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Historical Inquiry And Student Perceptions Of Cultural Groups In A Social Studies Classroom

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HISTORICAL INQUIRY AND STUDENT PERCEPTIONS OF CULTURAL GROUPS IN A SOCIAL STUDIES CLASSROOM

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DEDICATION

To every teacher who is committed to helping students see history as relevant to their lives and who views the study of history as essential preparation in pursuing the democratic ideals of equality and justice.

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ABSTRACT

This dissertation addresses a problem of practice stemming from the accountability movement and its emphasis on high-stakes testing in the social studies classroom. An examination of the problem of practice led to the research question: How does the use of the scientifically based method of historical inquiry affect student perceptions of cultures other than their own? The purpose of this action research study was to examine the use of historical inquiry as a means of combating the lack of depth in a formal curriculum focused on high-stakes testing and a hidden curriculum that promotes a "top-down," Eurocentric approach to history which can affect students' perceptions of cultures beyond their own. A one-group pretest-posttest quantitative design was used to determine the viability of using historical inquiry and multicultural content to increase ethnocultural empathy among student-participants. An analysis of the data did not indicate any statistically significant changes. However, increases in the Empathic Awareness mean score and the median scores of three individual items warrant further study.

Keywords: accountability, action research, ethnocultural empathy, hidden curriculum, high-stakes testing, historical inquiry

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

CCSS ..... Common Core State Standards

CRT ..... Critical Race Theory

ESEA ..... Elementary and Secondary School Act

ESSA ..... Every Student Succeeds Act

NAEP ..... National Assessment of Educational Progress

NCLB ..... No Child Left Behind Act

SEE ..... Scale of Ethnocultural Empathy

CHAPTER 1

INTRODUCTION

According to John Dewey (1916), a key figure in the Progressive education movement that began in the late 19th century, the purpose of studying history is "to enrich and liberate the more direct and personal contacts of life by furnishing their context, their background and outlook" (p. 247). Cooley (2009) echoed this belief by encouraging the teaching of history in a participatory manner that allows educators to "humanize the democratic experiment" (p. 52). When instruction is not tethered to "simplistic answers required on end-of-grade tests" (Cooley, 2009, p. 52), students can engage with the content in ways that promote one of the key goals of social studies education – "engendering a feeling for other individuals in one's own country and around the globe" (p. 52).

The publication of *A Nation at Risk* in 1983 ushered in a resurgence of essentialist thinking regarding public education making it more difficult to teach history "in ways that remind us of the grander purposes of education" (Cooley, 2009, p. 52). This resurgence led to an emphasis on accountability through high-stakes testing (Carr, 2007; Dover, Henning, & Agarwal-Rangnath, 2016). As a result of the pressure that accompanied this culture of accountability, instruction in social studies classrooms became increasingly teacher-centered and focused on test scores (Erskine, 2014; Koretz, 2017; Morgan, 2016). Consequently, there has been a narrowing of the curriculum, which

lessens opportunities for engaging in content with any "rich cultural depth" (Kozol, 2007, p. 4).

While the publication of *A Nation at Risk* is considered a major turning point in the standardization movement and a precursor to the high-stakes testing that dominates much of the curriculum in today's public schools, the reinforcement of essentialism in America's public schools began decades earlier in the midst of the Cold War (Kessinger, 2007). The Soviets launched *Sputnik* in October 1957 marking the start of the space age and subsequent space race with the United States. Having been technologically outpaced by the Soviets reinforced a growing back-to-basics mentality regarding public education (Ellis, 2007). As a result, Congress passed the National Defense Education Act (NDEA) in 1958 which emphasized training the next generation of scientists and mathematicians (Ellis, 2007).

The cornerstone of Lyndon Johnson's War on Poverty was the Elementary and Secondary School Act (ESEA) of 1965 (Nelson, 2016). Johnson referred to the ESEA as the "most sweeping educational bill ever to come before Congress" (Nelson, 2016, p. 358). The ESEA redefined the federal government's role in public education and allotted one billion dollars a year to aid underprivileged K-12 students in public schools (Nelson, 2016).

With the publication of *A Nation at Risk* in 1983, the Reagan administration ushered in a revival of essentialism in public education (Kessinger, 2007). The National Commission of Excellence in Education (1983) emphasized the need for higher standards, improved content, and the "Five New Basics" (Kessinger, 2007, p. 17): English, mathematics, science, social studies, and computer science. This report,

combined with a growing desire to refocus the curriculum in American schools to a more traditional, back-to-basics approach, resulted in high-stakes testing becoming a major component of educational reform efforts (Koretz, 2017).

Following the emphasis on standardization and accountability put forth in *A Nation at Risk*, the No Child Left Behind Act (NCLB) went into effect during George W. Bush's administration. NCLB was the 2002 reauthorization of the 1965 Elementary and Secondary Education Act and established a system of accountability for all schools regarding academic standards, student testing, educator quality, and school safety (Ellis, 2007). Kessinger (2007) stated that NCLB was based on the belief that "students' academic achievement can be measured by standardized tests" (p. 18). In 2015, Congress updated NCLB with the passage of the Every Student Succeeds Act (U.S. Department of Education, 2016). While providing more flexibility at the state level, the ESSA still focuses on accountability and standards-driven measures (U.S. Department of Education, 2016).

While the accountability movement gave rise to an increase in standardized testing, much of the initial focus was in the content areas of math, reading, and science with time devoted to the teaching of social studies dwindling; Hawkman, Castro, Bennett, and Barrow (2015) lamented that social studies had been "pushed aside" (p. 197) at the elementary level. Subsequent to the passage of NCLB, end-of-course tests in U.S. History and U.S. Government classes have been increasingly included in statewide assessments at the secondary level (Mueller & Colley, 2015; Woods, 2017). The current action research study is set within the context of the standardization movement's focus on high-stakes testing and the resulting effects on social studies instruction.

Statement of the Problem of Practice

The implementation of high-stakes testing in social studies has affected the formal curriculum, classroom instruction and the hidden curriculum (Bisland, 2015; Faxon-Mills, Hamilton, Rudnick, & Stecher, 2013). Au (2009a) categorized a test as high-stakes "when its results are used to make important decisions that immediately affect students, teachers, administrators, communities, schools, and districts" (p. 44).

At the upper grade levels, these tests frequently consist of multiple-choice questions that promote rote memorization of facts over higher level, critical thinking (Faxon-Mills et al., 2013; Gerwin & Visone, 2006; Morgan, 2016). Research shows a shift in classrooms affected by high-stakes testing to a higher use of "teacher-centered instructional practices, such as lecture, instead of student-centered approaches, such as discussion, role play, research papers, and cooperative learning" (Vogler & Virtue, 2007, p. 56). A two-year study in a Kentucky high school found that the pressure to perform on social studies tests led to a decrease in "the use of innovative practices and divergent curriculum content" (Fickel, 2006, p. 99). Gerwin and Visone (2006) asserted that social studies teachers employ very different teaching techniques when teaching elective courses than when teaching courses with a high-stakes test. They found that instruction in elective courses tended to emphasize depth over coverage; in-depth instruction involving primary sources, focused topics, or historical films only occurred in the elective courses (Gerwin & Visone, 2006).

Not only is the pressure to perform on these high-stakes tests influencing instructional strategies, but research has also found that teachers are purposefully narrowing the curriculum to include only material listed in curriculum frameworks and

sure to be on standardized tests (Bisland, 2015; Byrd & Varga, 2018). In the school district addressed in this action research study, social studies courses have been sequenced at the high school level with the goal of improving student performance on the U.S. History end-of-course test; U.S. Government was moved from the twelfth to the tenth grade to provide additional coverage of the Constitution prior to taking U.S. History in the eleventh grade. At the school serving as the research site, course offerings in the department concentrate most heavily on the government, economy and history of the United States (Greendale High School Guidance Department, 2017). The courses offered beyond this scope – World Geography and World History – are taught primarily from a Eurocentric point of view; teachers of courses other than U.S. History are encouraged to find ways to stress subject matter most likely to appear on the U.S. History end-of-course test, such as World War II and the United States' role in the war in World History.

The Great Schools Partnership (2015) argues, "what is *not* taught in school can sometimes be as influential or formative as what *is* taught" (para. 3). This hidden curriculum can extend "to subject areas, values, and messages that are omitted from the formal curriculum and ignored, overlooked, or disparaged by educators" (Great Schools Partnership, 2015, para. 3). From a social justice perspective, this narrowing of the curriculum is potentially problematic. Au (2016) argued the "test-related curricular and pedagogic squeeze" (p. 51) affects the hidden curriculum by forcing "multicultural curriculum and culturally relevant pedagogies that can speak more directly to children of color and their communities out of the curriculum and out of the classroom" (p. 51). This situation further complicates what Ladson-Billings (2003) termed a "discourse of invisibility" (p. 4) that exists for African Americans, Native Americans and all non-

European people in the history of the United States. Their contributions are trivialized, marginalized and encapsulated within various time periods rather than being presented as a coherent history spanning the breadth of the nation's existence (Ladson-Billings, 2003).

This "discourse of invisibility" (Ladson-Billings, 2003, p. 4) is exacerbated, not only by the lack of multicultural content in the classroom, but also by the lack of diversity among students, teachers, and administrators at the research site. Nearly 90% of the student population identified as white; not a single teacher or administrator was a person of color. The only school employees of color were part of the custodial and food service staffs. This extreme lack of diversity combined with several instances of students using racially charged language caused the teacher-researcher to consider the messages being conveyed through the hidden curriculum and the need for multicultural content within the formal curriculum.

Bigelow (1999) argued multiculturalism within the social studies curriculum is necessary because it attempts to address the world as it actually exists, speaks to diversity in our culture, offers varying perspectives, and nurtures "a fuller understanding of society" (p. 39). Manning, Baruth, and Lee (2015) described multicultural education as both a concept and a method designed to encourage students to recognize and appreciate differences as well as impress upon them "a sense of responsibility and a commitment to work toward the democratic ideals of justice, equality, and democracy" (p. 5). One possible method of engaging students with content – including multicultural subject matter – in a more substantial way is through the use of historical inquiry (Brush & Saye, 2014; DiCamillo & Gradwell, 2012; Levstik & Barton, 2011; Reisman, 2012; Wynn, Mosholder, & Larsen, 2016).

Research Question

The current action research study sought to engage students in the use of historical inquiry with multicultural content. The following research question guided the study: *How does the use of historical inquiry affect high school students' perceptions of other cultures?*

Purpose of the Study

With the push for accountability and standards-driven content assessed through high-stakes testing, social studies instruction in many classrooms has become increasingly focused on teaching to the test (Au, 2009a, 2013; Faxon-Mills et al., 2013). Opportunities for students to engage with the content in meaningful and significant ways are limited (Hawkman et al., 2015). The content itself has been limited by the parameters of state standards and end of course tests (Byrd & Varga, 2018; Misco, Patterson, & Doppen, 2011). School administrators and classroom teachers feel pressured to adhere to a hidden curriculum "that tends to deemphasize racial, ethnic, gender, and class distinctions" (Levstik & Barton, 2011, p. 4) resulting in many students' inability to see themselves as participants in history. Levstik and Barton (2011) maintained that the use of historical inquiry can prepare students for involvement in a pluralist democracy where participants must consider "the common good, an activity that depends on identification with larger communities – ethnic, national, global, or all these at once – and on a sense of right and wrong" (p. 9). In addition, the use of historical inquiry helps students to recognize the complexity of history and to "broaden their worldviews" (Morgan & Rasinski, 2012, p. 586) as they develop a deeper understanding of other cultures and perspectives.

The purpose of this study was to employ a constructivist approach to learning in the classroom through the use of historical inquiry. Such an approach allowed students to be actively engaged with historical content and runs counter to a formal curriculum that stresses breadth over depth in an age of accountability. This student-centered instructional method also addresses a hidden curriculum that promotes a "top-down," Eurocentric approach to history which affects student perceptions of cultures beyond their own. Through the use of historical inquiry and primary source analysis, the teacher-researcher also sought to incorporate social justice issues that allowed students to make connections between the past and the present.

Theoretical Framework

This action research study is grounded in the progressive discourse of curriculum design, the constructivist learning theory, and the use of historical inquiry as a means of combatting the pervasiveness of essentialist thinking in the teaching of social studies and, in particular, U.S. history. A more thorough examination of this instructional method and educational theories will be presented in the review of related literature in Chapter 2 of this dissertation in practice.

Essentialism. In the 1930s, William Bagley emerged as the leader of the essentialist movement in public education (Kessinger, 2010). Essentialist theory in the United States grew in reaction to the growing influence of progressivism in America's schools (Kessinger, 2010). Essentialists stress the importance of attaining academic knowledge grounded in the basics – the three R's, science and history (Kessinger, 2010). Within the essentialist framework, the teacher serves as the primary authority in the classroom with the aim of educating students in becoming "effective citizens"

(Kessinger, 2010, p. 352). The essentialist tradition is a move away from progressive child-centered education and a move toward a more structured learning environment and stricter discipline (Kessinger, 2010). With its emphasis on testing to determine student mastery of core content, essentialism provides the context for the rise of the standardization movement and accountability through high-stakes testing (Kessinger, 2010).

Progressivism. Progressivism is student-centered and focuses on educating and nurturing the whole child through active, rather than passive, learning (VanPatten & Davidson, 2010). Progressivism promotes an interdisciplinary approach to a curriculum centered on students' interests, is relevant to students' lived experiences, and promotes democracy and social responsibility (Stengel, 2010; VanPatten & Davidson, 2010).

A key figure in the Progressive education movement that began in the late 19th century was John Dewey. Believing that education in America had become too rigid and focused on reading, writing, arithmetic and rote memorization, Dewey advocated for children to learn through movement, activities, discovery, and group interaction (Soltis, 2003). Dewey's emphasis on democracy and social responsibility connects to Ladson-Billings' (2003) emphasis on diversity being a key component in a democracy. In "Lies My Teacher Still Tells," Ladson-Billings (2003) advocated for reforms within the social studies profession and curriculum to address the issues of race and social justice. Such sentiments echo Dewey's (2010) belief that "education is the fundamental method of social progress and reform" (p. 31).

Constructivism. Grounded in the progressive tenet of student-centered education, constructivist learning theory defines learning as a process where knowledge builds on

prior knowledge and is a result of experience and ideas (Krahenbuhl, 2016; Schcolnik, Kol, & Abarbanel, 2006). Educators adhering to constructivism in the classroom allow students to act as experts as they examine, explore, and construct meaning while completing authentic learning tasks (Bevevino, Dengel, & Adams, 1999; Krahenbuhl, 2016; Schcolnik et al., 2006). Engaging, constructivist classrooms provide learners with "the means to create novel and situation-specific understandings by 'assembling' prior knowledge from diverse sources appropriate to the problem at hand" (Ertmer & Newby, 2013, p. 56).

Historical Inquiry. A preliminary review of the literature provides multiple studies (Fickel, 2006; Gerwin & Visone, 2006; Misco et al., 2011; Vogler & Virtue, 2007) indicating that the standardization of social studies and implementation of high-stakes testing since NCLB has led to a dramatic increase in teacher-centered instructional practices and very few opportunities for student-centered, in-depth interactions with the content. One instructional strategy that aims to engage students in thinking critically about history is the scientifically based method of historical inquiry employed by professional historians at major research universities worldwide.

Psychologist and educational theorist Jerome Bruner (1977) asserted "that intellectual activity anywhere is the same, whether at the frontier of knowledge or in a third-grade classroom" (p. 14). Bruner (1977) claimed that much of education has succumbed to focusing on what he terms a "middle language" (p. 14). A language dominated by textbooks presenting the conclusions of inquiry in a particular academic subject area rather than "centering upon the inquiry itself" (p. 14). This focus on predetermined conclusions in social studies classrooms results in a disconnect with real-

life problems and societal issues (Bruner, 1977). Bruner (1961) advocated the use of discovery learning and inquiry in helping each student become an "autonomous and self-propelled…thinker" (p. 2).

Historical inquiry is often described as "the doing of history" (Hicks, Doolittle, & Ewing, 2016, para. 4). In *After the Fact: The Art of Historical Detection*, Davidson and Lytle (2010) examined how historians do history: "how they examine evidence, how they pose questions, and how they reach answers" (p. xiii). While "rooted in the narrative tradition" (Davidson & Lytle, 2010, p. xiv), the discipline of history is also shaped by the social sciences. Historical inquiry involves "asking interesting questions about apparently dull facts, seeing connections between subjects that had not seemed related before, shifting and rearranging evidence until it assumes a coherent pattern" (Davidson & Lytle, 2010, p. xxxi).

Authentic historical inquiry in classrooms promotes understanding and, according to Bruner (1977), differs from that of historians only "in degree, not in kind" (p. 14). Levstik (1996) describes this type of inquiry; students are engaging with primary sources, posing thoughtful questions, and, to some extent, creating historical interpretations based on their research. Historical inquiry also provides a means of addressing varying points of view including those of minority groups – women, African Americans, Latinos, and Native Americans – whose stories are often excluded from a curriculum largely focused on political and diplomatic history (Levstik & Barton, 2011).

Overview of Methodology

John Dewey (1938) argued that a fundamental component to the philosophy of Progressive education was "the idea that there is an intimate and necessary relation

between the processes of actual experience and education" (p. 20). Dewey (1938) explained his theory of experience as being based on an understanding of past experiences and how those past experiences interact with the present situation. Furthermore, he asserted that this theory of experience should guide the educational design and the actions of educators (Dewey, 1938).

> We have to understand the *significance* of what we see, hear, and touch. This significance consists of the consequences that will result when what is seen is acted upon…. The formation of purpose is, then, a rather complex intellectual operation. It involves (1) observation of surrounding conditions; (2) knowledge of what has happened in similar situations in the past, a knowledge obtained partly by recollection and partly from the information, advice, and warning of those who have had a wider experience; and (3) judgment which puts together what is observed and what is recalled to see what they signify. A purpose differs from an original impulse and desire through its translation into a plan and method of action based upon foresight of the consequences of acting under given observed conditions in a certain way. (Dewey, 1938, pp. 68-69)

According to Stark (2014), Dewey's view of "social democracy and its relationship with diversity, reflection, experience, and action form the basis of a framework for pragmatic Action Research" (p. 95). In *The Importance of Action Research in Teacher Education Programs*, Gregory Hine (2013) broadly defined action research as "a process of systematic inquiry that seeks to improve social issues affecting the lives of everyday people" (p. 151). Hine (2013) went on to describe action research as

a particularly viable option for educators to examine and improve educational practices and resolve problems in educational settings.

Unlike traditional research in education where researchers are typically removed from the classroom and school settings, action research allows educators to be "integral members – not disinterested outsiders – of the research process" (Mertler, 2014, p. 20). Action research is meant to improve education by incorporating change (Mertler, 2014). It is practical, relevant, and participative as it involves educators working collaboratively to improve their own practices (Mertler, 2014). And while action research requires the educator to develop "critical reflection about one's teaching" (Mertler, 2014, p. 20), it moves beyond the typical reflection of a classroom teacher; it is a "planned, systematic approach to understanding the learning process" (Mertler, 2014, p. 20).

The nature of this action research study lent itself to a one-group pretest and posttest design. The study focused on students enrolled in the teacher-researcher's Advanced Placement U.S. History course. Preliminary data was collected through the administration of the Scale of Ethnocultural Empathy (SEE) (see Appendix B) at the start of the data collection period. Dana and Yendol-Hoppey (2014) stated that surveys are useful when focusing on students' understandings and/or attitudes. Additionally, surveys assist the teacher-researcher in measuring change over time (Dana & Yendol-Hoppey, 2014).

After the initial administration of the Scale of Ethnocultural Empathy (SEE), the teacher-researcher guided students in examining primary sources related to various cultural groups' experiences in U.S. history using the method of historical inquiry. Topics included the experiences of minorities during the Great Depression, the internment of

Japanese Americans during World War II, the bracero program, and the Montgomery Bus Boycott. Students worked together to analyze primary sources, to determine consistencies and inconsistencies within patterns of thought, to evaluate the historical events in light of democratic ideals, and to make connections to current societal, economic, and/or political issues. Following the use of historical inquiry in classroom instruction, the SEE Likert scale was administered as the posttest.

Significance of the Study

Since the increased implementation of mandatory statewide end-of-course testing in U.S. History following the passage of NCLB, many teachers feel pressured to teach to the test and neglect to engage students in topics with any depth or critical thinking (Au, 2009a, 2013; Misco et al., 2011; Morgan, 2016; Vogler & Virtue, 2007). This pressure often results in an increase in teacher-centered instruction and a narrowing of the curriculum to more closely align with state-mandated standards and tests (Bisland, 2015; Fickel, 2006; McGuire, 2007; McMurrer, 2007). Given that the decline in high-stakes testing is not imminent, many educators advocate striking a balance between the pressures of accountability and teaching with integrity and a sense of purpose (Vogler & Virtue, 2007; see also Bolgatz, 2006; DiCamillo & Gradwell, 2012; Gradwell, 2006; Virtue, Buchanan, & Vogler, 2012).

As an instructor of U.S. History, the teacher-researcher was aware of the pressures associated with state-mandated end-of-course tests. The teacher-researcher realized that this pressure often influenced her instructional practices more than her beliefs regarding effective and engaging teaching and learning. Given the teacher-researcher's role as a curriculum leader in her school, this action research study is

significant in assisting the teacher-researcher and her colleagues as they balance the demands of accountability with the desire to use engaging instructional strategies that integrate multiculturalism in authentic and meaningful ways.

Limitations of the Study

Although important in assisting the teacher-researcher in providing effective and engaging learning experiences for her students, there were limitations with the study. Limitations of the action research study included the use of convenience sampling within one school, the lack of racial and ethnic diversity among the student-participants, the brief period of data collection, and the placement of the study during the second semester of the yearlong course. The 21 student-participants were enrolled in the teacher-researcher's Advanced Placement U.S. History course. Of those student-participants, all but one identified as white; the one exception reported as Asian and white. The study lasted only six weeks and occurred during the second semester of a yearlong course; student-participants had already been exposed to multicultural content earlier in the course. Another limitation of the study involved the survey instrument. Given that the Scale of Ethnocultural Empathy (SEE) Likert scale required student-participants to self-report their beliefs and attitudes, its use limited the ability to make generalizations based on the study. Student-participants completed the SEE anonymously in order to promote more accurate responses.

Dissertation Overview

Chapter 1 provides an introduction to this action research study, which focused on the implementation of historical inquiry in the classroom as a means of overcoming a lack of depth in the formal curriculum and providing engaging opportunities for students

to question, investigate, and interpret history beyond a Eurocentric point of view. Chapter 2 provides an in-depth review of the literature placing the action research study in historical context and reviewing the effects of the accountability movement on social studies curriculum and instruction. Chapter 3 details the action research methodology used to address the research question. Chapter 4 describes the findings and interpretations of the results of the study. Chapter 5 includes a summary of the study along with recommendations for policy and practice as well as suggestions for future research.

Definition of Terms

Accountability: Term used to describe increased government involvement in education at the federal and state levels. Accountability advocates call for the establishment of curriculum frameworks, standards, and benchmarks as well as standardized tests that measure student achievement (Vogler & Virtue, 2007).

Action research: Research methodology where those vested in the educational process (classroom teachers, administrators, literacy coaches, etc.) identify a problem of practice, collect and analyze data, and develop a plan of action as a result of the findings (Mertler, 2014).

Ethnocultural empathy: Ethnocultural empathy is the understanding of feelings of individuals from different racial and/or ethnic backgrounds than one's own (Wang, Davidson, & Yakushko, 2003).

Hidden curriculum: The hidden curriculum refers to the "unspoken or implicit academic, social, and cultural messages that are communicated to students while they are in school" (Great Schools Partnership, 2015, para. 1).

High-stakes testing: Tests are labeled high-stakes when the results of the tests are used to make significant decisions that directly affect students, teachers, administrators, schools and districts (Au, 2009a).

Historical inquiry: Historical inquiry is an instructional method that allows students to address significant questions and render their own historical interpretations after researching and analyzing various sources (Hicks et al., 2016, para. 4)

Social justice: A social justice framework involves recognizing and analyzing issues of equity, discrimination, racism, marginalization, and oppression within the educational context and emphasizes inclusion and representation (Carr, 2007).

CHAPTER 2

LITERATURE REVIEW

With the accountability movement and implementation of high-stakes testing, a narrowing of the formal curriculum in social studies has occurred (Bisland, 2015; Byrd & Varga, 2018; Misco et al., 2011). At the elementary level, the time devoted to social studies instruction has eroded in favor of allowing more time for subjects, such as reading and math, with end-of-year tests (Fitchett, Heafner, & Lambert, 2014; Hawkman et al., 2015). At the high school level, courses are often sequenced to allow maximum coverage of material that will appear on state-mandated tests, and many teachers feel pressured to teach to the test (Koretz, 2017). This pressure to teach to the test influences instructional practices; teachers often emphasize breadth over depth allowing few opportunities for student engagement and critical thinking (Gerwin & Visone, 2006; Misco et al., 2011; Morgan, 2016).

The purpose of this action research study was to examine the use of historical inquiry as a means of combating the lack of depth in a formal curriculum focused on high-stakes testing and a hidden curriculum that promotes a "top-down," Eurocentric approach to history which affects student perceptions of cultures beyond their own.

Overview of the Literature Review

The literature review for this action research study begins by placing the problem of practice and the resulting research question into historical context. Following the historical review, an examination of the literature regarding the effects of the

accountability movement and high-stakes testing on the social studies curriculum and instructional practices are discussed. An analysis of the literature regarding historical inquiry, its benefits, and the challenges to its implementation follows. The literature review concludes by framing the action research study in the historical context of the accountability movement, the progressive philosophy of education, the constructivist learning theory, and multicultural instruction within a social justice framework.

Purpose of the Literature Review

The review of literature that follows examines the historical and theoretical frameworks shaping this action research study. An examination of the literature related to the research question assists the teacher-researcher in gaining a deeper understanding of the topic and in assuring the validity of the action research study (Schwalbach, 2003). The literature review provides the teacher-researcher a means of grounding the "project in theoretical and conceptual frameworks" (Schwalbach, 2003, p. 33) as well as establishing a link between the study and previous research on the topic (Mertler, 2014).

In accessing primary and secondary sources for the literature review, the teacher-researcher utilized numerous databases including Academic Search Complete, eBook Academic Collection (EBSCOhost), Education Full Text (H.W. Wilson), ERIC and Education Source. Search terms used included accountability movement, standardization, historical inquiry, high-stakes testing, narrowing of the curriculum, social studies instruction, hidden curriculum, multiculturalism, social justice, and the various theoretical frameworks.

The teacher-researcher maintained a sense of objectivity in conducting the literature review by examining research studies that contradicted as well as supported her

anticipated findings (Schwalbach, 2003; Mertler, 2014). Reviewing the entire body of literature on a given topic allowed the teacher-researcher to understand more fully the how and why of any changes that have occurred in the field (Mertler, 2014). By focusing on the objectivity, quality and timeliness of the literature examined, the teacher-researcher presents a literature review where "the impetus for a current study is well described and the rationale is well grounded" (Kucan, 2011, p. 230). Included in this review of the literature are research studies that address various issues associated with high-stakes testing, the standardization movement, curriculum and instruction, and theoretical frameworks in order to present a well-grounded, objective literature review.

Overview of the Accountability Movement

The accountability movement gained traction in the U.S. public school system following the publication of *A Nation at Risk* during the Reagan administration (Kessinger, 2007). Since the 1980s, those arguing that public schools held minimal and inexact expectations for students have pushed for reform through standards-based accountability measures (Graue, Wilinski, & Nocera, 2016; Horn & Wilburn, 2013). Throughout the 1990s, the number of states with content standards "grew from 20 to 49 in English/language arts, 25 to 49 in math, 23 to 46 in science, and 20 to 46 in social studies/history" (Graue et al., 2016, p. 5). In addition to content standards, accountability advocates called for the establishment of curriculum frameworks and benchmarks as well as standardized tests that measure student achievement (van Hover, Hicks, Washington, & Lisanti, 2016). These standardized tests are often state-mandated and referred to as high-stakes testing. Tests are labeled high-stakes when the results of the tests are used to

make significant decisions that directly affect students, teachers, administrators, schools and districts (Great Schools Partnership, 2014).

Federal involvement in public education. The move toward increased standardization and use of high-stakes testing to hold public schools, educators, and students accountable gained momentum after the publication of *A Nation at Risk* in 1983 (Kessinger, 2007). The role of the federal government in education had been steadily growing, however, for decades. Major turning points in the balance between state and federal control of public education include the National Defense Education Act (NDEA) of 1958 and the Elementary and Secondary School Act (ESEA) of 1965 (Nelson, 2016).

National Defense Education Act of 1958. In October 1957, the Soviet Union launched Sputnik I; the U.S.-U.S.S.R space race followed (Ellis, 2007). This launch also "marked the beginning of a perceived need for the federal government to involve itself in educational curriculum" (Ellis, 2007, p. 222). According to Marsh and Willis (2003), this demonstration of Soviet superiority in science and technology convinced many that public schools in the U.S. must "train a new and better generation of scientists and mathematicians" (p. 52). While many continued to argue that oversight and implementation of public education was a power reserved to the states under the Tenth Amendment, "the impact of Sputnik placed education front and center in the mind of the public and created a mindset for the federal government's involvement" (Ellis, 2007, p. 222).

Elementary and Secondary Education Act (ESEA) of 1965. The role of the federal government in its citizens' lives expanded exponentially during the Johnson administration. This expansion occurred through a number of Great Society programs and

the administration's War on Poverty. Several researchers noted that the cornerstone of Johnson's War on Poverty was the Elementary and Secondary Education Act (ESEA) of 1965, which marked the beginning of an unparalleled level of federal activism in education (Ellis, 2007; Nelson, 2016). Nelson (2016) noted the failure of major proposals for federal funding aid for schools prior to ESEA – during Reconstruction, after World War I, during the Great Depression and after World War II. He claimed, "these proposals foundered on what some scholars have termed the three Rs—race, religion, and Reds (or federal control)" (Nelson, 2016, p. 359) and argued "none of these earlier efforts matched the size, scope, and ambition of the ESEA, nor its effort to remap educational federalism by redefining the federal role in education" (p. 359).

The Elementary and Secondary Education Act redefined the federal government's role in public education and, according to Lyndon Johnson (1965), represented "a major new commitment of the Federal Government to quality and equality in the schooling that we offer our young people" (para. 10). The ESEA allotted one billion dollars a year to aid underprivileged K-12 students in public schools (Nelson, 2016). In addition, the ESEA sought to improve school libraries, state departments of education and educational research (Nelson, 2016). Subsequent amendments to the ESEA provided for bilingual education and aid to students with disabilities (Nelson, 2016).

A Nation at Risk: The Imperative for Educational Reform. In 1983, the federal government issued a report warning that "the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a Nation and a people" (National Commission, 1983, para. 1). In *A Nation at Risk,* the National Commission of Excellence in Education (1983) recommended increasing the

requirements for core subject areas in high schools, adopting more demanding and quantifiable standards, and increasing the length of the school day and/or the school year.

Kessinger (2007) described the publication of *A Nation at Risk* as a "watershed event" (p. 16) in the involvement of the federal government in public education that paved the way for the standardization movement and high-stakes testing era. Au (2009a) cited the dramatic increase in state-level commissions on education and reforms aimed at increased testing and course loads for students while arguing that *A Nation at Risk* set "the trajectory of education reforms into the 1990s…and by the year 2000 every state but Iowa administered a state mandated test" (p. 44).

America 2000 and Goals 2000. *America 2000* (1991) detailed national education goals put forth by George H.W. Bush and the state governors at the 1989 "Education Summit" in Virginia. *America 2000* (1991) continued the push for standardization that had begun with *A Nation at Risk* and presented six educational goals:

> 1. All children in America will start school ready to learn.
> 2. The high school graduation rate will increase to at least 90 percent.
> 3. American students will leave grades 4, 8, and 12 having demonstrated competency in challenging subject matter including English, mathematics, science, history, and geography; and every school in America will ensure that all students learn to use their minds well, so that they may be prepared for responsible citizenship, further learning, and productive employment in our modern economy.

4. U.S. students will be the first in the world in science and math achievement.

5. Every adult American will be literate and will possess the knowledge and skills necessary to compete in a global economy and to exercise the rights and responsibilities of citizenship.

6. Every school in America will be free of drugs and violence and will offer a disciplined environment conducive to learning. (p. 3)

The Clinton administration supported *America 2000* (1991) and, in its publication of *Goals 2000*, added two additional goals relating to parental involvement and improving teacher training (Kessinger, 2007). When Congress passed the *Goals 2000: Educate America Act* in 1994, Kasper (2005) pointed out that "an educational standards-based school reform concept achieved acceptance at the national level" (p. 175).

No Child Left Behind (NCLB) Act. In 2002, Congress reauthorized the ESEA in the form of George W. Bush's No Child Left Behind Act (NCLB) (Ellis, 2007). NCLB tied federal funding for public schools to demanding academic standards adopted at the state level and mandated to all public schools (Ellis, 2007). The act also required all students in grades 3-8 to be tested yearly in reading and language arts, math, and science (Ellis, 2007). NCLB also dictated that schools demonstrate improvement from year to year on state-mandated tests in several sub-groups or lose federal funding; subgroups included "economically disadvantaged students, racial/ethnic minorities, students with disabilities, students with limited proficiency in English, and migrants" (Koretz, 2017, p. 27). NCLB faced bipartisan support and, according to Orfield and Kornhaber (2001), signaled both major political parties had "embraced the theory that our schools have

deteriorated and that they can be saved only by high-stakes tests" (p. 4). Every Student Succeeds Act (ESSA), the reauthorization of NCLB, passed Congress with bipartisan support in 2015 (Klein, 2017). While the ESSA did seek to limit the federal government's power in the realm of setting education policy, the commitment to high-stakes testing by government at all levels remains (Klein, 2017).

Effects on the Social Studies Curriculum

The accountability movement, with its emphasis on standards and high-stakes testing, has affected the social studies curriculum in numerous ways. Several researchers (Au, 2009a, 2013; Bisland, 2015; Fickel, 2006; McGuire, 2007) argue a narrowing of the curriculum has occurred. In addition, more emphasis is given to subjects with state-mandated tests (Bisland, 2015; Gerwin & Visone, 2006; Hawkman et al., 2015; McMurrer, 2007).

Narrowing of the curriculum. Numerous studies have shown a narrowing of the curriculum to align content with state-mandated tests, particularly at the elementary level (Fitchett, Heafner, & VanFossen, 2014; Hawkman et al., 2015; McMurrer, 2007). A Center on Education Policy (CEP) survey of 349 school districts from across the United States found 62% of the respondent districts had increased time for English language arts (ELA) and/or math at the elementary level and 20% had increased time in these tested subjects at the middle school level (McMurrer, 2007). The survey found those districts increasing time for ELA and math had done so at significant levels in minutes per week – "a 47% increase in ELA, a 37% increase in math, and a 43% increase across the two subjects combined" (McMurrer, 2007, p. 1).

The CEP found increased instructional time allotted to subject areas with high-stakes tests came at the expense of other subject areas or activities such as social studies, science, art, music, physical education, lunch and/or recess (McMurrer, 2007). More recently, Fitchett, Heafner, and VanFossen (2014) utilized survey data from 2,336 elementary social studies teachers in their examination of the marginalization of social studies at the elementary level. Their findings supported the historically low priority given to teaching social studies; teacher-participants reported an average of 2.84 hours of social studies instruction per week (Fitchett et al., 2014). Even less instructional time was devoted to social studies in a study involving preservice teachers enrolled in a social studies methods course (Hawkman et al., 2015). Sixty-seven percent of the participants observed no more than two social studies lessons during a sixty-hour field practicum (Hawkman et al., 2015). In the few lessons that were observed, the preservice teachers noted the predominant use of teacher-centered instruction, worksheets and textbook-based assignments (Hawkman et al., 2015).

In an examination of the influence of state policy statements on day-to-day social studies instruction in the classroom, van Hover et al. (2016) argued state-issued documents – such as curriculum standards, official support documents and curriculum frameworks – "evaluate what is considered the essential knowledge to be taught within and through classrooms and schools" (p. 54). Van Hover et al. (2016) determined that the daily curricular materials used by two high school history teachers in Virginia reflected "chunking, fragmentation, and literal translation from the standards" (p. 64). This near total reliance on policy documents in structuring instructional content clearly reflected a narrowing of the curriculum (van Hover et al., 2016).

The hidden curriculum. The Great Schools Partnership (2015) defined the hidden curriculum as "the unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school" (para. 1) and argues, "what is *not* taught in school can sometimes be as influential or formative as what *is* taught" (para. 3). This hidden curriculum can extend "to subject areas, values, and messages that are omitted from the formal curriculum and ignored, overlooked, or disparaged by educators" (Great Schools Partnership, 2015, para. 3). The curricular topics and perspectives that teachers choose to include in their courses and lessons "may convey different ideological, cultural, or ethical messages" (Great Schools Partnership, 2015, pa67ra. 8). How schools, administrators and teachers recognize, incorporate, and promote diversity, multiculturalism, and varying cultural perspectives "may convey both intentional and unintended messages" (Great Schools Partnership, 2015, para. 7).

Lack of multicultural perspectives. The focus on standardization and high-stakes testing shapes the hidden curriculum and the messages conveyed to students regarding diversity (Au, 2009b; Bigelow, 1999; Jay, 2003; Ladson-Billings, 2003). Early in the push for increased standardization, Bigelow (1999) examined the Oregon curriculum standards and state-mandated tests in social studies. He argued that the standardization movement was "hostile to good teaching" (p. 37) and threatened multiculturalism within the social studies curriculum.

Bigelow (1999) maintained that standardization and state-mandated testing led to a lack of "critical sensibility" (p. 37) and a whitewashing of history. He argued that Oregon's state standards were historically inaccurate by omission; there was no mention of the term *racism* (Bigelow, 1999). Bigelow (1999) also claimed standardized tests often

oversimplified "complex social processes and entirely erase[d] ethnicity and race as categories of analysis" (p. 39). Furthermore, state-mandated tests implicitly delegitimize multicultural instruction by telling students that if it were important, it would be included on the state-mandated test (Au, 2009a; Bigelow, 1999).

Nearly twenty years later, many of Bigelow's (1999) criticisms regarding the treatment of multicultural content in an era of accountability continue to be heard. Bryant-Pavely and Chandler (2016) conducted an analysis of Ohio's New Learning Standards for Social Studies (ONLSSS), the American History Course Syllabus, and the American History Model Curricula through the lens of critical race theory. They focused on the content statements published by the Ohio Department of Education that detailed the essential knowledge required for each standard (Bryant-Pavely & Chandler, 2016). While acknowledging references to race in the standards and content statements, Bryant-Pavely and Chandler (2016) maintained that, when mentioned, racial groups were combined together with other generalized groups; this "exclusion by grouping" (p. 21) prevents teachers from engaging students in multicultural content with any depth. They concluded that "in a time in which race dominates the news cycle, the ONLSSS seem frozen in the outdated paradigms of racelessness and colorblindness" (Bryant-Pavely & Chandler, 2016, p. 17).

Discourse of invisibility. Ladson-Billings (2003) argued that while race does not exist from a scientific perspective, it is always present from a social perspective. She asserted that although the term "race" may not be explicitly used in some history textbooks, race is still present within the social studies curriculum (Ladson-Billing, 2003). She described a "discourse of invisibility" (Ladson-Billings, 2003, p. 4) that

exists for African Americans, Native Americans and all non-European people in the history of the United States. Their contributions are trivialized, marginalized and encapsulated within various time periods rather than being presented as a coherent history spanning the breadth of our nation's existence and continuing even today (Ladson-Billings, 2003; see also Howard, 2010).

Furthermore, the argument is made that "this erasure is compounded by a societal curriculum" (Ladson-Billings, 2003, p. 4) where students of color are exposed to a hidden curriculum within and beyond the school, conveyed through depictions of persons of color in the media as criminals and outcasts. According to Ladson-Billings (2003), having schools where the administrators and teachers are, as a group, much less diverse than the student population and schools where the majority of adults of color in the building hold primarily the lowest skilled positions emphasizes this societal curriculum. She asserted that the erasure of those who are not white from history "only serves to reinforce what the societal curriculum suggests, i.e., people of color are relatively insignificant to the growth and development of our democracy and our nation, and they represent a drain on the resources and values" (Ladson-Billings, 2003, p. 4).

Effects on Social Studies Instructional Practices

Research indicates testing and accountability not only affect the content that is taught but the way in which it is taught (Faxon-Mills et al., 2013; Hong & Hamot, 2015). Teachers often find themselves teaching to the test and using instructional practices that run contrary to their personal beliefs about what constitutes best practice (Cuenca, 2013; Faxon-Mills et al., 2013; Pedulla et al., 2003).

Pressure to perform. Segall (2006) argued that the emphasis on curriculum standards and state-mandated testing "impacts teachers' understandings of themselves as professionals, as decisions makers, as autonomous beings in charge of what happens in their classrooms" (p. 125). Numerous studies (Au, 2009a; Cuenca, 2013; Fickel, 2006; Gerwin & Visone, 2006; Hong & Hamot, 2015; van Hover & Heinecke, 2005; Vogler, 2006) indicated an awareness among teachers that the pressure to perform on high-stakes assessments often pushes them to narrow the focus of their teaching to accommodate content on the test and engage in methods "that contradict their ideas of sound instructional practices" (Pedulla et al., 2003, p. 3).

A survey of teachers conducted by the National Board on Educational Testing and Public Policy reported a majority of respondents feeling "that there is so much pressure for high scores on the state-mandated test that they have little time to teach anything not covered on the test" (Pedulla et al., 2003, p. 2). Cuenca (2013) employed case study methodology to examine the impact of accountability and high-stakes testing on the experiences of pre-service teachers in social studies classrooms. He noted that a focus on performance accountability in education has resulted in "a culture of surveillance where teachers and administrators are constantly concerned about conformity and consistency with standards and student performance on standardized tests" (Cuenca, 2013, p. 26). While the pre-service teachers in the study had been introduced to Marilyn Cochran-Smith's concept of "teaching against the grain" (Cuenca, 2013, p. 28), they quickly found that "performance accountability was an authoritative discourse that demanded allegiance" (p. 30). Study participants described the pressure to cover content in U.S. History courses and how that pressure negatively affected their teaching (Cuenca, 2013).

One pre-service teacher noted that focusing so heavily on preparing for the end-of-course test was not how she had envisioned teaching; "I saw myself doing much more with primary sources, but now I just find myself using the textbook, highlighting the words in big black print" (Cuenca, 2013, p. 31).

Faxon-Mills et al. (2013) observed that in many schools, the decisions of district and school administrators affect teachers' responses to high-stakes testing. For example, some school principals influence the amount of instructional time allocated to particular subject areas (Faxon-Mills et al., 2013). At the elementary level, teachers are often encouraged to integrate social studies into other subject areas – primarily English language arts – instead of providing separate instruction in a content area not tested by state-wide assessments (Hawkman et al., 2015). There is concern this marginalization of social studies instruction at the elementary level will continue with the relatively recent adoption by numerous states of the Educative Teacher Performance Assessment (edTPA) as a "standardized, content-specific performance assessment" (An, 2017, p. 25) for pre-service teachers given its lack of a component that assesses teaching performance in social studies for elementary teacher candidates.

At the secondary level where social studies content is tested, teachers must contend with an overwhelming amount of content to be covered (Misco et al., 2011). This pressure leads to focusing on breadth instead of depth and a lack of "higher-level, critical historical thinking" (Vogler & Virtue, 2007, p. 56). Many students are being taught "just the facts" (Vogler & Virtue, 2007, p. 54) in the most time efficient manner with no depth or larger connections. Teachers utilize sample tests and commercial test preparation materials in an effort to acclimate students to the format and structure of the test (Faxon-

Mills et al., 2013). Because many state-mandated tests frequently consist of multiple-choice questions, the structure of the test itself promotes rote memorization of facts over higher-level, critical thinking (Au, 2009a; Misco et al., 2011; Morgan, 2016).

Hong and Hamot (2015) argued that the pressure of high-stakes testing has led to "pedantic teaching, such as heavy dependence on textbooks, narrowing of the curriculum, emphasis on generic skills, and use of scripted curriculum for test preparation" (p. 226). Such conditions make it difficult for social studies educators to engage in "ambitious teaching" (Hong & Hamot, 2015, p. 227). According to the National Council for the Social Studies (NCSS), ambitious teaching involves in-depth interaction with relevant and thematic content and student-centered learning (Hong & Hamot, 2015).

Lack of student-centered instruction. When faced with high-stakes testing, educators tend to rely on instructional methods that are teacher-centered and whole-group with emphasis placed on the textbook, worksheets, and lecturing (Faxon-Mills et al., 2013; Misco et al., 2011). Student-centered instruction with project-based assignments and an emphasis on inquiry and collaborative learning decreased in response to high-stakes testing (Faxon-Mills et al., 2013). Relying on teacher-centered instructional practices often leads to a decrease in "the use of innovative practices and divergent curriculum content" (Fickel, 2006, p. 99) and difficulty in "cultivating thoughtful classrooms that foster critical citizenship through inquiry and collective grappling with historic and modern ideas, issues, and problems" (p. 99).

Gerwin and Visone (2006) examined teachers' instructional practices when given the freedom to teach without the pressure of high-stakes testing. They compared the goals, methods, and materials the same teacher used in a course with a state-mandated

test and those used in an untested elective course (Gerwin & Visone, 2006). The findings indicated vast differences between the two types of courses: "ambitious history teaching activities in the electives, and rote-learning emphasizing coverage and facts in the state-tested courses, demonstrating a dramatic impact of state testing on daily teaching" (Gerwin & Visone, 2006, p. 259). An emphasis on depth in the elective courses was reported while breadth was stressed in courses with a state-mandated test (Gerwin & Visone, 2006). Teachers reported using discussion more frequently in the elective courses and noted the struggle between "teaching information and striving for ambitious teaching and learning" (Gerwin & Visone, 2006, p. 272). Grant's (1999) study of instructional practices in high school history classrooms found that when taught with a diverse range of instructional practices – rather than a narrative, lecture style – students tend to discuss history in a manner that recognizes "that history is by its nature complex, tenuous, and interpretable" (p. 39) and that they can "use history as a way to make sense of their lives" (p. 39).

Historical Inquiry

Too often, students note that the subject of history is "irrelevant, tedious, and boring" (Foster & Padgett, 1999, p. 357). The prominent use of teacher-centered instructional methods only serves to reinforce this disconnect. Teaching students to engage in historical inquiry allows them to explore "multiple and divergent perspectives" (Foster & Padgett, 1999, p. 357) while realizing the relevance of the past to their own lives and the future.

Defining historical inquiry. History as a discipline is unique in that it includes elements of both the arts (historical narrative) and the sciences (historical inquiry)

(Davidson & Lytle, 2010). In his defense of the scientific nature of historical inquiry, Hoxie (1906) argued that "with the simple exceptions of the character and source of its data…the historical method does not differ from the ordinary method of scientific investigation" (p. 570). Historians engage in "hypothesis, analysis, discriminating selection, synthesis, and clear and logical statement" (Hoxie, 1906, p. 570) as they seek to recognize patterns and understanding that informs current societal issues (Chang, 2016).

Historical inquiry is often described as "the doing of history" (Hicks et al., 2016, para. 4). Educational theorists such as Jerome Bruner (1977) argue that the method of historical inquiry is possible among young students as well as historians. In explaining this concept, Levstik (1996) described classrooms where students "pose questions, collect and analyze sources, struggle with issues of significance, and ultimately build their own historical interpretations" (p. 394). Levstik and Barton (2011) maintained that the use of historical inquiry engages students and fosters the understanding that history is interpretive, incomplete, and controversial. Historical inquiry also provides a means of addressing varying points of view including those of minority groups – women, African Americans, Latinos, and Native Americans – whose stories are often excluded from a curriculum largely focused on political and diplomatic history (Levstik & Barton, 2011).

Benefits of historical inquiry. The use of historical inquiry as a teaching method allows for in-depth interaction with historical content; students engage in critical thinking through primary source work, historical empathy and project-based learning (Barton, 2005; Brush & Saye, 2014; DiCamillo & Gradwell, 2012; Foster & Padgett, 1999;

Fragnoli, 2006; Morgan & Rasinski, 2012; VanSledright, 2004; Voet & De Wever, 2017; Wynn et al., 2016).

In-depth interaction with content. While the use of primary sources in social studies classrooms is common, merely working with primary sources does not constitute historical inquiry (Barton, 2005; Foster & Padgett, 1999; VanSledright, 2004). Barton (2005) argued authentic primary source work can "stimulate curiosity" (p. 751) and motivate historical inquiry when students are guided to develop probing questions and engage in discussion. Foster and Padgett (1999) explained that "genuine historical inquiry demands that students learn to ask authentic questions, to select and examine historical evidence, to appreciate historical context, to evaluate divergent perspectives, and to reach, albeit tentatively, logical conclusions" (pp. 357-358). Engaging students in authentic primary source work can be a daunting task for teachers with limited planning and instructional time (Foster & Padgett, 1999; Fragnoli, 2006).

VanSledright (2004) argued that "knowing what expertise looks like gives history teachers some targets for what they might accomplish with their students (assuming they desire to move those students down the path towards greater expertise in historical thinking)" (p. 231). He described the complex process historians use in assessing primary sources – identification, attribution, judging perspective, and reliability assessment (VanSledright, 2004). VanSledright (2004) cited studies indicating students as young as age seven can begin to work productively with primary sources. He maintained that through source work and "scaffolding from knowledgeable history teachers" (p. 231) students can move beyond thinking history is given and/or inaccessible (VanSledright, 2004). VanSledright (2004) described the potential for "a major epistemological shift

[that] occurs in how students understand the past and its relationship to 'history'" (p. 231).

Multicultural Perspectives. Bolgatz (2006) suggested that "social studies teachers need not sacrifice teaching historical content—multicultural content, in particular—for teaching skills or vice versa. Indeed, the two are mutually beneficial" (p. 134). While engaging with primary source documents, fourth graders in a participant observation research study "addressed issues of economics, race and gender relations, and the question of who participates in history" (Bolgatz, 2006, p. 134) while also practicing skills needed for state-mandated testing – "critical thinking, reading for meaning, vocabulary building, deciphering figurative language, and making intertextual connections" (Bolgatz, 2006, p. 134).

Levstik and Barton (2011) asserted that the use of historical inquiry can prepare students for involvement in a pluralist democracy where participants must consider "the common good, an activity that depends on identification with larger communities – ethnic, national, global, or all these at once – and on a sense of right and wrong" (p. 9; see also Manning et al., 2015). An examination of varying perspectives through historical inquiry "helps students understand discrimination, marginalization, and opposition, as well as power and privilege" (Levstik & Barton, 2011, p. 3; see also Manning et al., 2015).

Challenges to implementation. The authentic use of historical inquiry in the classroom requires commitment and understanding from the teacher (Barton, 2005; Foster & Padgett, 1999; Fragnoli, 2006; VanSledright, 2004; Voet & De Wever, 2017). A case study of pre-service teachers in New York noted enthusiasm for the use of primary

sources, object-based instruction, and simulations among the education students (Fragnoli, 2006). However, participants expressed a lack of "confidence in their abilities and their content knowledge to be able to create a historical inquiry activity using these sources" (Fragnoli, 2006, p. 250). Fragnoli (2006) argued that "the content knowledge has to be mastered by the teacher before he or she can provide…'scaffolding' the students along the knowledge spectrum" (p. 251).

The opportunities to engage students in meaningful learning experiences have been hampered by the narrowing of the curriculum and increasing focus on teaching to the test (Au, 2009a; Bisland, 2015; Gerwin & Visone, 2006; Segall, 2006; van Hover & Heinecke, 2005; Vogler, 2006; Vogler & Virtue, 2007). However, several studies (Monte-Sano, 2012; Reisman, 2012; Wright & Endacott, 2016) indicated increasing opportunities for student engagement in the social studies classroom with the Common Core State Standards (CCSS). Breakstone, Smith, and Wineburg (2013) considered the CCSS as a positive move after a decade of ever-increasing standardized testing. They argued that with CCSS "students are expected to analyze primary and secondary sources, cite textual evidence to support arguments, consider the influence of an author's perspective, corroborate different sources, and develop written historical arguments — crucial skills if students are to succeed in college and beyond" (Breakstone et al., 2013, p. 53).

Monte-Sano (2012) argued that the No Child Left Behind Act significantly limited the teaching of history. The CCSS, she maintained, "offers an opportunity to reverse this decline by giving history a more prominent place in the school curriculum alongside literacy goals" (Monte-Sano, 2012, p. 62). According to the results on a recent

National Assessment of Educational Progress (NAEP) U.S. History exam, "students struggle with analytical, evaluative, or creative thinking; taking clear positions and consistently supporting them; and using details and elaboration to support the main idea of an essay" (Monte-Sano, 2012, p. 62). Monte-Sano (2012) argued that students must be explicitly taught to write historical argumentation while they are involved in "*doing* history" (p. 63). Her suggestions included presenting "history as an inquiry-oriented subject by posing central questions that can be answered in multiple ways" (Monte-Sano, 2012, p. 63), giving "students a chance to investigate by structuring opportunities to read historical sources that present multiple perspectives" (Monte-Sano, 2012, p. 63), discussing "inquiry questions and relevant historical sources" (Monte-Sano, 2012, p. 64), and teaching argumentative writing.

Theoretical Framework

While traditional, teacher-centered instruction aligned with standards and teaching to the test is associated with essentialism, the use of historical inquiry is rooted in progressive and constructivist educational theories (Curtis, 2010; Foster & Padgett, 1999; Kessinger, 2007, 2010; Schcolnik et al., 2006; Schiro, 2013; Stengel, 2010; VanPatten & Davidson, 2010). Historical inquiry is also seen as a means of addressing multicultural perspectives and social justice issues in the classroom (Bolgatz, 2006; Levstik & Barton, 2011).

Essentialism. Essentialist theory regarding public education in the United States first appeared during the 1930s in reaction to the growing influence of progressivism in America's schools (Kessinger, 2007, 2010). William C. Bagley (1939) argued that Progressivism in education had "discredited and belittled the significance of a mastery of

what we commonly call subject-matter, or in a large generic sense, knowledge" (p. 326). In addressing "certain incontestable weaknesses in American education" (Bagley, 1939, p. 329), essentialists stress the importance of basic skills related to the three R's, science and history (Kessinger, 2010). Within the essentialist framework, the teacher serves as the primary authority in the classroom with the aim of educating students in becoming "effective citizens" (Kessinger, 2010, p. 352). Kessinger (2010) described the essentialist tradition as a move away from child-centered education where "progressive educational tendencies and practices were too soft" (p. 352) and a move toward stricter discipline. With its emphasis on testing to determine student mastery of core content, essentialism provides the context for the rise of the standardization movement and accountability through high-stakes testing (Kessinger, 2010).

Progressivism. John Dewey's (2010) belief that "education is the fundamental method of social progress and reform" (p. 31) is one of the basic tenets of progressivism. Progressive educators promote a child-centered pedagogy where students are given the freedom to develop naturally and according to their own interests through active, rather than passive, learning (VanPatten & Davidson, 2010). Progressivism promotes an interdisciplinary approach to curriculum that is relevant to students' lived experiences and aims to promote democracy and social responsibility (Stengel, 2010; VanPatten & Davidson, 2010).

Both John Dewey and Jane Addams were key figures in the Progressive movement that began in the late 19th century. Believing that education in America had become too rigid and focused on reading, writing, arithmetic and rote memorization, Dewey advocated for children to learn through movement, activities, discovery, and

group interaction (Rud, 2010). *My Pedagogic Creed* (1897), *The School and Society* (1899), *The Child and the Curriculum* (1902), *How We Think* (1910) and *Democracy and Education* (1916) are some of Dewey's primary publications setting forth his educational philosophy (Soltis, 2003). Dewey started the Laboratory School at the University of Chicago that promoted his educational beliefs and encouraged "interactive means of learning" (Rud, 2010, p. 271).

Progressive educator Jane Addams is considered a "pioneer of progressive ideas and social justice at the macro level" (Aldridge, 2009, p. 115). She encouraged John Dewey "to be more pragmatic and descend from the ivory academic tower" (Wolfe, 2000, p. 181). While Dewey credited Addams' influence, she is "often forgotten as a pragmatist philosopher" (Sayles-Hannon, 2006, p. 37) because she was a woman and not in academia. According to Sayles-Hannon (2006), Addams' key ideas of the "importance of experience, emphasis on continual growth, and the essential need for diversity" (p. 38) are hallmarks of the same pragmatist philosophy of Dewey.

While emphasizing the importance of public education in the lives of immigrant children in "The Public School and the Immigrant Child," Addams (2013) offered several critiques of the system. She argued that the public school "too often separates the child from his parents and widens that old gulf" (Addams, 2013, p. 41) which naturally emerges between parents and children but, according to Addams (2013), is "never so cruel and so wide as it is between the immigrants...and their children" (p. 41). She argued for a sort of Progressive Era multiculturalism when she encouraged teachers in urban areas to allow and welcome into the schools "their handicrafts and occupations, their traditions, their folk songs and folk lore, the beautiful stories which every immigrant

colony is ready to tell and translate" (Addams, 2013, p. 43). At the same time, Addams (2013) seemed to advocate for career readiness in discussing the failure of public schools to prepare immigrant children to work in industry. Cooper (2015) argued that in regards to the education of immigrant children, Addams "shared John Dewey's view that 'the proper object of patriotic loyalty was not the nation-state, but the ideal of democratic social reciprocity'" (p. 101). The emphasis on democracy and social responsibility by both Dewey and Addams connects to modern progressive thinking regarding education.

Constructivism. Like progressive educators, adherents of constructivism advocate student-centered education. Constructivist learning theory defines learning as a process where knowledge builds on prior knowledge and is a result of experience and ideas (Krahenbuhl, 2016; Schcolnik et al., 2006). The two primary methods of constructivism are cognitive constructivism associated with Piaget and social constructivism based on the work of Vygotsky (Pass, 2004; Schcolnik et al., 2006). Piaget's primary goal "was to shed light on the development of cognitive structures in learners" (Schcolnik et al., 2006, p. 13) while Vygotsky focused on the effects of social interaction on learning and the importance of scaffolding (Schcolnik et al., 2006; see also Pass, 2004; Yoders, 2014). Despite Piaget's (1970) focus on the individual in the learning process, he acknowledged "there is no longer any need to choose between the primacy of the social or that of the intellect" (p. 114). Pass (2004) maintained that the beliefs of both Piaget and Vygotsky support the use of inquiry-based instruction and the encouragement of critical thinking in classrooms.

Educators adhering to constructivism in the classroom allow students to act as experts as they examine, explore, and construct meaning while completing authentic

learning tasks (Bevevino et al., 1999; Krahenbuhl, 2016; Schcolnik et al., 2006). Engaging, constructivist classrooms provide learners with "the means to create novel and situation-specific understandings by 'assembling' prior knowledge from diverse sources appropriate to the problem at hand" (Ertmer & Newby, 2013, p. 56). According to von Glasersfeld (1995), constructivists contend that ideas and knowledge cannot simply be transferred from teachers to students. Learners should be actively engaged in satisfying curiosities and seeking resolutions to issues (Krahenbuhl, 2016; Schcolnik et al., 2006).

According to constructivists, teachers should challenge students to become producers of information rather than just consumers (Foster & Padgett, 1999; see also Barton, 2005). In their discussion of historical inquiry, Foster and Padgett (1999) asserted that those "teachers who require students to ask questions, to gather evidence, to interpret and to explain information precisely are responding to the demands of constructivist theory" (p. 358).

Multicultural Education. Multicultural education developed in the United States as a response to the Civil Rights Movement of the 1960s in an attempt to reformulate mainstream curriculum to be more reflective of the diversity within society (Hopcraft, 2010; Jay, 2003). According to Banks (1993), the main goal of multicultural education proponents is that "all students will acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world" (p. 27). To meet this goal, multiculturalists argue that education "cannot be based on the canons of one culture" (Hopcraft, 2010, p. 581).

Multicultural education courses for pre-service teachers focus on recognizing inequity, power structures, the role of the past and the present on the perpetuation of

stereotypes, and the need to recognize all cultures in society (Hossain, 2015; Parks, 2006). Proponents of the integration of multicultural content in K-12 settings caution against trivializing important multicultural topics, underestimating the impact of standardization and high-stakes testing, and not recognizing the effects of the hidden curriculum (Bigelow, 1999; Great Schools Partnership, 2015; Jay, 2003; Langhout & Mitchell, 2008; TEDx, 2013). Many advocates suggest a closer alignment of multicultural literacy, critical race theory and social justice (Carr, 2007; Hopcraft, 2010; Jay, 2003).

Critical Race Theory. One method of examining multicultural content within the social studies curriculum is through a critical framework. Critical race theory (CRT) calls for a focused examination on the relationship between race, racism, law, and power (Chang, 2013; Delgado, Stefancic & Liendo, 2012). CRT "questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and neutral principles of constitutional law" (Delgado et al., 2012, p. 3). Critical race theory, rooted in critical legal studies, argues that racism is institutionalized in American society and that the marginalization of people of color through white privilege must be addressed in order to make progress toward racial equality (Chang, 2013; Daniels, 2011; Delgado et al., 2012; Hossain, 2015; Ladson-Billings, 2003).

In "Lies My Teacher Still Tells: Developing a Critical Race Perspective Toward the Social Studies," Ladson-Billings (2003) provided an overview of critical race theory and why it should be applied to the social studies profession. She refuted race as a scientific concept and argued that educators must recognize and address the social construct of race in classrooms, textbooks, professional organizations, policies, standards,

and teacher preparation programs (Ladson-Billings, 2003). In her discussion of the National Council for the Social Studies, Ladson-Billings (2003) issued a call to action for the organization to "seriously engage issues of diversity and social justice within the profession" (p. 6) and examine its policies and standards through the lens of CRT in order "to ask pointed questions about what is missing" (p. 10).

Critical race theorists argue that racism is a constant fixture in American society (Chang, 2013; Delgado et al., 2012; Ladson-Billings, 2003). Educators must undertake "unmasking and exposing racism in its various permutations" (Ladson-Billings, 2003, p. 9). In her discussion of social studies, Ladson-Billings (2003) suggested that CRT "can serve as an analytic tool to explain the systematic omissions, distortions, and lies that plague the field" (p. 9). She framed her call to action as almost a moral and ethical obligation; social studies educators must include a frank and explicit discussion of race with a sense of urgency and "address the disconnect between the artificial life of the classroom and the real lives of the students who attend our schools" (Ladson-Billings, 2003, p. 11).

Social justice. Social justice advocates call for an examination of how various groups of people have been denied justice throughout history "relative to societal norms that systematically privilege members of some groups while disadvantaging others" (Clark & Fasching-Varner, 2015, p. 671). Paulo Freire (2013) described these two groups – the privileged and the disadvantaged – as the oppressors and the oppressed. Freire argued that "only the oppressed, conditioned by the taxing experiences and exigent circumstances of oppression, have the strength to liberate both themselves and oppressors

out of conditions of social injustice and, therefore, to bring about social justice" (Clark & Fasching-Varner, 2015, p. 671).

Lee Anne Bell (2013) defined the goal of social justice as "full and equal participation of all groups in a society that is mutually shaped to meet their needs" (p. 21) where individuals in society are able to advance to their full potentials and are "capable of interacting democratically with others" (p. 21). Ticknor (2015) defined social justice educators as those who "utilize inclusive pedagogies that provide equitable learning opportunities, exposure to different perspectives, and encourage open-mindedness" (p. 1). She argued that teacher education programs should include "deliberate planning for students to interact with diverse cultural groups" (Ticknor, 2015, p. 4) and allow for critical reflection under the auspices of a mentor teacher with "social justice identities" (Ticknor, 2015, p. 5). Unfortunately, many teacher education programs provide pre-service teachers with diversity courses that fall short of developing critical perspectives (Ticknor, 2015). In addition, it is often difficult to locate enough social justice educators to serve as mentors (Ticknor, 2015). Ticknor (2015) argued it is essential that teachers become aware of the systems of privilege and oppression that exist in our society, adopt critical perspectives that allow them to "meet the needs of *all* future students" (p. 1) and become advocates for social justice.

Summary

Since the publication of *A Nation at Risk* in 1983, the accountability movement – with its dedication to increased standardization and the use of high-stakes testing – has become increasingly entrenched in public education (Au, 2009a; Kessinger, 2007; Vogler & Virtue, 2007). Grounded in the essentialist theoretical framework, the accountability

movement's heavy reliance on curriculum standards and state-mandated tests affects both the formal and hidden curriculums in social studies (Au, 2009a; Bigelow, 1999; Fickel, 2006; Ladson-Billings, 2003). The lack of student-centered instruction and the emphasis on breadth over depth negatively affect the incorporation of multicultural perspectives and the discussion of social justice issues in the classroom (Au, 2009a; Jay, 2003; Kozol, 2007; Ladson-Billings, 2003). The authentic use of historical inquiry allows for in-depth interaction with historical content and the incorporation of multicultural perspectives (Barton, 2005; Bolgatz, 2006; Foster & Padgett, 1999; Levstik & Barton, 2011; VanSledright, 2004). The purpose of this action research study was to examine the effects of implementing the use of historical inquiry in a U.S. History classroom. This review of literature frames the action research study in the historical context of the accountability movement, the progressive philosophy of education, the constructivist learning theory, and multicultural instruction within a social justice framework.

CHAPTER 3

METHODOLOGY

The purpose of this action research study was to examine the effects on students' perceptions of cultures other than their own through the use of historical inquiry and the analysis of primary sources with multicultural content in a United States History classroom. This chapter details the action research design used in the study including the rationale for the selected methodology, a description of the context, the setting of the study, and the role of the researcher. The research procedure is then explained in detail including the administration of the Scale of Ethnocultural Empathy or SEE (see Appendix B) and the use of lesson plans incorporating the use of historical inquiry (see Appendix D). The chapter concludes with an overview of the plan for data analysis and a summary of the research design.

Research Question

The following research question guided the study: *How does the use of historical inquiry affect high school students' perceptions of cultures other than their own?*

Action Research Design

Given its participatory nature, the action research process provided the most appropriate structure for this study. Action research differs from traditional educational research; action research is conducted "*by* teachers *for* teachers" (Mertler, 2014, p. 32). It can serve as a means of connecting educational theories produced by traditional research methods and instructional practices in classrooms (Mertler, 2014). Action research

provides a systematic framework for examining, reflecting on, and improving one's own educational practices (Fraenkel, Wallen, & Hyun, 2012; Mertler, 2014). In addressing the research question, the teacher-researcher followed Mertler's (2014) model for action research: planning, action, developing and reflecting. The first stage of Mertler's (2014) model involves four steps: identifying a problem of practice and research question (see Chapter 1), collecting information, conducting a review of the related literature (see Chapter 2), and designing a research plan.

Evolution of the research focus. In *How to Design and Evaluate Research in Education*, Fraenkel et al. (2012) asserted that there are several assumptions underlying action research in education: "participants have the authority to make decisions, want to improve their practice, are committed to continual professional development, and will engage in systematic inquiry" (p. 611). In the school setting of this study, teachers as action researchers have the most authority to make decisions within their own classrooms.

The teacher-researcher has experienced the pressure to emphasize breadth over depth in preparing her students to take the South Carolina End of Course test in U.S. History. In reflecting on her own classroom practices, those of her colleagues in the Social Studies department, and the course offerings of the department, the teacher-researcher began to consider the hidden curriculum – "the unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school" (Great Schools Partnership, 2015, para. 1) – and what it reveals about how students should perceive different races, cultures, religious groups, and/or social classes. She also considered how the emphasis on standardized testing affects the hidden curriculum in the classroom,

school, and district, and which instructional practices would best address the hidden curriculum.

Rationale for Selected Methodology. In addressing the research question regarding historical inquiry and its effects on student perceptions of other cultures, the teacher-researcher used a one-group pretest-posttest design. When using this type of pre-experimental design, one group of participants is measured once before the treatment condition and once after (Mertler, 2014). The measure for this study was the administration of the SEE (see Appendix B), a self-reporting survey instrument that measures a respondent's empathy toward those of differing racial and ethnic backgrounds (Wang et al., 2003). The treatment condition was the use of historical inquiry lessons over a six-week period. Quantitative data was collected and analyzed for changes over time.

The rationale for selecting a one-group pretest-posttest quantitative design was based on the relatively short time available for the study and the selection of the SEE as the pretest and posttest. The teacher-researcher sought to objectively measure any changes in participants' beliefs and attitudes regarding those of differing racial and ethnic backgrounds. Social desirability bias – the tendency for study participants to respond in a manner that reflects positively on them – is often associated with self-report surveys (Furr, 2010). This is particularly true when the topic, such as racial attitudes, is considered sensitive (Furr, 2010). Another factor influencing social desirability bias is the observational context; socially desirable responding is more likely to occur when participants expect consequences to their responses (Furr, 2010). Given that the student-participants in this study were enrolled in an advanced placement class taught by the

teacher-researcher, the possibility of social desirability bias was increased due to both the topic and the observational context of the study. In an attempt to reduce potential bias, student-participants were encouraged to answer forthrightly and without consequence by completing the survey anonymously. The collection of qualitative data through observations or interviews may have pressured student-participants to behave or respond in a manner they thought was expected of them by the teacher-researcher.

Context and Setting of Study. This action research study was conducted at Greendale[1] High School, a rural high school located in upstate South Carolina. It consists of grades nine through twelve serving approximately 613 students (Pearson Education, 2018). Of those, 10.22 percent are students of color with nearly 90 percent of the students classified as white (Pearson Education, 2018). The area of Greendale city proper is small; the majority of the population lives outside the city limits (Greendale High School, n.d.). The total population in 2013 for the city of Greendale was 2,443 with the percentage of Hispanic or Latino increasing from 1.77% in 2000 to 6.8% in 2013 (Advameg, n.d.). Percentage of the city population reporting as a race other than white was 17% in 2013 (Advameg, n.d.). Nearly five percent of city residents were categorized as foreign born in 2013, and of those, 3.5% were from Latin America (Advameg, n.d.).

The estimated median household income for Greendale city residents in 2013 was $36,460, an increase from $29,583 in 2000 (Advameg, n.d.). The median household income for white non-Hispanic households was $39,594 in 2013 with black households reporting an average of $22,053 (Advameg, n.d.). Renter occupied housing was at 27.7% for white residents in Greendale, 48% for black residents and 19.7% for Latino residents

[1] Pseudonym used.

(Advameg, n.d.). The current federal poverty line for an individual is $12,060 and $24,600 for a family of four (Wissman, 2017). Incomes below twice the poverty level are considered low-income: $24,120 for an individual and $49,200 for a family of four (Kairos Center for Religions, Rights and Social Justice, 2015). The free and reduced lunch rate for the research site is approximately 41% (Pearson Education, 2018).

The stated mission of the high school is "Learning Today…Leading Tomorrow" (Greendale High School, 2016). There are 51 teachers, three counselors, three administrators, one nurse, one library media specialist, seven paraprofessionals, one resource officer and five custodians serving as faculty and staff (Greendale High School, 2016). For the 2016-2017 school year, GHS had a four-year cohort graduation rate of 95.2% (South Carolina Department of Education, 2017). Of that graduating class, 71.7% of seniors were eligible for the LIFE Scholarship, and 55.6% of the 2016 graduates were enrolled in a two-year or four-year college or technical college in the fall of 2016 (South Carolina Department of Education, 2017). For the 2016-2017 school year, GHS administered 139 Advanced Placement exams with an overall passage rate of 64% (South Carolina Department of Education, 2017). The overall passage rate on all end-of-course tests was 77.3% (South Carolina Department of Education, 2017).

Role of the Researcher. The teacher-researcher was a full participant – simultaneously a part of the classroom under study and the researcher – during the action research study. The teacher-researcher is a 48-year-old white, cisgender female with twenty-four years of experience teaching social studies at the secondary level. She has a bachelor's degree in history, a master's degree in history and an additional master's degree in library and information science. The teacher-researcher is currently working

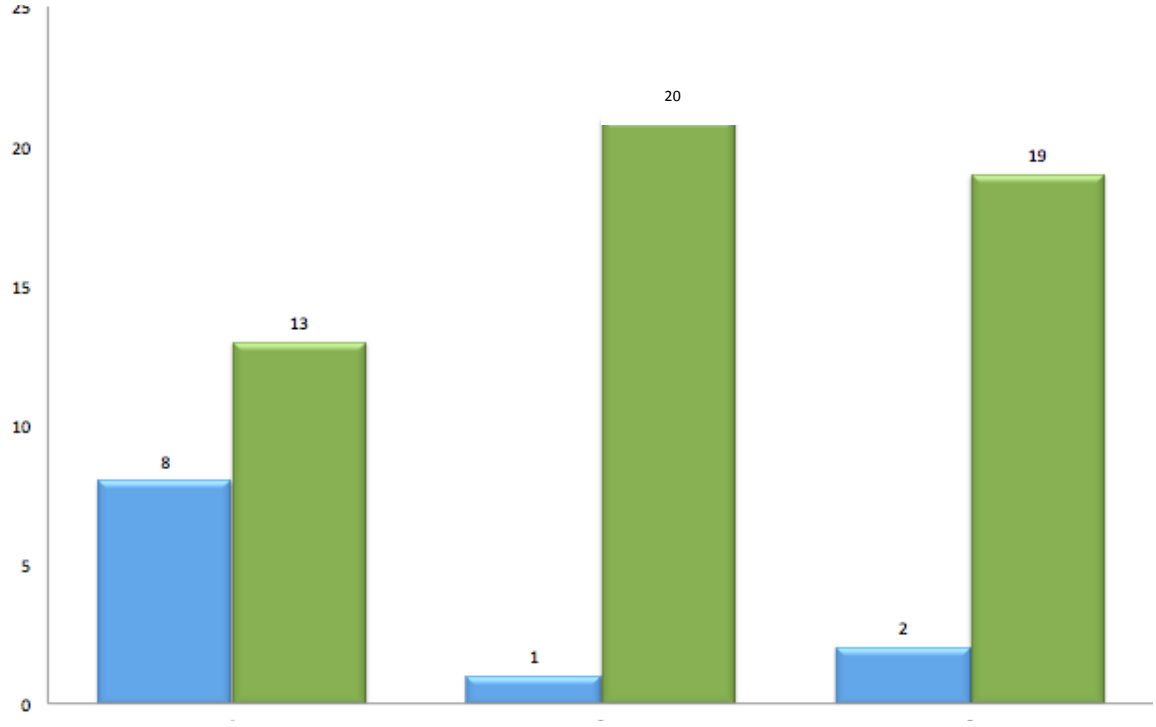
toward her doctorate in curriculum and instruction. Over the last twenty-three years, she has taught government, economics, United States History, Advanced Placement U.S. Government and Politics, Advanced Placement U.S. History, Current Events and Foreign Policy, History Through Film, and South Carolina History.

Ethical Considerations. Prior to implementing the action research study, the teacher-researcher acquired approval from the Institutional Review Board (IRB) at the University of South Carolina. Following IRB approval, the teacher-researcher inquired with the local school district regarding its policies and procedures for proposed research studies (McNiff, 2016). As a result, the teacher-researcher provided a summary of the proposed study detailing the methods by which data would be collected from participants and received formal permission from the school district to proceed with the study. As this action research study was a part of a doctoral program and the teachers within the research site were not the sole intended audience of the results, student-participants and their parents were given a letter describing the action research study, its purpose, and the expectations of student-participants. In addition, the letter emphasized that participation was entirely voluntary and confidential with a guarantee of anonymity (see Appendix A). To protect the identity of the participants and setting, pseudonyms were used throughout the study.

Participants

The student-participants were high school juniors and seniors enrolled in the teacher-researcher's Advanced Placement U.S. History class; thus, convenience sampling was utilized. At Greendale High School, Advanced Placement U.S. History is a yearlong course meeting for 90 minutes each day. All twenty-one students enrolled in the class

participated in the action research study. Of the twenty-one participants, eight were males and thirteen were females. One student was identified as Asian and white; all other students were classified as white (Pearson Education, 2018). Two of the students qualified for free lunch (Pearson Education, 2018).



Gender	Ethnicity/Race	Free or Reduced Lunch
Males - 8	Asian/White - 1	Qualified - 2
Females - 13	White - 20	Not Qualified/Did Not Apply - 19

Figure 3.1. Demographic characteristics of participants

Data Collection, Tools and Instruments

To address the research question in this study, the teacher-researcher employed a type of pre-experimental quantitative research design. Quantitative data was obtained through the administration of the Scale of Ethnocultural Empathy (SEE) (see Appendix B) at the start of the data collection period and once again after students engaged in

historical inquiry lessons that incorporated varying multicultural perspectives; thus, a one-group pretest-posttest design was utilized.

Quantitative data collection. To determine preliminary attitudes and beliefs regarding other cultural groups, the teacher-researcher gained permission to use and administer the SEE (see Appendices B and C) – "a self-report instrument that measures empathy toward people of racial and ethnic backgrounds different from one's own" (Wang et al., 2003, p. 221). In their development of the SEE, Wang et al. (2003) focused on the following dimensions of ethnocultural empathy: intellectual empathy, empathic emotions, and the communication between the two. The researchers defined intellectual empathy as the ability to understand the thinking and perspective of a person who is racially or ethnically different (Wang et al., 2003). Empathic emotions refer to a person's emotional responses and ability to recognize and understand "the feeling of a person or persons from another ethnocultural group to the degree that one is able to feel the other's emotional condition from the point of view of that person's racial or ethnic culture" (Wang et al., 2003, p. 222). The communication component involves the expression of intellectual empathy and empathic emotions toward those of other ethnocultural groups either through words or actions (Wang et al., 2003).

Wang et al. (2003) described four major components of ethnocultural empathy measured by the SEE: Empathic Feeling and Expression (EFE), Empathic Perspective Taking (EP), Acceptance of Cultural Differences (AC), and Empathic Awareness (EA). Items on the SEE measuring Empathic Feeling and Expression (see Table 3.1) address concern over discriminatory attitudes or beliefs and emotional responses to the feelings and experiences of racial or ethnic groups different from one's own (Wang et al., 2003).

Empathic Perspective Taking items (see Table 3.2) relate to efforts to recognize and understand the perspectives of those from different backgrounds (Wang et al., 2003). Acceptance of Cultural Differences (see Table 3.3) focuses on appreciating and valuing the cultural traditions of other ethnocultural groups (Wang et al., 2003). And, finally, items measuring Empathic Awareness (see Table 3.4) indicate a person's knowledge about the experiences of those who are racially or ethnically different from them (Wang et al., 2003).

Table 3.1

Items on the SEE Grouped by Factor – Empathic Feeling and Expression

Item
Empathic Feeling and Expression
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.
11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.
12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.
15. I get disturbed when other people experience misfortunes due to their racial or ethnic background.
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)

18. I express my concern about discrimination to people from other racial or ethnic groups.

21. I do not care if people make racists statements against other racial or ethnic groups. (R)

22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.

23. When other people struggle with racial or ethnic oppression, I share their frustration.

26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).

30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.

Note: There are 31 items in total. Reverse-scored items are indicated (R). SEE = Scale of Ethnocultural Empathy.

Table 3.2

Items on the SEE Grouped by Factor – Empathic Perspective Taking

Item
Empathic Perspective Taking
2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me. (R)
29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me. (R)
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)

Note: There are 31 items in total. Reverse-scored items are indicated (R). SEE = Scale of Ethnocultural Empathy.

Table 3.3

Items on the SEE Grouped by Factor – Acceptance of Cultural Differences

Item
Acceptance of Cultural Differences
1. I feel annoyed when people do not speak standard English. (R)
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English. (R)
8. I do not understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (R)
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (R)
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream. (R)

Note: There are 31 items in total. Reverse-scored items are indicated (R). SEE = Scale of Ethnocultural Empathy.

Table 3.4

Items on the SEE Grouped by Factor – Empathic Awareness

Item
Empathic Awareness
7. I am aware of institutional barriers (e.g. restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
20. I can see how other racial or ethnic groups are systematically oppressed in our society.
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.
25. I am aware of how society differentially treats racial or ethnic groups other than my own.

Note: There are 31 items in total. Reverse-scored items are indicated (R). SEE = Scale of Ethnocultural Empathy.

In their reporting of three studies on the validity and reliability of the SEE, Wang et al. (2003) noted "high internal consistency and test-retest reliability estimates" (p. 221). In their discussion of future uses of the SEE, Wang et al. (2003) specifically noted the growing diversity and need for racial and cultural empathy within education institutions. They suggested the SEE as a potential means of evaluating the effectiveness of particular multicultural programs (Wang et al., 2003).

Procedure

The six-week study took place during the spring semester of the 2017-2018 school year at Greendale High School. The teacher-researcher began with an explanation of the study and administration of the SEE. Student-participants then engaged in four in-depth lessons involving primary sources, historical inquiry, and multicultural content. During the final week of the study, the student-participants completed the SEE once again (see Figure 3.2).

Week 1. After securing formal approval through the district and distributing the letter of explanation to parents and student-participants (see Appendix A), the teacher-researcher directed the student-participants to complete the SEE (see Appendix B). The thirty-one statements of the SEE were put into a Google Form and the link was shared via the teacher-researcher's Google Classroom for Advanced Placement U.S. History. For each of the statements, students were asked to respond on a scale of 1 to 5 with 1 being strongly disagree and 5 being strongly agree. To ensure anonymity, the Google Form did not collect the email addresses of the respondents as is typical in Google Classroom. The students were made aware of this setting and twenty-one respondents completed the survey.

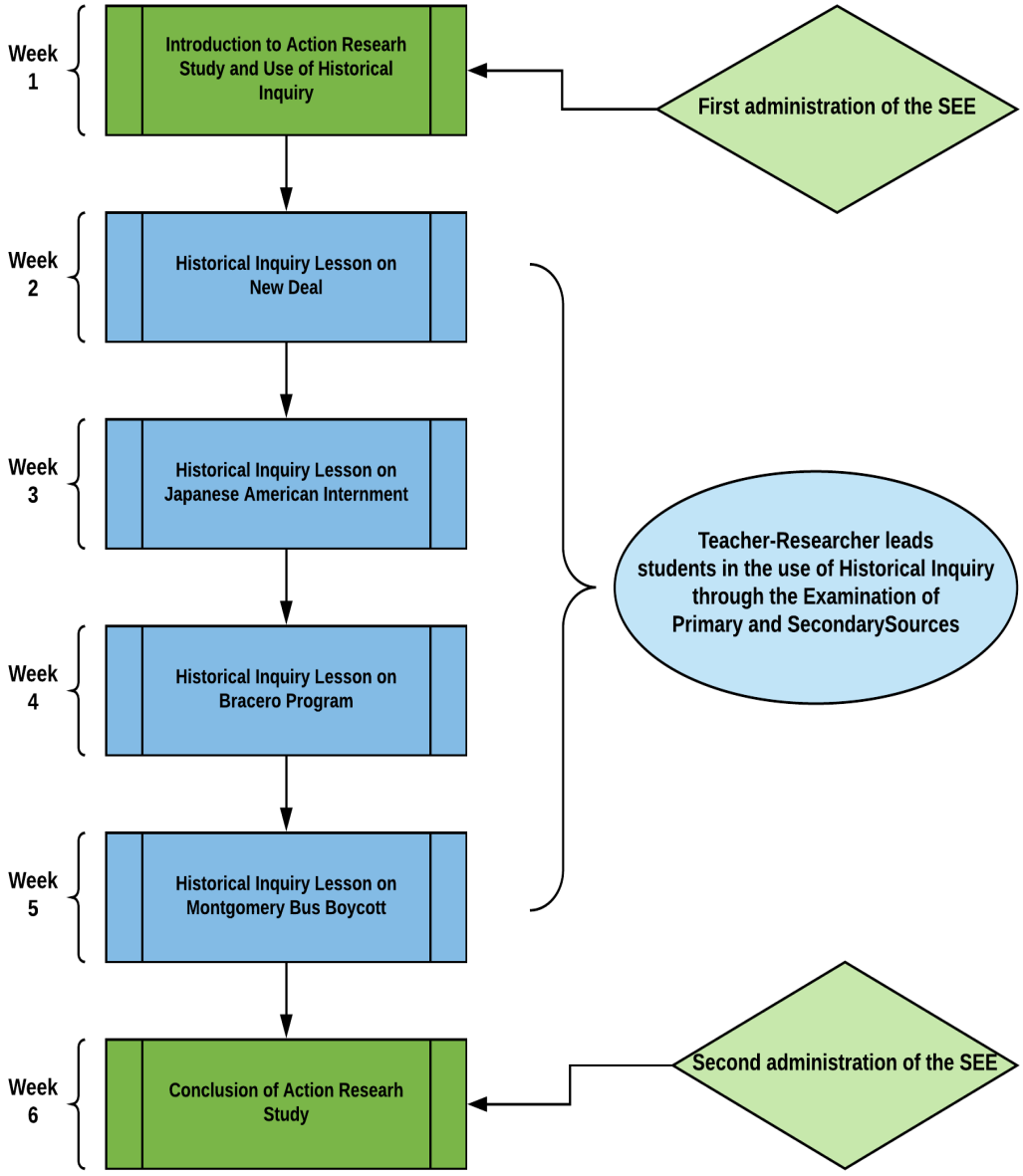


Figure 3.2. Timetable for action research plan including administration of the Scale of Ethnocultural Empathy (SEE) and use of historical inquiry lessons.

Week 2. Following the pretest administration of the SEE, the teacher-researcher engaged the student-participants in a number of lessons involving historical inquiry. Each of the lessons involved the examination of primary sources, exposure to varying multicultural perspectives, and the opportunity for students to engage, discuss, and

develop questions regarding the historical content (see Appendix F for sample lesson plans).

The first lesson involved the analysis of letters written to the Roosevelt Administration during the 1930s (American Social History Project/Center for Media Learning, 2009). Students read and assessed the letters for attitudes regarding the New Deal and the changing role of the federal government in the lives of ordinary Americans. Primary source documents provided for the students included an anonymously written letter from an African American in Georgia explaining to Franklin Roosevelt how racial discrimination was keeping federal relief from reaching black communities. Another source was a newspaper story detailing the case of an African American member of the Civilian Conservation Corps who was dishonorably discharged because he refused to fan flies off a white officer (American Social History Project/Center for Media Learning, 2009). The lesson plan and primary sources were acquired through the HERB database, named for labor historian Herb Gutman. The database contains primary source documents and teaching materials created and maintained by the American Social History Project/Center for Media Learning at the City University of New York and the Library of Congress (American Social History Project/Center for Media Learning, 2009).

The teacher-researcher created a graphic organizer (see Appendix D) with guiding questions to aid students in the inquiry process as they read and analyzed the letters. As Krahenbuhl (2016) noted, educators should recognize that students are not experts; students need guidance and sufficient opportunities to build background knowledge as they scaffold into more complex inquiry-based instruction.

Week 3. The second historical inquiry lesson addressed the internment of Japanese Americans during World War II. The essential question focused on why the internment occurred. Working in small groups, students were tasked with examining and assessing primary sources in four distinct groupings. After reading and discussing each set of sources, students were asked to formulate a written response to the essential question based on historical evidence gleaned only from that particular group of primary sources. Primary sources included the actual text of Executive Order 9066, a government newsreel, a 1942 article from the *San Francisco Chronicle*, the Supreme Court ruling in *Korematsu v. United States*, and an excerpt from the 1983 report from the Commission on Wartime Relocation and Internment of Civilians.

After examining each of the sets, students were asked to respond to the essential question by writing a thesis statement with historical argumentation and based on historical evidence from all of the sources. Each student group then shared its thesis statement with the class as a whole.

Week 4. The third historical inquiry lesson allowed students to examine primary source documents as they sought to answer the following essential question: Was the bracero program an exploitation of or an opportunity for Mexican laborers in America? The primary sources came from the Smithsonian Institution Traveling Exhibition Service's *Bittersweet Harvest Poster Exhibition*, the Bracero History Archive, and the National Museum of American History's "America on the Move" collection (Center for History and New Media, 2018; National Museum of American History, n.d.; Smithsonian Institution, 2017).

Once again, students worked in small groups as they examined and analyzed the primary source documents. The documents included multiple photographs, several interview excerpts with former braceros, and news articles about the program from the 1950s. As a means of scaffolding, the graphic organizer (see Appendix E) contained less specific questions for most of the sources and more opportunities for discussion, interpretation, and analysis by the students. Students were asked to respond to the essential question by writing a thesis statement with historical argumentation based on historical evidence from the sources. Each student group then shared its thesis statement with the class as a whole.

Week 5. The final historical inquiry lesson of the study came at the start of the unit on the Civil Rights Movement and focused on the Montgomery Bus Boycott (see Appendix F). The lesson was based on resources and teaching materials available from the Stanford History Education Group's Reading Like a Historian curriculum (Stanford University, n.d.). The Reading Like a Historian curriculum is specifically designed to engage students in historical inquiry through the examination of primary source documents, the evaluation of varying perspectives, and the ability to make historical arguments based on documentary evidence (Stanford University, n.d.).

The lesson began with an overview of key civil rights events in U.S. history leading up to the start of the Montgomery Bus Boycott in 1955. Students viewed a six-minute portion of the award-winning documentary *Eyes on the Prize* that included actual footage from the event and interviews with those involved. In small groups, students were given a textbook account of the boycott and asked to make a historical claim regarding the success of the boycott based solely on the first document. Responses were

recorded using a graphic organizer (see Appendix F). The small groups shared their claims with the class as a whole and discussed.

Students were then given two additional primary sources: a letter from the president of the Women's Political Council to the mayor of Montgomery and an excerpt from Bayard Rustin's diary during the boycott (Stanford University, n.d.). Students made a second claim based on those documents. Finally, the students analyzed a letter from a white woman in Montgomery to the director of the Highlander Folk School and an excerpt of a speech given by Martin Luther King, Jr., to the Montgomery Improvement Association (Stanford University, n.d.). After making a third historical claim, the teacher-researcher led a whole group discussion regarding the reasons for the boycott's success, the extent to which Rosa Parks was responsible for its success, changes in the students' historical claims throughout the process, and specific examples of historical evidence used in making the claims.

Week 6. After students engaged in several historical inquiry lessons, the SEE was once again administered to measure quantitative changes in students' ethnocultural empathy. As at the beginning of the study, the thirty-one statements of the SEE were put into a Google Form, and the link was shared via the teacher-researcher's Google Classroom for Advanced Placement U.S. History. For each of the statements, students were asked to respond on a scale of 1 to 5 with 1 being strongly disagree and 5 being strongly agree. To ensure anonymity, the Google Form was not set to collect the email addresses of the respondents as is typical in Google Classroom. The student-participants were once again made aware of this setting by the teacher-researcher; all twenty-one completed the survey.

Data Analysis

An analysis of the data helped determine if the study effectively answered the research question: How does the use of historical inquiry affect student perceptions of other cultures? The teacher-researcher utilized descriptive and inferential statistics in analyzing and presenting the quantitative research data. Descriptive statistics were used to identify general tendencies in the data (mean, mode, median) and the dispersion of scores (standard deviation) (Creswell, 2012; Mertler, 2014). When considering data obtained from the SEE Likert scale, the teacher-researcher utilized measures of central tendency and dispersion (Mertler, 2014).

Inferential statistics are used when comparing groups or relating multiple variables (Creswell, 2012). While this action research study did not involve comparing two groups of student-participants, the design did include measuring the same group twice. The repeated-measures *t*-test, a common type of inferential statistics, was used (Mertler, 2014).

Conclusion

The accountability movement and its emphasis on high-stakes testing reinforce teacher-centered instructional practices in the social studies classroom and the tendency to teach to the test (Au, 2009a; Cuenca, 2013; Faxon-Mills et al., 2013; Hong & Hamot, 2015; Vogler & Virtue, 2007). Students are often exposed to historical content in a superficial manner and tested by means of multiple-choice questions that often only require basic recall. A lack of instructional strategies requiring students to think critically and examine historical content regarding cultural, ethnic, racial and religious groups with varying perspectives contributes to a "discourse of invisibility" (Ladson-Billings, 2003).

The purpose of this action research study was to promote the use of historical inquiry as a means of combating the lack of depth in a formal curriculum focused on high-stakes testing and a hidden curriculum that promotes a top-down, Eurocentric approach to history which affects student perceptions of cultures beyond their own. In addressing the research question, the teacher-researcher followed Mertler's (2014) model for action research.

CHAPTER 4

ANALYSIS OF DATA

The research question and action research study were designed to address the problem of practice arising from the pressure to perform on high-stakes tests and the resulting effects on social studies instruction. The purpose of this study was to examine the effects of using historical inquiry and the analysis of primary sources as a means of allowing students to engage with multicultural content in a United States History classroom. A one-group pretest-posttest design was utilized in examining the research question; quantitative data was collected and analyzed using descriptive statistics and the repeated measures *t*-test.

Research Question

The following research question guided the study: *How does the use of historical inquiry affect high school students' perceptions of cultures other than their own?*

Findings of the Study

In this action research study, quantitative data was obtained using a one-group pretest-posttest design. Student-participants completed a five-point closed-response rating scale, the Scale of Ethnocultural Empathy (SEE), at the start of the six-week data collection period and once again at the end of the study (see Appendix B). The rating scale was entered into a Google Form that student-participants accessed using their school-issued Chromebooks. To ensure anonymity and encourage candidness in responses, the Google Form did not gather any identifying information. For each of the

thirty-one Likert-scaled items on the SEE, student-participants responded on a scale of 1 to 5 with 1 being strongly disagree and 5 being strongly agree.

Results of the pretest. After the initial administration of the SEE, the teacher-researcher analyzed the pretest data using descriptive statistics. Using the web-based software program, StatCrunch (West, n.d.), the teacher-researcher calculated measures of central tendency to determine the collective responses to each item on the SEE. As the data was entered into StatCrunch (West, n.d.), the teacher-researcher had to reverse-score the 12 negatively phrased items in the SEE (Wang et al., 2003). Each of the 31 items were then grouped into one of the four categories identified by Wang et al. (2003): Acceptance of Cultural Differences (see Table 4.1), Empathic Perspective Taking (see Table 4.2), Empathic Feeling and Expression (see Table 4.3), and Empathic Awareness (see Table 4.4). Scores for each item were analyzed to determine the mean, the median, and the standard deviation.

Table 4.1

Item Means, Medians, and Standard Deviations for First Administration of SEE – Acceptance of Cultural Differences

Item	*M*	*Mdn*	*SD*
Acceptance of Cultural Differences			
1. I feel annoyed when people do not speak standard English. (R)	3.90	4	1.18
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English. (R)	4.76	5	0.44
8. I do not understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (R)	4.71	5	0.64
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (R)	4.38	5	1.02
27. I do not understand why people want to keep their indigenous racial or	4.71	5	0.56

ethnic cultural traditions instead of trying to fit into the mainstream. (R)

Note: Reverse-scored items indicated (R).

Table 4.2

Item Means, Medians, and Standard Deviations for First Administration of SEE – Empathic Perspective Taking

Item	*M*	*Mdn*	*SD*
Empathic Perspective Taking			
2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)	3.57	4	1.21
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.	1.43	1	0.60
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.	1.76	1	1.26
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.	2.48	2	1.21
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me. (R)	3.14	3	1.46
29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me. (R)	4.14	4	1.15
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)	2.76	3	1.45

Note: Reverse-scored items indicated (R).

Table 4.3

Item Means, Medians, and Standard Deviations for First Administration of SEE – Empathic Feeling and Expression

Item	*M*	*Mdn*	*SD*
Empathic Feeling and Expression			
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	4.10	5	1.26
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.	3.43	3	1.21

11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.	3.81	4	1.12
12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.	3.29	3	1.31
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.	3.86	4	1.20
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.	4.05	4	1.16
15. I get disturbed when other people experience misfortunes due to their racial or ethnic background.	4	4	1.26
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)	3.52	4	1.33
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)	3.90	4	1.34
18. I express my concern about discrimination to people from other racial or ethnic groups.	2.95	3	1.20
21. I do not care if people make racists statements against other racial or ethnic groups. (R)	4.05	5	1.24
22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.	3.81	4	1.25
23. When other people struggle with racial or ethnic oppression, I share their frustration.	3.33	3	1.35
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).	3.86	4	1.35
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	2.90	3	1.55

Note: Reverse-scored items indicated (R).

Table 4.4

Item Means, Medians, and Standard Deviations for First Administration of SEE – Empathic Awareness

Item	*M*	*Mdn*	*SD*
Empathic Awareness			
7. I am aware of institutional barriers (e.g. restricted opportunities for job	3.52	4	1.40

promotion) that discriminate against racial or ethnic groups other than my own.			
20. I can see how other racial or ethnic groups are systematically oppressed in our society.	3.29	3	1.35
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.	3.90	5	1.41
25. I am aware of how society differentially treats racial or ethnic groups other than my own.	3.86	4	1.11

Note: Reverse-scored items indicated (R).

In analyzing data from a Likert scale, Mertler (2014) suggests that the mean may not be the most appropriate measure of central tendency. On a 5-point Likert scale, such as the one used in this study, average scores are difficult to interpret and a closer examination of the median scores is recommended (Mertler, 2014). The median is the score within the data that separates the responses in equal halves: 50% of the scores fall above the median score, and 50% of the scores fall above it. Therefore, the teacher-researcher focused on the median scores as well as the mean scores in analyzing the results of the pretest and posttest. Sixty-five percent of the 31 questions on the pretest had median scores of 4 or 5 (see Figure 4.1). This percentage suggests that many of the student-participants were already scoring at the upper range on the pretest; significantly higher scores would be difficult to produce on the posttest given high scores on the pretest.

The teacher-researcher also calculated the mean, median, and standard deviation by category within the SEE (see Table 4.5). Student-participant scores were highest in the category of Acceptance of Cultural Differences with $M = 4.50$ and $Mdn = 5$ and lowest in Empathic Perspective Taking with $M = 2.76$ and $Mdn = 3$.

The item scoring the highest (when reverse scored) was “I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how

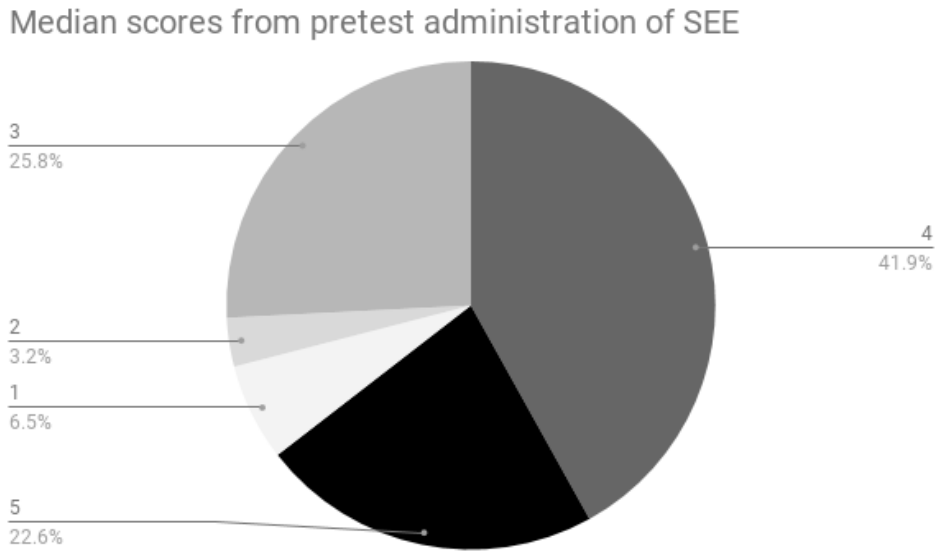


Figure 4.1. Percentage of pretest questions by median score

well they speak English" with *M* = 4.76, *Mdn* = 5, and *SD* = 0.44. Other items with *Mdn* = 5 but lower means than item 5 are noted in Table 4.3. Items with the lowest scores were "I know what it feels like to be the only person of a certain race or ethnicity in a group of people" and "I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds" (see Table 4.6). Measures of central tendency were also calculated for the scores of the student-participants as a whole: *M* = 3.64, *Mdn* = 4, *Mode* = 4.61, *SD* = 1.32.

Table 4.5

Means, Medians, and Standard Deviations by Category for First Administration of SEE

Category	***M***	***Mdn***	***SD***
Empathic Feeling and Expression	3.66	4	1.31
Empathic Perspective Taking	2.76	3	1.49

Acceptance of Cultural Differences	4.50	5	0.87
Empathic Awareness	3.64	4	1.32

Table 4.6

Means, Medians, and Standard Deviations of Highest and Lowest Scoring Items for First Administration of SEE

Item	***M***	***Mdn***	***SD***
Highest Scoring			
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English. (R)	4.76	5	0.44
8. I do not understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (R)	4.71	5	0.64
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream. (R)	4.71	5	0.56
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (R)	4.38	5	0.56
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	4.10	5	1.26
21. I do not care if people make racists statements against other racial or ethnic groups. (R)	4.05	5	1.24
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.	3.90	5	1.41
Lowest Scoring			
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.	1.43	1	0.60
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.	1.76	1	1.26
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.	2.48	2	1.21

Note: Reverse-scored items indicated (R).

Results of the posttest. Following the use of historical inquiry in lessons focusing on multicultural content, the teacher-researcher administered the SEE as the posttest and analyzed the data using descriptive statistics. As with the pretest data, the teacher-researcher utilized the StatCrunch (West, n.d.) software program. The overall mean score for the group decreased slightly from the pretest to the posttest ($M = 3.59$ to $M = 3.54$) while the mode and median remained the same (see Table 4.7).

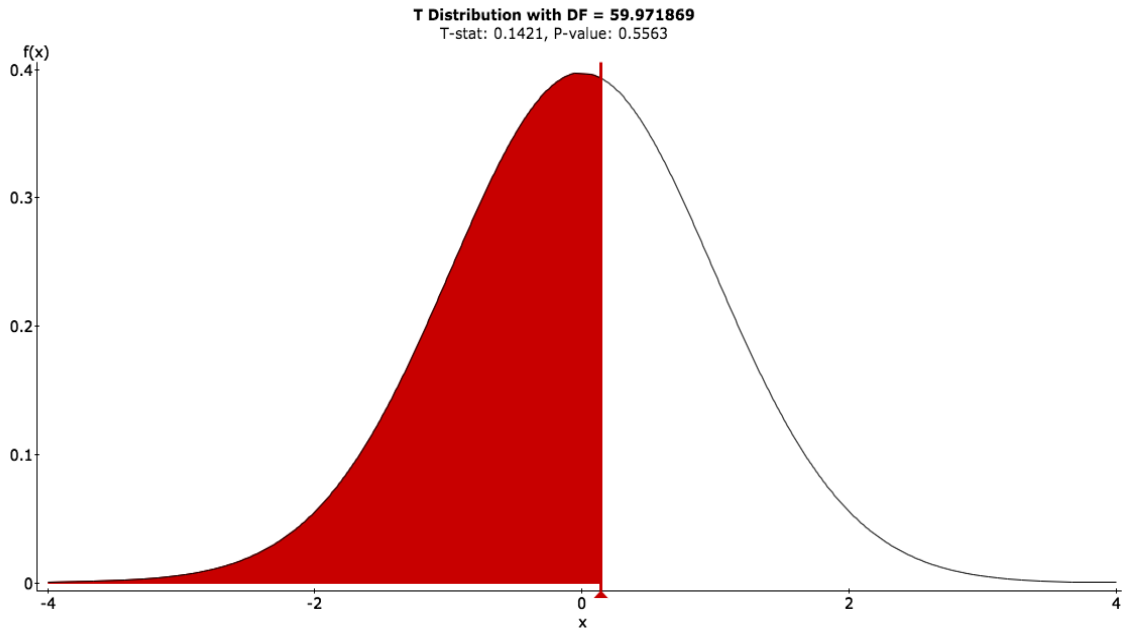
Table 4.7

Participant Responses Mean, Mode, Median, and Standard Deviation for First and Second Administrations of SEE

	N	***M***	***Mode***	***Mdn***	***SD***
Participant Scores on 1st Administration of SEE	21	3.59	5	4	1.40
Participant Scores on 2nd Administration of SEE	21	3.54	5	4	1.37

In order to determine if the difference in mean scores from the pretest to the posttest were statistically significant, the teacher-researcher conducted a dependent sample *t*-test. This repeated-measures test compares two measures (pretest and posttest) on the same group of participants (Mertler, 2014). To determine statistical significance, the *p*-value is obtained and compared with the alpha level, which is typically 0.05 in educational research (Mertler, 2014). As there was little difference between the mean scores of the pretest ($M = 3.59$, $SD = 1.40$) and the posttest ($M = 3.54$, $SD = 1.37$), no statistical significance was found; $t(60) = 0.1421$, $p = 0.5563$ (see Figure 4.2).

Descriptive statistics were also used to examine general tendencies based on the four identified categories within the SEE and compared to the pretest results (see Table 4.8). As with the first administration of the SEE, the student-participant scores were highest in the category of Acceptance of Cultural Differences with $M = 4.49$ and $Mdn = 5$



Two sample T summary hypothesis test:
μ_1 : Mean of Population 1
μ_2 : Mean of Population 2
$\mu_1 - \mu_2$: Difference between two means
$H_0 : \mu_1 - \mu_2 = 0$
$H_A : \mu_1 - \mu_2 < 0$

Hypothesis test results:

Difference	Sample Diff.	Std. Err.	DF	T-Stat	P-value
$\mu_1 - \mu_2$	0.05	0.35181098	59.971869	0.14212177	0.5563

Sample Statistics:

Sample	n	Mean	Std. Dev.
Population 1	31	3.59	1.4
Population 2	31	3.54	1.37

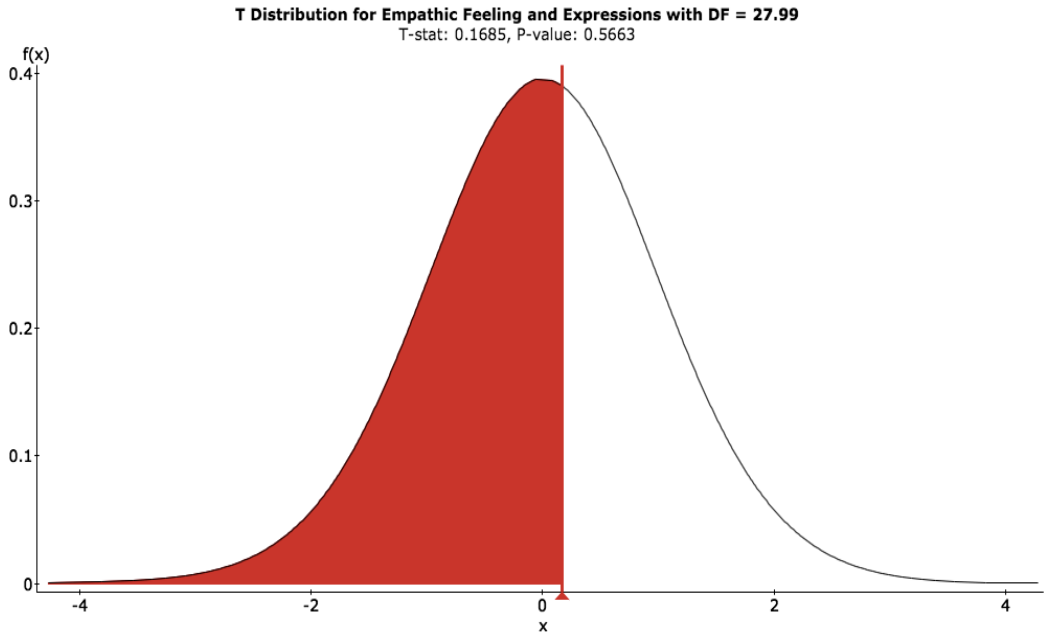
Figure 4.2. P-value plot and summary statistics for student-participant scores on SEE and lowest in Empathic Perspective Taking with *M* = 2.65 and *Mdn* = 3. While there were slight changes in the mean scores by category, there were no changes in median scores by category. A dependent sample *t*-test using the mean and standard deviation for each category revealed no statistically significant differences (see Figure 4.3). Although

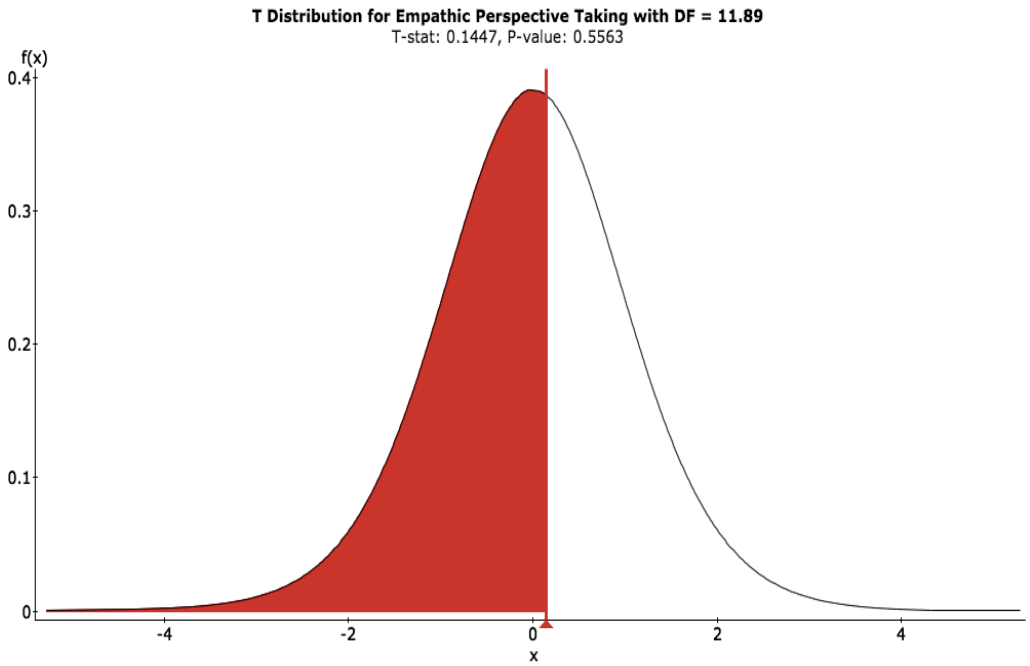
not statistically significant, the area with the most substantial increase was Empathic Awareness.

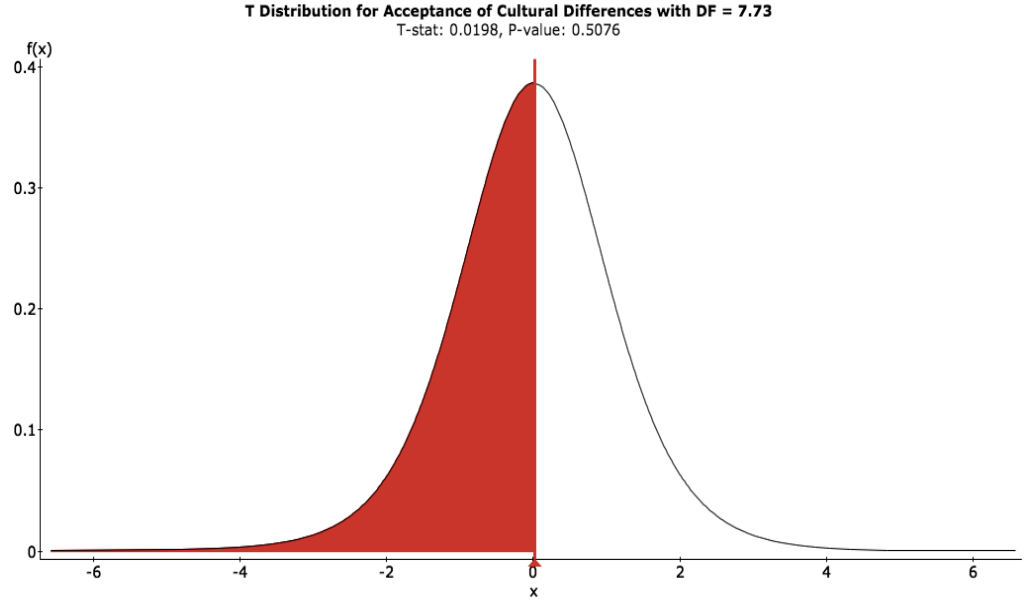
Table 4.8

Means, Medians, and Standard Deviations by Category for SEE

	1st Administration of SEE			2nd Administration of SEE		
Category	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Empathic Feeling and Expression	3.66	4	1.31	3.58	4	1.29
Empathic Perspective Taking	2.76	3	1.49	2.65	3	1.35
Acceptance of Cultural Differences	4.50	5	0.87	4.49	5	0.72
Empathic Awareness	3.64	4	1.32	3.75	4	1.39




T Distribution for Empathic Perspective Taking with DF = 11.89
T-stat: 0.1447, P-value: 0.5563
f(x)
0.4
0.3
0.2
0.1
0
-4
-2
0
2
4
x


T Distribution for Acceptance of Cultural Differences with DF = 7.73
T-stat: 0.0198, P-value: 0.5076
f(x)
0.4
0.3
0.2
0.1
0
-6
-4
-2
0
2
4
6
x

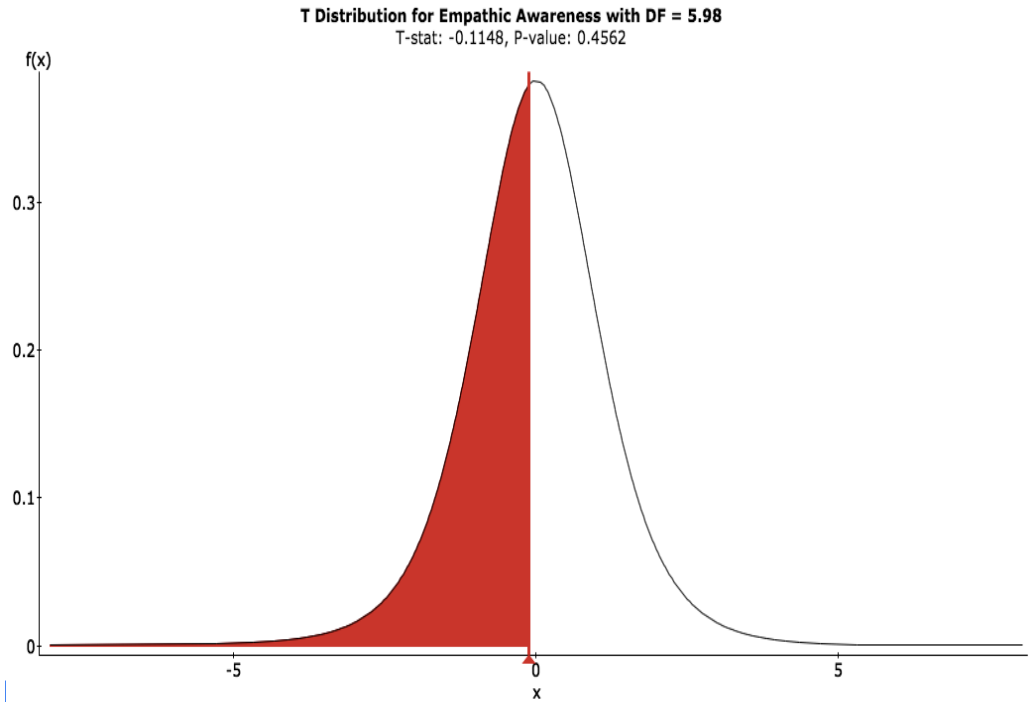


Figure 4.3. P-value plots for scores by category on SEE. Categories are Empathic Feeling and Expressions, Empathic Perspective Taking, Acceptance of Cultural Differences, and Empathic Awareness.

The mean, median, and standard deviation were calculated for each item in the SEE using StatCrunch (West, n.d.) and compared with the pretest administration of the rating scale (see Tables 4.9, 4.10, 4.11, and 4.12). Of the 31 items on the SEE, mean scores decreased for 16 items, increased for 12, and remained the same for three.

Table 4.9

Item Means, Medians, and Standard Deviations for First and Second Administrations of SEE – Acceptance of Cultural Differences

	First Administration of SEE			Second Administration of SEE		
Item	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Acceptance of Cultural Differences						
1. I feel annoyed when people do not speak standard English. (R)	3.90	4	1.18	4.24	4	0.77
5. I get impatient when communicating with people	4.76	5	0.44	4.38	5	0.74

from other racial or ethnic backgrounds, regardless of how well they speak English. (R)						
8. I do not understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (R)	4.71	5	0.64	4.76	5	0.44
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (R)	4.38	5	1.02	4.43	5	0.93
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream. (R)	4.71	5	0.56	4.62	5	0.59

Note: Reverse-scored items indicated (R).

Table 4.10

Item Means, Medians, and Standard Deviations for First and Second Administrations of SEE – Empathic Perspective Taking

	First Administration of SEE			Second Administration of SEE		
Item	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Empathic Perspective Taking						
2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)	3.57	4	1.21	3.57	3	1.03
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.	1.43	1	0.60	1.57	1	0.75
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.	1.76	1	1.26	2.10	1	1.45
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.	2.48	2	1.21	2.24	2	1.14
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me. (R)	3.14	3	1.46	2.86	3	1.20
29. I feel uncomfortable when I am around a significant number of people who are	4.14	4	1.15	4.05	4	0.97

racially/ethnically different than me. (R)

31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)	2.76	3	1.45	2.14	2	0.96

Note: Reverse-scored items indicated (R).

Table 4.11

Item Means, Medians, and Standard Deviations for First and Second Administrations of SEE – Empathic Feeling and Expression

	First Administration of SEE			Second Administration of SEE		
Item	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Empathic Feeling and Expression						
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	4.10	5	1.26	3.67	4	1.11
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.	3.43	3	1.21	3.33	3	1.20
11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.	3.81	4	1.12	3.71	4	1.27
12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.	3.29	3	1.31	3.29	3	1.52
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.	3.86	4	1.20	4	4	0.89
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.	4.05	4	1.16	3.71	4	1.10
15. I get disturbed when other people experience misfortunes due to their racial or ethnic background.	4	4	1.26	3.86	4	1.31
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)	3.52	4	1.33	3.43	3	1.33
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)	3.90	4	1.34	4.05	5	1.20

18. I express my concern about discrimination to people from other racial or ethnic groups.	2.95	3	1.20	3.14	3	1.28
21. I do not care if people make racists statements against other racial or ethnic groups. (R)	4.05	5	1.24	3.90	5	1.41
22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.	3.81	4	1.25	3.62	4	1.02
23. When other people struggle with racial or ethnic oppression, I share their frustration.	3.33	3	1.35	3.43	3	1.16
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).	3.86	4	1.35	4.05	5	1.32
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	2.90	3	1.55	2.48	2	1.54

Note: Reverse-scored items indicated (R).

Table 4.12

Item Means, Medians, and Standard Deviations for First and Second Administrations of SEE – Empathic Awareness

	First Administration of SEE			Second Administration of SEE		
Item	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Empathic Awareness						
7. I am aware of institutional barriers (e.g. restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.	3.52	4	1.40	3.43	4	1.54
20. I can see how other racial or ethnic groups are systematically oppressed in our society.	3.29	3	1.35	3.29	4	1.55
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.	3.90	5	1.41	4.24	5	1.22
25. I am aware of how society differentially treats racial or ethnic groups other than my own.	3.86	4	1.11	4.05	4	1.02

Note: Reverse-scored items indicated (R).

While the mean is the most commonly used measure of central tendency, Mertler (2014) suggests that the median may be a more appropriate measure to use with rating scales. Twenty-three of the 31 questions maintained the same median score on both administrations. While the percentage of questions with a median score of 5 increased on the posttest, those with a score of 4 decreased by 7% (see Figure 4.4). Those questions with a median score of two increased by 7%.

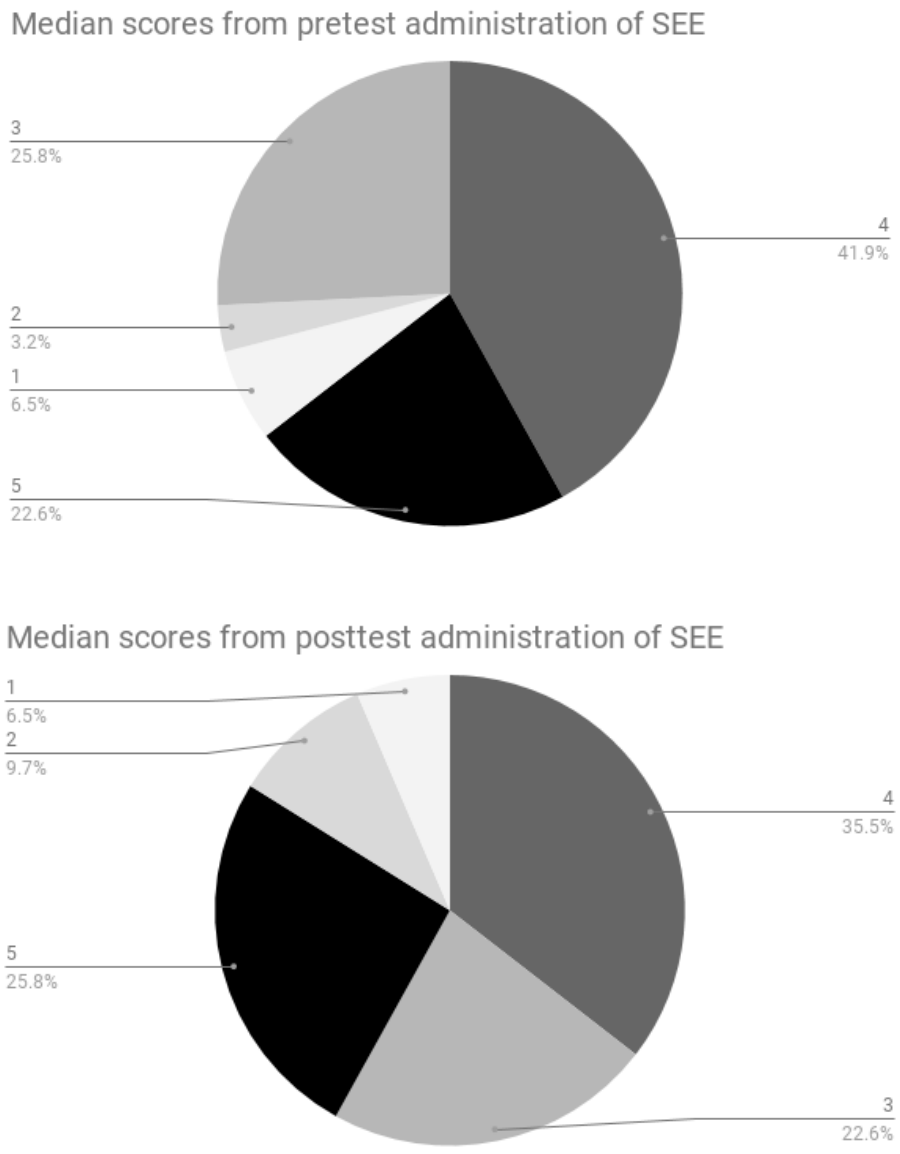


Figure 4.4. Percentage of pretest and posttest questions by median score

The teacher-researcher further examined the specific questions that had a change in median score from the pretest to posttest (see Table 4.13). The median scores decreased on five statements and increased on three. Three of the five items that had a decreased median were negatively stated items. Two of the three items that increased in median scoring were in the Empathic Feeling and Expression category while the third was in the Empathic Awareness category. Two of the decreased median scores came from the Empathic Perspective Taking category and the remaining three were in Empathic Feeling and Expression.

Table 4.13

Items with Changed Medians from First and Second Administrations of SEE

	First Administration of SEE			Second Administration of SEE		
Item	***M***	***Mdn***	***SD***	***M***	***Mdn***	***SD***
Increased Medians						
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)	3.90	4	1.34	4.05	5	1.20
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).	3.86	4	1.35	4.05	5	1.32
20. I can see how other racial or ethnic groups are systematically oppressed in our society.	3.29	3	1.35	3.29	4	1.55
Decreased Medians						
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	4.10	5	1.26	3.67	4	1.11
2. I do not know a lot of information about important social and political events of racial and	3.57	4	1.21	3.57	3	1.03

ethnic groups other than my own. (R)						
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)	3.52	4	1.33	3.43	3	1.33
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	2.90	3	1.55	2.48	2	1.54
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)	2.76	3	1.45	2.14	2	0.96

Note: Reverse-scored items indicated (R).

A dependent sample *t*-test using the mean and standard deviation for each question with a changed median score revealed no statistically significant differences (see Table 4.14). Although not statistically significant, the questions with the most substantial change were "it is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives" which is reverse scored and "I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own."

Table 4.14

T-test Results for Items with Changed Medians from First and Second Administrations of SEE

	Pretest		Posttest		*t*	*p*
Item	***M***	***SD***	***M***	***SD***		
Increased Medians						
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)	3.90	1.34	4.05	1.20	-0.38	.35
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race	3.86	1.35	4.05	1.32	-0.46	.32

or ethnicity).						
20. I can see how other racial or ethnic groups are systematically oppressed in our society.	3.29	1.35	3.29	1.55	0	.50
Decreased Medians						
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	4.10	1.26	3.67	1.11	1.17	.88
2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)	3.57	1.21	3.57	1.03	0	.50
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)	3.52	1.33	3.43	1.33	0.22	.59
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	2.90	1.55	2.48	1.54	0.88	.81
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)	2.76	1.45	2.14	0.96	1.63	.94

Note: Reverse-scored items indicated (R).

Interpretation of Results

An examination of the quantitative data obtained through the administration of the SEE in the one-group pretest-posttest design did not indicate any statistically significant changes in the student-participants' ethnocultural empathy. A number of factors, including limitations of the study, may have contributed to these results.

High median scores on pretest. As previously noted, Mertler (2014) suggests examining median scores when using a Likert scale, such as the SEE, as average scores are difficult to interpret. Sixty-five percent of the 31 questions on the pretest had median scores of 4 or 5 (see Figure 4.1). With scores in the upper range on 20 of the 31 questions, significant increases would be difficult to produce on the posttest. Results of

the posttest were very similar with 61% of the questions having median scores of 4 or 5. The two items with median scores dropping from 4 to 3, resulting in the 4% decrease, were:

> 2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)
>
> 16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)

The lack of diversity among the student-participants, which is addressed later in this section, may have influenced the scoring on these two items.

One limitation of the action research study may have contributed to the high median scores on the pretest: the timing of the study. The study took place during the second semester of a yearlong Advanced Placement U.S. History course. Students had been exposed to and studied multicultural content earlier in the course, including reading various chapters in James Loewen's *Lies My Teacher Told Me*. Assigned reading from Loewen's work included "Handicapped by History: The Process of Hero-making," "1493: The True Importance of Christopher Columbus," "The Truth About the First Thanksgiving," and "Red Eyes." Students also viewed and discussed films with multicultural content prior to the study including *Glory* and excerpts of PBS' "Latino Americans." Had the SEE been given at the start of the course prior to any exposure of multicultural content in the course, the pretest median scores may have been lower.

In addition to being conducted near the end of the course, the action research study occurred within six weeks – a relatively short timeframe. A longer period of study

that spanned the length of the course would, perhaps, provide more significant findings regarding the use of historical inquiry with multicultural content.

Lack of diversity among student-participants. Another limitation of the study that may have impacted the results was the lack of diversity among participants. All but one student-participant identified as white. In the initial planning stages of the study, the teacher-researcher taught U.S. History Honors as well as Advanced Placement U.S. History and planned to include both classes in the study. The honors class was larger, more diverse, and only lasted one semester. The timeframe and goals of the study were better aligned to completing during a semester course. The following year, however, the teacher-researcher did not teach any history courses, other than AP U.S. History, during the semester of the study.

The lack of diversity may have also affected how students interpreted items in the survey itself. Many of the lowest scoring items on both the pretest and posttest administrations of the SEE reflected the lack of diversity among student-participants in a school where nearly 90% of the student body is white:

> 4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
>
> 6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
>
> 19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.
>
> 31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)

The median score for item 31, "It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives," decreased from the pretest to posttest. Student-participants may have interpreted this item as meaning they could not relate because they were not a person of color: an understanding on some level, perhaps, of white privilege. The addition of open-ended follow-up questions included in the survey would have aided the teacher-researcher in determining the students' understanding and interpretation of the items.

The Scale of Ethnocultural Empathy (SEE). Since the development of the Scale of Ethnocultural Empathy (SEE) by Wang et al. (2003), other researchers have sought to evaluate and/or revise the scale (Gerstner & Pastor, 2011; Mallinckrodt, Miles, & Recabarren, 2016). Gerstner and Pastor (2011) noted the lack of valid measures of ethnocultural empathy and the high demand for such measures. They asserted that the SEE, in its current form, is still at an early stage of scale development and further study regarding the scale's structural validity was needed (Gerstner & Pastor, 2011; Wang et al., 2003).

Gerstner and Pastor (2011) executed an exploratory factor analysis (EFA) on the Scale of Ethnocultural Empathy (SEE) to further assess structural validity of the instrument. In their analysis, Gerstner and Pastor (2011) concluded that the results were "fairly consistent with the conclusions of the scale developers" (p. 17). They noted "only one item not loading and a second cross-loading in the solution" (Gerstner & Pastor, 2011, p. 17). The researchers questioned whether item 2, "I do not know a lot of information about important social and political events of racial and ethnic groups other than my own," was a vital aspect of empathic perspective taking and ethnocultural

empathy (Gerstner & Pastor, 2011). Based upon their analysis, they suggested revising or deleting item 2 from the survey instrument (Gerstner & Pastor, 2011). In this action research study, item 2 was one of the five items that had a decrease in median score from the pretest to the posttest; the mean score remained the same.

Gerstner and Pastor (2011) also found an inconsistency with item 29, "I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me." This item "consistently loaded on a different subscale than in Wang et al.'s solution" (Gerstner & Pastor, 2011, p. 2). They argued this item more closely aligns with the Acceptance of Cultural Difference items (Gerstner & Pastor, 2011). Removing items 2 and 29 from the Empathic Perspective Taking category results for this action research study did not result in a statistically significant change; $t(6.87) = 0.35$ and $p = 0.63$.

Overall, Gerstner and Pastor (2011) concluded that Wang et al. (2003) should revisit the "theoretical conceptualization of the construct" (p. 22) as the four categories in the SEE "do not map directly back to the theory of ethnocultural empathy from which it was developed" (p. 22).

Categories with the most substantial change. Although not to a degree of statistical significance, the following items decreased in median scores from the pretest to posttest:

> 3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
>
> 2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)

16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted. (R)

30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.

31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives. (R)

If item 2 is discounted, as suggested by Gerstner and Pastor (2011), all but item 31 fall into the Empathic Feeling and Expression category. As noted previously, responses to this item reflected the lack of diversity among student-participants in a school where nearly 90% of the student body is white. Clarification, perhaps through open-ended responses, regarding the students' interpretations of item 31 is needed.

Wang et al. (2003) reported significantly higher scores for women on the SEE, including the Empathic Feeling and Expression category. Given that items 3, 16, and 30 are included in the Empathic Feeling and Expression category, including demographic information in the action research study would have provided another area for examination.

Items with increased median scores from the pretest to the posttest were:

17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)

20. I can see how other racial or ethnic groups are systematically oppressed in our society.

26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).

Median scores for items 17 (when reverse scored) and 26 increased from 4 to 5. The median score of item 20 increased from 3 to 4. Items 17 and 26 are in the Empathic Feeling and Expression category. While not statistically significant, increased median scores for these items indicated a positive change in student-participants' ability to recognize systemic oppression and relate to victims of hate crimes as well as an increase in their willingness to take action in promoting equal rights.

Conclusion

A one-group pretest-posttest quantitative design was used to determine the viability of using historical inquiry and multicultural content to increase ethnocultural empathy among student-participants over a six-week period. Initial scores on the SEE indicated relatively high levels of ethnocultural empathy with 65% of the median scores on the 31 items rating either a four or a five. The highest scoring category on both the pretest and the posttest was Acceptance of Cultural Differences with *Mdn*=5 for both administrations. The category with the most substantial, although not statistically significant, increase was Empathic Awareness. Limitations of the study included the small sample size, the timing of the study, and a lack of diversity among student-participants.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND ACTION PLAN

American society and its classrooms are becoming increasingly diverse (Banks, 2010; Hossain, 2015). In 1973, only 22 percent of students in U.S. public schools were students of color (Banks, 2010). In the fall of 2017, the percentage had increased to 52 percent (National Center for Education Statistics, 2017). This trend is projected to continue through at least 2026 with continued increases in the enrollment of Hispanic students and Asian/Pacific Islander students (National Center for Education Statistics, 2017). According to Hossain (2015), estimates indicate that by 2050 "ethnic minority children" (p. 52) will make up the majority in most U.S. public school classrooms.

Conversely, approximately 87% of teachers are white females (Hossain, 2015). According to a report by the National Collaborative on Diversity in the Teaching Force (2004), some 40% of public schools do not employ a single teacher of color. The report also noted that the percentage of teachers of color was not expected to increase unless deliberate steps were taken at both the state and national levels (National Collaborative on Diversity in the Teaching Force, 2004). In fact, the percentage of black public school teachers dropped from 8 percent to 7 percent from the 1987-1988 school year to the 2011-2012 school year (U.S. Department of Education, 2016).

Given this dichotomy between a heterogeneous student body and a homogeneous teaching force, it is essential that educators support policies and pedagogies that reflect a deeper understanding of and appreciation for the increasing diversity of their classrooms.

Too often, however, policy and pedagogical decisions based on standardization and state-mandated accountability measures have led to a narrowing of the social studies curriculum and, oftentimes, decreased emphasis on multicultural content that recognizes, addresses, and reflects our diverse society (Au, 2009; Bisland, 2015; Faxon-Mills et al., 2013; Fickel, 2006). Au (2016) argued this "test-related curricular and pedagogic squeeze" (p. 51) affects the hidden curriculum by forcing "multicultural curriculum and culturally relevant pedagogies that can speak more directly to children of color and their communities out of the curriculum and out of the classroom" (p. 51).

Levstik and Barton (2011) asserted that the use of historical inquiry can prepare students for involvement in a pluralist democracy where participants must consider "the common good, an activity that depends on identification with larger communities – ethnic, national, global, or all these at once – and on a sense of right and wrong" (p. 9). An examination of varying perspectives through historical inquiry "helps students understand discrimination, marginalization, and opposition, as well as power and privilege" (Levstik & Barton, 2011, p. 3).

Purpose of the Study

The purpose of this action research study was to examine the use of historical inquiry in the social studies classroom as a means of combating the lack of depth in a formal curriculum focused on high-stakes testing and a hidden curriculum that promotes a "top-down," Eurocentric approach to history which affects students' perceptions of cultures beyond their own. Teaching students to engage in historical inquiry allows them to explore "multiple and divergent perspectives" (Foster & Padgett, 1999, p. 357) while

realizing the relevancy of the past to their own lives and the future (Bolgatz, 2006; Levstik & Barton, 2011).

After an examination of the problem of practice (see Chapter 1) and a review of the literature (see Chapter 2), the teacher-researcher conducted a one-group pretest-posttest quantitative study (see Chapters 3 and 4) guided by the following research question: *How does the use of historical inquiry affect high school students' perceptions of cultures other than their own?*

Overview of the Study

The teacher-researcher utilized a pre-experimental design over a six-week period during the second semester of the 2017-2018 school year. Participants were students in her Advanced Placement U.S. History course. A five-point closed-response rating scale, the Scale of Ethnocultural Empathy (see Appendix B), was used as both the pretest and posttest. The SEE measures four major components of ethnocultural empathy: Empathic Feeling and Expression, Empathic Perspective Taking, Acceptance of Cultural Differences, and Empathic Awareness (Wang et al., 2003). The treatment in the study was the use of historical inquiry lessons that incorporated multicultural content and perspectives.

Descriptive and inferential statistics were used in analyzing and presenting the quantitative data. Scores for each item and category on the SEE were analyzed to determine mean, median, and standard deviation. In order to determine if the difference in mean scores from the pretest to posttest were statistically significant, the teacher-researcher conducted a dependent sample *t*-test. *P*-values were obtained and compared with the alpha level where $\alpha=0.05$. An examination of the data did not indicate any

statistically significant changes in the student-participants' ethnocultural empathy measures. However, increases in the Empathic Awareness mean score and the median scores of three individual items warrant further inquiry.

Major Points from the Study

Results of the first administration of the SEE indicated relatively high initial scores. Sixty-five percent of the 31 questions on the pretest had median scores of 4 or 5. Results of the posttest were very similar with 61% of the questions having median scores of 4 or 5. The timing of the study during second semester may have been a contributing factor to high pretest scores making it difficult to see significant changes in only six weeks. The change that did occur – a 4% decrease in items with median scores of 4 or 5 – resulted from the median score on two items moving from 4 to 3. The interpretation of these items by student-participants may have reflected the lack of diversity among the group in a school where nearly 90% of the student body is white.

In addition to the lack of diversity within the group and the research site, several of the student-participants were also enrolled in Advanced Placement English Language and Composition during the 2017-2018 school year. One topic addressed in the AP English Language course was white privilege. Students' exposure to and understanding of white privilege may have factored into their interpretations of items within the Empathic Perspective Taking category.

Median scores for three items increased from the pretest to the posttest:

17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)

20. I can see how other racial or ethnic groups are systematically oppressed in our society.

26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).

While not statistically significant, increased median scores for these items indicated a positive change in student-participants' ability to recognize systemic oppression and relate to victims of hate crimes as well as an increase in their willingness to take action in promoting equal rights.

Role in the Reflection Process

A key part of the action research process is professional reflection (Mertler, 2014). Dana and Yendol-Hoppey (2014) noted that "teachers reflect all day, every day, *on* the act of teaching while *in* the act of teaching and long after the school day is over" (p. 22). Unlike daily reflection that often occurs by happenstance, reflection as a component in the action research process is intentional and planned (Dana & Yendol-Hoppey, 2014). According to Dewey (1910), reflection involves "turning a topic over in various aspects and in various lights so that nothing significant about it shall be overlooked" (p. 11). Mertler (2014) suggested that action research allows teacher-researchers the opportunity to reflect on what they have learned throughout the research process and where the results of the action research might lead them. As a part of the reflection process, the teacher-researcher examined the anticipated and unanticipated effects of the action research study as well as any educational issues related to her instructional practices in formulating the action plan (Mertler, 2014).

Throughout the reflection process and while developing the action plan, the teacher-researcher was cognizant of social justice issues. Lee Anne Bell (2013) defined the goal of social justice as "full and equal participation of all groups in a society that is mutually shaped to meet their needs" (p. 21) where individuals in society are able to advance to their full potentials and are "capable of interacting democratically with others" (p. 21). Through the use of historical inquiry with student-participants and by developing a plan to expand its use, the teacher-researcher exposed students to varying viewpoints and encouraged open-mindedness – key elements of a diverse and educated democracy.

The teacher-researcher as curriculum leader. While much of the literature regarding educational leadership pertains to those in formal leadership positions, other members of the school community – including teachers – are considered potential leaders (Jefferies, 2000; Lieberman & Miller, 2013; Nappi, 2014). Danielson (2006) described teacher leadership as a "set of skills demonstrated by teachers who continue to teach students but also have an influence that extends beyond their own classrooms to others within their own school and elsewhere" (p. 12).

Lumpkin, Claxton and Wilson (2014) defined teacher leaders as "experienced and respected role models, who are innovative, organized, collaborative, trustworthy, and confident facilitators of learning" (p. 60). Teacher leaders are able to collaborate with novice and veteran teachers in "influencing improved educational practice" (Lumpkin et al., 2014, p. 65). In the teacher-researcher's school and district, teachers are encouraged to step into leadership roles beyond the classroom. As a teacher leader, the teacher-researcher has provided professional development in instructional strategies and

technology integration at both the school and district levels. While her role as a leader has evolved since leaving the library and returning full-time to the classroom, the collegial relationships the teacher-researcher developed through collaboration with other teachers contributed to a sense of common purpose and community that remains. Regardless of what formal position a leader holds, the teacher-researcher finds that educators are more supportive, attentive, and willing to collaborate when teacher leaders demonstrate that they, too, are learners rather than the ones with all the answers. Barth (1990) argued that rather than dictating curriculum and instructional strategies from above, leaders should demonstrate they are learners as well by "engaging in the most important enterprise of the schoolhouse – experiencing, displaying, modeling, and celebrating what it is hoped and expected that teachers and pupils will do" (p. 46).

As learners with a focus on increasing student learning, teacher leaders continually strive to improve by becoming "inquirers into their own practice" (Lieberman & Miller, 2013, p. 420). Action research provides a means of inquiry and experimentation for teacher leaders as well as additional opportunities to share and work with colleagues through the development of an action plan.

Action Plan

As Mertler (2014) suggested, action research is cyclical in nature; the study results and reflection may lead to an action plan calling for a subsequent cycle of research as teacher-researchers continue to search for ways to improve their instruction. While having used historical inquiry in a limited manner in the past, this study marked the teacher-researcher's first attempt at a structured, in-depth application of the instructional practice. Results of the study indicated a need for modification in the use of historical

inquiry in affecting students' perceptions of cultures different from their own as well as a subsequent cycle of research. The teacher-researcher plans to implement a mixed-methods research design in the 2019 – 2020 school year that includes revising the survey instrument, adjusting the timing and length of the study, collaborating with another teacher to allow for more diversity among student-participants, and refining her use of historical inquiry.

Mixed-methods research design. In an attempt to reduce social desirability bias in the current action research study, the teacher-researcher employed a quantitative research design. In a subsequent cycle of research, however, qualitative data could be collected without increasing the potential for bias through the addition of open-ended responses within the survey instrument.

The rationale for selecting a mixed methods design lies in the understanding that relying on one particular data source is often insufficient (Creswell, 2012). Considering both quantitative and qualitative data is often more beneficial than relying on one type of data in a thorough examination of the research topic. The strengths of one method can balance the limitations of the other method (Creswell, 2012). Combining and comparing the results also "leads to greater credibility in the overall findings to the extent that the two sets of data have converged and indicated the same or similar results" (Mertler, 2014, p. 105).

Survey instrument. As discussed in Chapter 4, the Scale of Ethnocultural Empathy (SEE) filled a void in an area of study with a high demand for valid measures (Gerstner & Pastor, 2011; Wang et al., 2003). Since its development, however, studies have rendered additional measures related to ethnocultural empathy and suggestions for

improving the SEE (Gerstner & Pastor, 2011; Mallinckrodt et al., 2014). Mallinckrodt et al. (2014) argued that the intended outcomes of most multicultural programming extend beyond ethnocultural empathy as measured by the SEE and other single-purpose instruments. They sought to revise the SEE and create a brief multidimensional self-reporting instrument "that could be used to assess the effectiveness of campus ethnic/racial diversity and multicultural programming efforts aimed at a broad undergraduate audience" (Mallinckrodt et al., 2014, p. 134). Mallinckrodt et al. (2014) focused on three categories of multicultural programming goals:

> (a) culturally relevant knowledge (e.g., knowledge of one's own cultural identity, knowledge of the cultures of others),
>
> (b) multicultural skills (e.g., self-reflection, perspective-taking, intergroup communication), and
>
> (c) diversity related attitudes (e.g., pride in one's own culture, belief that discrimination is unjust, belief that intergroup interactions enhance quality of life). (p. 134)

The resulting measure is the Everyday Multicultural Competencies/Revised Scale of Ethnocultural Empathy (EMC/RSEE) (see Appendix G). Also, a condensed version of the EMC/RSEE was later developed (see Appendix H).

Mallinckrodt et al. (2014) noted the limited range of potential uses for their scale considering the "development of items for the EMC/RSEE was limited to the context of White students, on a predominantly White campus" (p. 135). This limitation, however, might indicate the EMC/RSEE as an instrument better suited to the teacher-researcher's school setting than the SEE.

Timing of the study. In addition to potential changes in the survey instrument, the teacher-researcher also plans to alter the timing and length of the study. Placing the pretest at the beginning of the school year in yearlong classes and/or at the beginning of the semester in one-semester courses would better serve the purposes of the study. Allowing students to engage in multicultural content and historical inquiry throughout the course before administering the posttest would also strengthen the validity of the study results.

Use of historical inquiry. Adjusting the timing of the study will also allow for the teacher-researcher to implement the historical inquiry scaffolding process earlier in the course. Krahenbuhl (2016) cited the need for educators to guide students in the process of historical inquiry and provide opportunities for students to scaffold into more complex inquiry-based instruction. By beginning the scaffolding process earlier, students will be able to develop their own essential questions and uncover primary sources as they research rather than having the focus and resources provided for them. Barton (2005) argued authentic primary source work can "stimulate curiosity" (p. 751) and motivate historical inquiry when students are guided to develop probing questions and engage in discussion. Foster and Padgett (1999) contend that "genuine historical inquiry demands that students learn to ask authentic questions, to select and examine historical evidence, to appreciate historical context, to evaluate divergent perspectives, and to reach, albeit tentatively, logical conclusions" (pp. 357-358).

Implications for Future Research and Practice

While many studies regarding historical inquiry (Crocco & Marino, 2017; Cuenca, 2013; Fragnoli, 2006; Pellegrino & Kilday, 2013) focus on pre-service education

and professional development opportunities for classroom educators, some studies (Swan, Hofer, & Swan, 2011; Wright & Endacott, 2015) address the use of historical inquiry with K-12 students in the context of high-stakes testing and accountability. This action research study combined the use of historical inquiry with a focus on measuring ethnocultural empathy among high school students. Future research could examine the impact of using historical inquiry on students' perceptions of other cultural groups at the elementary level and with more diverse groups of student-participants. Another possibility for further research is a group comparison study utilizing a pretest-posttest control group design to investigate the cause and effect relationship between historical inquiry and ethnocultural empathy. Finally, the incorporation of qualitative data through a triangulation mixed-methods design would allow researchers to combine the strengths of both quantitative and qualitative research designs in examining changes in students' perceptions of cultures other than their own.

Conclusion

This action research study was unique in its use of historical inquiry as a means of combatting the negative effects of high-stakes testing, incorporating multicultural content, and affecting student perceptions of cultural groups different than their own. The study was framed in the historical context of the accountability movement, the constructivist learning theory and multicultural instruction within a social justice framework. The quantitative data collected through the one-group pretest-posttest design indicated relatively high scores on the pretest and no statistically significant changes with posttest scores. However, increased median scores on multiple items indicated a positive change in student-participants' ability to recognize systemic oppression and relate to

victims of hate crimes as well as an increase in their willingness to take action in promoting equal rights. While not statistically significant, these results encouraged the teacher-researcher to further her examination of the use of historical inquiry as a means of incorporating multicultural content and "cultivating the habits of mind that are 'critical to democratic life'" (Woyshner, 2010).

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APPENDIX A – PARENT/PARTICIPANT LETTER

Dear Parent and Student-participant,

My name is xxxxx, and I am your child's AP US History teacher. I am a doctoral candidate in the Department of Instruction and Teacher Education at the University of South Carolina. I am conducting a research study as part of the requirements for my degree in Curriculum and Instruction, and I would like to invite your child to participate.

I am studying the use of historical inquiry through the analysis of primary sources in the U.S. History classroom. The study will also look at student perceptions of cultural groups when engaging with primary source documents rather than traditional teacher-centered instructional methods. If you permit your child to participate in the study, he/she will be asked to complete an anonymous survey regarding his/her perceptions of cultural groups before engaging in lessons involving historical inquiry. After participating in historical inquiry lessons over several weeks, he/she will be asked to complete the survey once more.

Participation in this study is completely confidential. Study information will be kept on a password-protected computer or mobile device. Any printed or handwritten paperwork will be kept in a locked closet. The results of the study may be published or presented at professional meetings, but your child's identity will not be revealed. Participation is anonymous, which means that no one (not even the research team) will know your child's name or answers. Your child will not be required to write his/her name on any of the research materials. Participation, non-participation, or withdrawal will not affect your child's grade in my class in any way.

You may contact me (by phone at xxx-xxx-xxxx or by e-mail) or my faculty advisor, Dr. xxxxx (by email), if you have study-related questions or concerns. If you have any questions about your child's rights as a research participant, you may contact the Office of Research Compliance at the University of South Carolina at xxx-xxx-xxxx.

If you **do not** wish for your child to participate please sign the statement below and return the form to me.

With kind regards,
xxxxx

I **do not** wish for my child to participate in the above-described study:

Student name: _____

Parent signature: _____

APPENDIX B – SCALE OF ETHNOCULTURAL EMPATHY (SEE)*

Please respond to each item using the following scale:

1=Strongly disagree; 2=Moderately disagree; 3=Slightly disagree; 4=Slightly agree; 5=Moderately agree; 6=Strongly agree

1. I feel annoyed when people do not speak standard English.
2. I do not know a lot of information about important social and political events of racial and ethnic groups other than my own.
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English.
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
7. I am aware of institutional barriers (e.g. restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
8. I do not understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing.
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me.
11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.
12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.
15. I get disturbed when other people experience misfortunes due to their racial or ethnic background.
16. I rarely think about the impact of a racist or ethnic joke on the feeling of people who are targeted.

17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds.
18. I express my concern about discrimination to people from other racial or ethnic groups.
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.
20. I can see how other racial or ethnic groups are systematically oppressed in our society.
21. I do not care if people make racists statements against other racial or ethnic groups.
22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.
23. When other people struggle with racial or ethnic oppression, I share their frustration.
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.
25. I am aware of how society differentially treats racial or ethnic groups other than my own.
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream.
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.
29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me.
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives.

*Wang, Y.-W., Davidson, M. M., Yakushko, O. F., Savoy, H. B., Tan, J. A., & Bleier, J. K. (2003). The scale of ethnocultural empathy: Development, validation, and reliability. *Journal of Counseling Psychology*, *50*(2), 221-234. Retrieved from ERIC database. (Accession No. EJ775281)

APPENDIX C – PERMISSION TO USE SCALE OF ETHNOCULTURAL EMPATHY (SEE)

Michelle Pope <michelle.pope@spart1.org>

Permission Request: Use of Ethnocultural Empathy Scale for Dissertation Research

3 messages

Michelle Pope <michelle.pope@spart1.org> Fri, Jul 20, 2018 at 12:11 PM
To: mdavidson2@unl.edu

Dr. Davidson,

My name is Michelle Pope and I am a graduate student at the University of South Carolina pursuing an EdD in Curriculum and Instruction. I am writing to request permission to use the Scale of Ethnocultural Empathy (SEE) as the primary instrument to collect data for my dissertation research.

My research interest for this study is to examine the ethnocultural empathy scores of high school students enrolled in Advanced Placement U.S. History classes that engage in historical inquiry lessons with a multicultural content focus.

Thank you for your time, and let me know if you have any questions regarding my action research study.

Sincerely,

Michelle Pope
AP US Government and AP US History Instructor
Landrum High School
Spartanburg School District One

Meghan Davidson <mdavidson2@unl.edu> Fri, Jul 20, 2018 at 12:16 PM
To: Michelle Pope <michelle.pope@spart1.org>

Absolutely and good luck!
[Quoted text hidden]

[Quoted text hidden]

Michelle Pope <michelle.pope@spart1.org> Fri, Jul 20, 2018 at 12:17 PM
To: Meghan Davidson <mdavidson2@unl.edu>

Thanks so much!

Michelle Pope
AP US Government and AP US History Instructor
Landrum High School
Spartanburg School District One

[Quoted text hidden]

APPENDIX D – GRAPHIC ORGANIZER FOR WEEK 1 LESSON

African Americans and the New Deal	**CCC Youth Refuses to Fan Flies Off Officer**	**Black New Yorker Describes Life in a CCC Camp**	**Black American Asks FDR to End Racial Inequalities in Federal Relief**	**Letter from Eleanor Roosevelt**	**Picketers Demand More from the New Deal**
What do you know about the author of the letter or subject of the photo? When was it written/taken?					
Are any New Deal programs mentioned? If so, which ones?					
Details from the document • people • programs • issues					

APPENDIX E – GRAPHIC ORGANIZER FOR WEEK 3 LESSON

Bracero Program
Essential Question:
Was the bracero program an exploitation of or an opportunity for Mexican laborers?

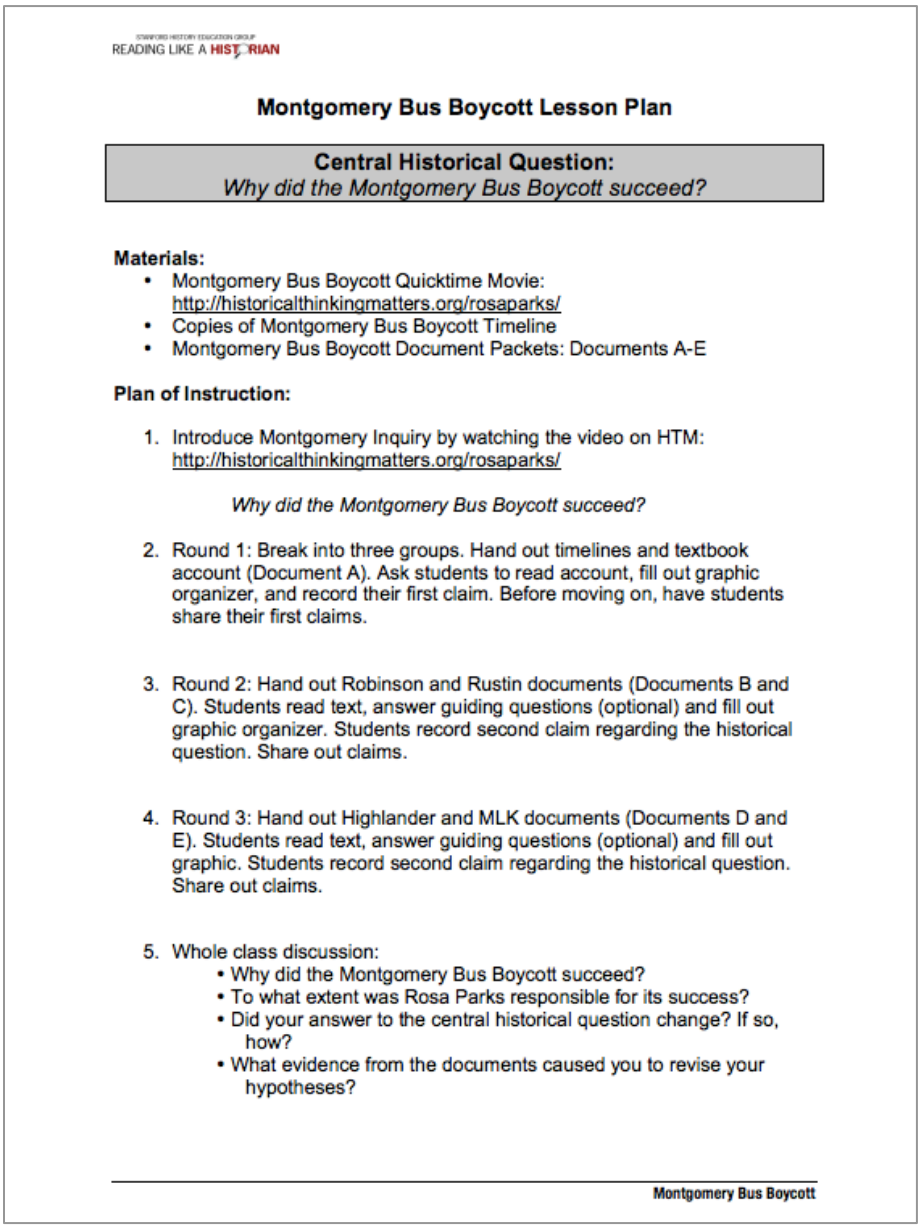
The Story	
Why did the Mexicans want to come?	
Why did the U.S. want them to come?	
The Journey	
What was happening in Mexico that motivated Mexicans to join the Bracero Program?	
What were three reasons that this journey was difficult?	
What were two unfamiliar things that these men experienced?	
Bittersweet	
What were four hardships that the workers faced?	
Why was this program bad for families left in Mexico?	

Why was this program good for families left in Mexico?	
The Community	
How did the program affect Mexico?	
What are three ways the program affected communities in the United States?	
The Harvest	
What were four crops that the braceros harvested?	
How many states were the braceros sent to?	
Why did the braceros put up with grueling work conditions?	
The Legacy	
Did all of the braceros return to Mexico?	
What were three things that the Bracero Program directly impacted?	

Write your analysis of each of the following primary sources.
Primary Source 1:
Primary Source 2:
Primary Source 3:
Primary Source 4:
Primary Source Collection 1:
Primary Source Collection 2:

Was the bracero program an exploitation of or an opportunity for Mexican laborers? Justify your answer with the primary sources and your analysis of them.

APPENDIX F – HISTORICAL INQUIRY LESSON WITH PRIMARY SOURCES*



READING LIKE A HISTORIAN

Montgomery Bus Boycott Lesson Plan

Central Historical Question:
Why did the Montgomery Bus Boycott succeed?

Materials:

- Montgomery Bus Boycott Quicktime Movie: http://historicalthinkingmatters.org/rosaparks/
- Copies of Montgomery Bus Boycott Timeline
- Montgomery Bus Boycott Document Packets: Documents A-E

Plan of Instruction:

1. Introduce Montgomery Inquiry by watching the video on HTM: http://historicalthinkingmatters.org/rosaparks/

   Why did the Montgomery Bus Boycott succeed?

2. Round 1: Break into three groups. Hand out timelines and textbook account (Document A). Ask students to read account, fill out graphic organizer, and record their first claim. Before moving on, have students share their first claims.

3. Round 2: Hand out Robinson and Rustin documents (Documents B and C). Students read text, answer guiding questions (optional) and fill out graphic organizer. Students record second claim regarding the historical question. Share out claims.

4. Round 3: Hand out Highlander and MLK documents (Documents D and E). Students read text, answer guiding questions (optional) and fill out graphic. Students record second claim regarding the historical question. Share out claims.

5. Whole class discussion:
   - Why did the Montgomery Bus Boycott succeed?
   - To what extent was Rosa Parks responsible for its success?
   - Did your answer to the central historical question change? If so, how?
   - What evidence from the documents caused you to revise your hypotheses?

Montgomery Bus Boycott

* Stanford History Education Group. (n.d.). Montgomery bus boycott. Retrieved June 11, 2018, from https://sheg.stanford.edu/history-lessons/montgomery-bus-boycott

Citations:

Buggey J., Danzer, G., Mitsakos, C., & Risinger C. (1984) *America! America!* (Glenview, IL: Scott, Foresman & Co.) p. 653.

"A letter sent to Mayor Gayle," in Jo Ann Robinson's *The Montgomery Bus Boycott and the Women Who Started It*, (Knoxville: The University of Tennessee Press, 1987), viii. http://historicalthinkingmatters.org/rosaparks/0/inquiry/main/resources/19/

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Martin Luther King speech at the March 22 MIA meeting, as reported by Anna Holden, in *Daybreak of Freedom: The Montgomery Bus Boycott*, Stewart Burns, ed. (Chapel Hill, NC: The University of North Carolina Press, 1997), 212-219. [Burns found Holden's report in the Preston Valien Collection, Amistad Research Center, Tulane University, New Orleans.] http://historicalthinkingmatters.org/rosaparks/0/inquiry/main/resources/24/

Montgomery Bus Boycott Timeline

Jan. 1863	Emancipation Proclamation
July 1868	Fourteenth Amendment
May 1896	*Plessy v. Fergusen*; 'Separate but Equal' ruled constitutional.
May 1909	Niagara Movement convenes (later becomes NAACP), pledging to promote racial equality.
1941 - 1945	U.S. involvement in WWII.
1949	Women's Political Council in Montgomery, Alabama created.
June 1950 - July 1953	U.S. involvement in the Korean War.
June 1953	African-Americans in Baton-Rouge, Louisiana boycott segregated city buses.
May 1954	*Brown v. Board of Education of Topeka, Kansas*
Aug. 1955	Murder of Emmett Till.
Dec. 1, 1955	Rosa Parks refuses to give up her seat and is arrested.
Dec. 5, 1955	Montgomery Improvement Council formed, Martin Luther King, Jr. named President.
Nov. 1956	Supreme Court affirms decision in *Browder v. Gayle* which found bus segregation unconstitutional.
Dec. 1956	Supreme Court rejects city and state appeals on its decision. Buses are desegregated in Montgomery.

Document A: Textbook

The Montgomery Bus Boycott

In 1955, just after the school desegregation decision, a black woman helped change American history. Like most southern cities (and many northern ones), Montgomery had a law that blacks had to sit in the back rows of the bus. One day, Rosa Parks boarded a city bus and sat down in the closest seat. It was one of the first rows of the section where blacks were not supposed to sit. The bus filled up and some white people were standing. The bus driver told Rosa Parks that she would have to give up her seat to a white person. She refused and was arrested.

The next evening, black leaders, many of them church ministers, met to decide if they should protest. A young minister who just moved to Montgomery from Atlanta, Martin Luther King Jr., soon became the leader of the group. King and the others called for a black boycott of the Montgomery bus system. The boycott meant blacks refused to ride the buses. For months, the buses were almost empty because most of the riders had been black. Then, the boycott spread to white businesses in downtown Montgomery.

King was arrested and jailed, but he continued to urge his followers to use a path of "non-violent resistance." This meant that they would break laws that discriminated against blacks, but that they would not use violence…

By 1960, black Americans had made some progress toward equality. The Supreme Court and other government actions had opened the door. But most blacks still were forced to live a second-class type of life.

Source: Buggey J., Danzer, G., Mitsakos, C., & Risinger C. (1984). *America! America!* (Glenview, IL: Scott, Foresman & Co.), p. 653.

Document B: Letter from Robinson to the Mayor

Jo Ann Robinson was the president of the Women's Political Council, an organization of African American professional women in Montgomery, founded in 1949.

Dear Sir:

The Women's Political Council is very grateful to you and the City Commissioners for hearing out our representative. . .

There were several things the Council asked for:

1. A city law that would make it possible for Negroes to sit from back toward front, and whites from front toward back until all the seats are taken.

2. That Negroes not be asked or forced to pay fare at front and go to the rear of the bus to enter.

3. That busses stop at every corner in residential sections occupied by Negroes as they do in communities where whites reside.

We are happy to report that busses have begun stopping at more corners now in some sections where Negroes live than previously. However, the same practices in seating and boarding the bus continue. Mayor Gayle, three-fourths of the riders of these public conveyances are Negroes. If Negroes did not patronize them, they could not possibly operate.

More and more of our people are already arranging with neighbors and friends to ride to keep from being insulted and humiliated by bus drivers.

There has been talk . . . of planning a city-wide boycott of busses. We, sir, do not feel that forceful measures are necessary in bargaining for a convenience which is right for all bus passengers. . . .

Respectfully yours,
The Women's Political Council
Jo Ann Robinson, President

***Source**: Excerpt from a letter written by Jo Ann Robinson, May 21, 1954.*

Document C: Bayard Rustin's Diary

Bayard Rustin, an African American civil rights activist, traveled to Montgomery to advise Dr. King and support the bus boycott. Though he was eventually asked to leave Montgomery because leaders feared his reputation as a gay Communist would hurt the movement, he kept a diary of what he found.

February 24

42,000 Negroes have not ridden the busses since December 5. On December 6, the police began to harass, intimidate, and arrest Negro taxi drivers who were helping get these people to work. It thus became necessary for the Negro leaders to find an alternative—the car pool.

This morning Rufus Lewis, director of the pool…explained that there are three methods in addition to the car pool, for moving the Negro population:

1. Hitch-hiking.
2. The transportation of servants by white housewives.
3. Walking.

Later he introduced me to two men, one of whom has walked 7 miles and the other 14 miles, every day since December 5.

"The success of the car pool is at the heart of the movement," Lewis said at the meeting. "It must not be stopped."

I wondered what the response of the drivers would be, since 28 of them had just been arrested on charges of conspiring to destroy the bus company. One by one, they pledged that, if necessary, they would be arrested again and again.

***Source**: Excerpt from Bayard Rustin's Montgomery Diary, February 24, 1956. Montgomery, Alabama.*

Document D: Highlander School

Virginia Foster Durr was a white woman who supported civil rights for African Americans in Montgomery. Here, Durr writes the director of the Highlander Folk School and his wife. Highlander was a center for training civil rights activists and labor organizers.

January 30, 1956

Dear Myles and Zilphia:

I just received a newsletter from Highlander giving a summary of the past year's activities. I think you should add how much you had to do with the Montgomery Bus Boycott which is really making history. LIFE, TIME, CBS, NBC, and countless other papers have been down here covering it. I think it is the first time that a whole Negro community has ever stuck together this way and for so long and I think they are going to win it.

But how your part comes in is through the effect the school had on Mrs. Rosa Parks. When she came back she was so happy and felt so liberated. She said the discrimination got worse and worse to bear AFTER having, for the first time in her life, been free of it at Highlander. I am sure that had a lot to do with her daring to risk arrest as she is naturally a very quiet person although she has a strong sense of pride and is, in my opinion, a really noble woman. But you and Zilphia should take pride in what you did for her and what she is doing.

Lots of love to all, come and see for yourself.

VA

Source: Excerpt from a letter written by Virginia Foster Durr to Myles and Zilphia Horton, January 30, 1956. Montgomery, Alabama.

Document E: MLK

At this Montgomery Improvement Association (MIA) weekly meeting, King speaks to the crowd.

Democracy gives us this right to protest and that is all we are doing. We can say honestly that we have not advocated violence, have not practiced it, and have gone courageously on with a Christian movement. Ours is a spiritual movement depending on moral and spiritual fortitude. The protest is still going on. (Great deal of applause here)

Freedom doesn't come on a silver platter. With every great movement toward freedom there will inevitably be trials. Somebody will have to have the courage to sacrifice. You don't get to the Promised Land without going through the Wilderness. You don't get there without crossing over hills and mountains, but if you keep on keeping on, you can't help but reach it. We won't all see it, but it's coming and it's because God is for it.

We won't back down. We are going on with our movement.

Let us continue with the same spirit, with the same orderliness, with the same discipline, with the same Christian approach. I believe that God is using Montgomery as his proving ground.

God be praised for you, for your loyalty, for your determination. God bless you and keep you, and may God be with us as we go on.

Source: Excerpts from a speech by Martin Luther King, Jr., as reported by Anna Holden, a teacher at Fisk University. March 22, 1956. Montgomery, Alabama.

APUSH - Montgomery Bus Boycott

Essential Question: **Why was the Montgomery Bus Boycott successful?**

Document	Reasons suggested by this document	Evidence from document to support these reasons
Document A: Textbook		

Claim A: Why was the Montgomery Bus Boycott successful?

Document B: Letter from Robinson to Mayor	
How long before Rosa Parks' arrest was this letter written?	
What was Robinson's purpose for writing to the mayor?	
Identify one example of segregation that Robinson and the WPC opposed.	
Why do you think Robinson reminds the mayor that three-fourths of the bus riders in Montgomery are African American? What is her intention?	
How does this document either support or expand the textbook version of the Montgomery Bus Boycott?	
Document C: Bayard Rustin's Diary	
How long after the bus boycott began was this document written?	
How was it possible for African Americans to stay off the buses, but still get to work during the boycott?	
Who does this document suggest were important to the success of the boycott?	

Claim B: Why was the Montgomery Bus Boycott successful?

Document D: Highlander School	
What is the author's skin color? Why might that be important?	
When was this written? How long had the boycott been going on?	
According to Durr, what did Myles and Zilphia Horton have to do with the Montgomery Bus Boycott?	
According to this document, is the boycott succeeding? What evidence is there in the text to support your answer?	
Most textbooks refer to Rosa Parks as a tired seamstress. What image of Rosa Parks does this letter convey?	
Document E: MLK speech	
Who was King's audience? What does that imply about King's intentions in this speech?	
What does this document suggest are key factors in the success of the boycott?	
Find and list four references to religion in this speech. How does King use religion in this speech? What does this suggest about the role of religion in the boycott?	

Final Assessment: Why was the Montgomery Bus Boycott successful?

APPENDIX G – EVERYDAY MULTICULTURAL COMPETENCIES/REVISED SCALE OF ETHNOCULTURAL EMPATHY

Factor 1: Cultural Openness and Desire to Learn (10 items)
I think it is important to be educated about cultures and countries other than my own.
I welcome the possibility that getting to know another culture might have a deep positive influence on me.
I admire the beauty in other cultures.
I would like to work in an organization where I get to work with individuals from diverse backgrounds.
I would like to have dinner at someone's house who is from a different culture.
I am interested in participating in various cultural activities on campus.
Most Americans would be better off if they knew more about the cultures of other countries
A truly good education requires knowing how to communicate with someone from another culture.
I welcome being strongly influenced by my contact with people from other cultures.
I believe the United States is enhanced by other cultures.
Factor 2: Resentment and Cultural Dominance (10 items)
Members of minorities tend to overreact all the time.
When in America, minorities should make an effort to merge into American culture.
I do not understand why minority people need their own TV channels.
I fail to understand why members from minority groups complain about being alienated.
I feel irritated when people of different racial or ethnic backgrounds speak their language around me.
Minorities get in to school easier and some get away with minimal effort.
I am really worried about White people in the U.S. soon becoming a minority due to so many immigrants.
I think American culture is the best culture.

I think members of the minority blame White people too much for their misfortunes.
People who talk with an accent should work harder to speak proper English.
Factor 3: Anxiety and Lack of Multicultural Self-Efficacy (7 items)
I feel uncomfortable when interacting with people from different cultures.
I often find myself fearful of people of other races.
I doubt that I can have a deep or strong friendship with people who are culturally different.
I really don't know how to go about making friends with someone from a different culture.
I am afraid that new cultural experiences might risk losing my own identity.
I do not know how to find out what is going on in other countries.
I am not reluctant to work with others from different cultures in class activities or team projects.
Factor 4: Empathic Perspective-Taking (5 items)
It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.
It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.
It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives.
I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.
Factor 5: Awareness of Contemporary Racism and Privilege (8 items)
The U.S. has a long way to go before everyone is truly treated equally.
For two babies born with the same potential, in the U.S. today, in general it is still more difficult for a child of color to succeed than a White child.
I can see how other racial or ethnic groups are systematically oppressed in our society.
Today in the U.S, White people still have many important advantages compared to other ethnic groups.

I am aware of how society differentially treats racial or ethnic groups other than my own.
I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
Racism is mostly a thing of the past.
In America everyone has an equal opportunity for success.
Factor 6: Empathic Feeling and Acting as an Ally (8 items)
I don't care if people make racists statements against other racial or ethnic groups.
I get disturbed when other people experience misfortunes due to their racial or ethnic background.
I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).
I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted.
When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.
When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.
When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.

APPENDIX H – BRIEF EVERYDAY MULTICULTURAL COMPETENCIES SCALE

Instructions: The statements below are opinions you may have heard expressed at one time or another. Please indicate your current level of agreement with each statement using the following scale.

1	2	3	4	5	6
Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree

1. I am interested in participating in various cultural activities on campus.
2. People who talk with an accent should work harder to speak proper English.
3. I doubt that I can have a deep or strong friendship with people who are culturally different.
4. I understand the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
5. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.
6. In the U.S. today everyone has an equal opportunity for success.
7. I would like to work in an organization where I get to work with individuals from diverse backgrounds.
8. I do not understand why minority people need their own TV channels.
9. I am afraid that participating in new cultural experiences might risk losing my own identity.
10. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives.
11. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.
12. For two babies born with the same potential in the U.S. today, in general it is still more difficult for a child of color to succeed than a White child.
13. I welcome the possibility that getting to know another culture might have a deep

positive influence on me.

14. I am really worried about White people in the U.S. soon becoming a minority due to so many immigrants.

15. I feel uncomfortable when interacting with people from cultures different than mine.

16. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.

17. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.

18. Today in the U.S, White people still have many important advantages compared to other ethnic groups.

19. I would like to have dinner at the home of someone who is from a different culture

20. Minority students get into college easier and some get by with minimal effort.

21. I often find myself fearful of people of other ethnicities or races.

22. When I know my racial/ethnic minority friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.

23. I share the anger of people who are victims of hate crimes (i.e., intentional violence because of race or ethnicity).

24. The U.S. has a long way to go before everyone is truly treated equally.

25. I admire the beauty in other cultures.

26. I think members of minority groups blame White people too much for their misfortunes.

27. I really don't know how to go about making friends with someone from a different culture.

28. I get disturbed when other people experience misfortunes due to their racial or ethnic background.

29. Racism is mostly a thing of the past.