact on social inclusion. The conceptual framework proposed that literature as mirrors could promote intrapersonal social inclusion and that literature as windows could encourage interpersonal social inclusion. The framework presented these outcomes as independent from one another; however, the participants described interconnections between the two experiences. The participants all noted that their students often notice cultural differences with curiosity rather than judgment and seek information to help them better understand the differences. For instance, Teacher 1 discussed how her students are so young that "they accept everybody, so they just want the information about the children...They don't have an opinion about it, like it's good, or it's bad, or I don't want to be near it. They just want the information about it."

The participants described how culturally diverse literature accomplishes this goal by initiating conversations that allow students to share their cultures with one another. Teacher 4 stated, "When I'm in the classroom, I encourage conversations with my students to share...if they're celebrating a special holiday, tell us a little bit about what you're doing at home right now." This culture sharing through literature may develop students' ethnic-racial identity and sense of school connectedness, thus promoting aspects of both intrapersonal and interpersonal social inclusion. In contrast to either mirrors or windows impacting students in unrelated experiences, participants described a classroom culture in which students are able to use literature to share their culture with other students. The other students then learn about their classmate, growing in knowledge of another culture, in a way that brings them all together. The

students are using literature both as mirrors for themselves and as windows into the lives of others, but the greatest impact does not come solely from either of these experiences. Rather, the experiences come together to impact the students in a greater way as they use literature as a tool to share their cultures with one another.

Teacher 4 told a story about a specific time when culturally diverse literature acted as a tool for culture sharing in her classroom. A culturally diverse book prompted a spontaneous conversation between her students from parallel cultures and her White students about their differing experiences. The students from parallel cultures were excited that they could share about their cultural backgrounds and that their classmates wanted to know more about them. She emphasized, “Allowing for those conversations...in a safe space where everyone feels respected, I think, is what’s most important.” This experience increased an intrapersonal sense of social inclusion for the students who had the opportunity to share their culture while promoting an interpersonal sense of social inclusion between all the students—an interconnected impact.

Teacher 4 described this experience as “one of the clearest examples” of the use of culturally diverse literature in her classroom that “has led to students...wanting to understand others and taking a moment to learn about those in their classroom that are different from them. ...I think you can most definitely link that to literature.” She explained that this mutual exchange of culture “wasn’t just the sharing of a book. ...Oftentimes the most important or impactful moments were that students were sharing their own personal connections.” Teacher 4 went on to describe that as students see their peers sharing cultural experiences, they realize that it “isn’t just in a book. This is somebody’s real life. These are real people.” She described how understanding the reality of diversity in the classroom prepares students for the diverse world they will enter.

While a teacher read aloud could act as a mirror for some students or a window for others, this theme of culture sharing gives the voice to the students. Students are able to share about their own culture, using literature as a tool and a platform, in a way that acts as more than solely a mirror for them or a window for other students. Instead, this experience perhaps represents the idea of literature as a sliding glass door—going beyond mere knowledge to a place of truly seeing the experience of another. Through this exchange of culture, the students are able to deepen their social inclusion in all six aspects, both intrapersonal and interpersonal, using literature as a springboard to a socially inclusive classroom.

Discussion

The purpose of this study was to explore the use of culturally diverse literature and any possible connections between culturally diverse literature and social inclusion. The study identified three central themes. First, the use of culturally diverse literature in classrooms depends on its availability on three levels of choice: the district's choice, the teacher's choice, and the student's choice. Students read culturally diverse literature when it is both available and chosen at all three of these levels. Second, culturally diverse literature can act as mirrors and windows for students in ways that may promote both intrapersonal and interpersonal aspects of social inclusion in the classroom. Third, culturally diverse literature can act as a tool for students to share their cultures with one another. This culture sharing may promote greater social inclusion through the interconnected impact of literature as mirrors and windows. These findings align with the literature review and conceptual framework to suggest that culturally diverse literature could be used in an effective intervention for social inclusion in diverse school environments.

Implications

This study has implications for the fields of education and children's literature, specifically in connection to the field of social psychology. The findings can inform stakeholders in education (teachers, administrators, parents, and school boards) about the use and impact of culturally diverse literature. Stakeholders in education should encourage the use of culturally diverse literature on all three levels of choice and availability: the district, teacher, and student. The findings can also inform stakeholders that culturally diverse literature may act as mirrors and windows to promote both intrapersonal and interpersonal aspects of social inclusion in classrooms: less loneliness, more safety, and more belongingness; less victimization, less discrimination, and more positive cross-group attitudes (Nishina et al., 2019). Lastly, in connection with the literature review, the study addresses how an impact on social inclusion may, in turn, promote students' social, academic, and emotional well-being.

Limitations

One limitation of this study is that it could only collect data on the participants' perceptions of any correlation between culturally diverse literature and social inclusion. The participants were not able to definitively state the impact that culturally diverse literature had on students or the social inclusion that students did or did not experience in diverse classroom settings. In addition, the study asked participants about their recollections of the diversity of their students and of their literature, but it did not collect data to verify the exact levels of diversity. Therefore, it is important to note that the diversity described includes participant perceptions of diversity in their classroom and in their literature in contrast to statistics. Furthermore, the study only included four participants in one school district, as there were no other eligible participants

who responded to the screening survey or districts who responded to the request to do research. While the study seemed to achieve data saturation, a greater sample size of participants or districts could have provided for a deeper study. Finally, the sample included minimal diversity in terms of age, ethnicity, and years teaching. A more diverse sample could have provided different perspectives.

Recommendations for Future Research

This research used a narrow definition of cultural diversity that focused on ethnic diversity and parallel cultures. Future research could study the other aspects of the broader definition of cultural diversity, which could include diversity in socioeconomic status, gender, disabilities, religion, and more. This research could explore whether literature including these types of diversity might correlate to higher social inclusion for students who are members of these different groups. Future research could be extended to students of other age groups, as this study only focused on elementary students. It could also develop an operational definition of culturally authentic literature and investigate whether culturally authentic literature has a greater impact on social inclusion than culturally diverse but inauthentic literature. This study would explore whether representation is inherently valuable regardless of quality and accuracy. Moreover, the current study explored the teachers' perspective. Future research could explore the students' perspectives on culturally diverse literature and social inclusion. Finally, this study was qualitative. Future research could include a quantitative study in the form of an experiment to see if students' ratings of social inclusion increased after culturally diverse literature is incorporated into the classroom.

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Appendix A – Interview Questions

1. How would you describe the cultural diversity of your classroom?
2. How would you describe the cultural diversity in the literature of your classroom?
 - a. How much of the literature is culturally diverse?
 - b. What cultures are represented by the diversity in the literature?
 - c. Do you feel that the cultural diversity of your literature is similar or different to the level and type of cultural diversity in your students?
3. How do you view culturally diverse literature? How does this affect the amount of culturally diverse literature that you use in your classroom?
 - a. What has affected your decision to use/not use culturally diverse literature (school board/administrators, college education, professional development, etc.)?
 - b. How do students interact with this literature? Are they given access to a classroom library, is it specifically integrated into curriculum through read-alouds or small group reading, etc.?
4. Do you feel like culturally diverse literature has impacted your students and classroom? If so, how? If not, why not?
5. How would you describe the level of social inclusion in your classrooms?
 - a. Specifically, how would you describe the social inclusion between students of various ethnicities?
6. Do you feel like culturally diverse literature has impacted the social inclusion of your classroom?
 - a. That is, do you feel like using culturally diverse literature has helped students to be more socially inclusive of students from other cultures and/or helped students from culturally diverse backgrounds to feel more included/valued in the classroom?
7. Do you have some students who seem to be more socially included in the classroom? How do you feel like this affects those students' emotional well-being and/or academic success?
8. Do you have anything else you would like to add in relation to any of these questions?

Appendix B – Recruitment Email

Dear Teachers:

As a student in the School of Education at Liberty University, I am conducting research to study the impact of culturally diverse literature on social inclusion, and I am writing to invite eligible participants to join my study.

Participants must be full-time, elementary classroom teachers who have been teaching reading in their own classroom for at least three years. Participants, if willing, will be asked to participate in a virtual, recorded interview through Zoom. It should take approximately 30-45 minutes to complete the procedure listed. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please click [here](#) to complete the screening survey and questionnaire to determine eligibility for the study. If you meet the study criteria, I will contact you to schedule an interview. If you have any questions about the survey, please do not hesitate to contact me at the email listed below.

A consent document will be sent to you if you meet the criteria for participation one week before the interview. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me before the time of the interview.

Appendix C – Screening Survey

1. Are you 18 years or older?
 - a. Yes
 - b. No
2. Have you been a full-time teacher with your own classroom for at least three years?
 - a. Yes
 - b. No
3. Do you teach reading/language arts in your classroom?
 - a. Yes
 - b. No
4. Would you be willing to be contacted to be part of a virtual interview about the cultural diversity of your classroom, culturally diverse literature, and social inclusion in your classroom?
 - a. Yes
 - b. No

Appendix D – Recruitment Questionnaire

Name:

School:

Grade level:

Email:

1. In a general estimate, how much of your classroom literature do you feel is culturally diverse?

- a. 0-20%
- b. 20-40%
- c. 40-60%
- d. 60-80%
- e. 80-100%

2. Please estimate the number of students in your classroom who fall into the various ethnicities listed below.

- _____ White/Caucasian
- _____ Asian
- _____ Black/African American
- _____ Hispanic/Latino
- _____ Native American
- _____ Native Hawaiian or Other Pacific Islander
- _____ Arab/Middle Eastern
- _____ Multiple ethnicities
- _____ Other (please describe: _____)

Appendix E – Permission Request

Dear Recipient,

As an undergraduate student in the School of Education at Liberty University, I am conducting research to better understand culturally diverse literature, social inclusion, and diversity in the classroom. This research will contribute to my senior honors thesis. The title of my research project is Culturally Diverse Literature and Social Inclusion in Elementary Classrooms, and the purpose of my research is to study the impact of culturally diverse literature on social inclusion.

I am writing to request your permission to contact teachers at your school to invite them to participate in my research study.

Participants will be asked to complete a screening survey and, if selected, participate in a one-time, 30-to-45-minute virtual interview. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request as this research will contribute greatly to my thesis. If you choose to grant permission, please provide a signed statement on official letterhead and/or time and date stamped email originating from an appropriate official/authority. A possible permission response is attached for your convenience.

Appendix F – Consent Document

Title of the Project: Culturally Diverse Literature and Social Inclusion in Elementary Classrooms

Principal Investigator: Amanda Works, Undergraduate Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be a full-time, elementary teacher who has been teaching reading in your own classroom for at least three years. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to identify any correlations between culturally diverse literature and social inclusion in the classroom.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Virtual Interview: 30–45-minute, Zoom interview with audio and video recording.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include increased public knowledge about the value of culturally diverse literature and any potential impacts on social inclusion in elementary classrooms.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential by replacing names with pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.

- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Amanda Works. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at (XXX) XXX-XXXX and/or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Maria Spaulding, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio and video record me as part of my participation in this study.

Printed Subject Name

Signature & Date

Appendix G – IRB Approval

LIBERTY UNIVERSITY INSTITUTIONAL REVIEW BOARD

March 28, 2022

Amanda Works
Maria Spaulding

Re: IRB Exemption - IRB-FY21-22-622 Culturally Diverse Literature and Social Inclusion in Elementary Classrooms

Dear Amanda Works, Maria Spaulding,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

Appendix H – CITI Training Certificate



Completion Date 03-Jan-2022
Expiration Date 02-Jan-2025
Record ID 45864964

This is to certify that:

Amanda Works

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

Social & Behavioral Research - Basic/Refresher
(Curriculum Group)
Social & Behavioral Researchers
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Liberty University



Verify at www.citiprogram.org/verify/?w531da3b4-cd16-49e4-b4b8-565031bcca4d-45864964