

A Closer Look at the Head Start Multicultural Principles through Parent and Teacher Surveys

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Abstract

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The increasing diversity in our society is impossible to ignore. This increase naturally brings in more diversity in our early childhood centers across the nation. Working with families from many different backgrounds is not new to Head Start Centers. However there is a continual struggle for programs to tailor their policies and practices to the individual needs of the families that they serve. Parents of children that speak languages other than English in a Head Start program may feel less supported about their home culture compared to those parents that speak predominantly English. The revised version of the Multicultural Principles is one tool that can help guide programs to implement multicultural principles and monitor how well they are individualizing their program to the families they serve. These principles however, are only helpful if families and teachers believe in them and make efforts to ensure that they are being actualized through daily practice.

The American society will soon be populated by more people of color than with people from the dominant culture; it is projected that by 2025, less than half of the population will be White (US Census, 2012). Many of these non-dominant families will likely be families that are from immigrant families and/or are dual language learners. This increase in the population of people of color, immigrants and English language learners (ELL) should be motivation to look deeply into how our schools prepare children for a life time of success. This success will largely be determined by how children learn to make and maintain relationships with other people from different cultural backgrounds. The ability to build relationships is not only important for those children that are a part of the non-dominant society (people of color, immigrant, ELL) but all children could benefit from learning about how to interact with people that look and think differently than them. Early childhood programs have a duty to help young children challenge the bias they are exposed in order to develop the attitudes, knowledge and skills necessary to effectively live in our complex world (Sparks, 1989).

The Importance of Focusing on the Early Years

Children as young as six months of age have been found to notice racial differences by focusing their attention longer on faces of a different skin color (Bronson & Merryman, 2009). By the age of four children will have internalized stereotypical gender roles (Sparks, 1989). During the early childhood years, children begin to notice differences and are naturally inclined to ask questions about what they are seeing (Sparks, 1989). These early years have been found to be critical in helping children develop a positive sense of self and cultivating respect for people that do not look like them (Phillips,1987). According to Sparks (1989) children develop their identity through three factors: experience with their bodies, experience with their social environment and their cognitive developmental stage. Within their social environment, children are likely to encounter differences and will naturally be curious about these differences. The

adults in a child's life are the key influences that will either reinforce negative attitudes about differences or help a child develop positive views about the differences they see. If negative mindsets are not addressed children can develop prejudices as a result of their immature cognitive abilities (Aboud & Doyle 1996). Bronson and Merryman (2009) state that by the time a child is in third grade (around nine years old), they have already acquired a static view about race. Coincidentally, this is the age when adults *finally* begin feeling like a child is mature enough to handle the topic of race. However, the prime window of changing the child's trajectory on the topic of race has already passed. This can contribute to one of the reasons that racial tension in this country continues to exist.

This is not to say that it is not important to teach children about differences if the prime window has passed, but rather that the younger at which parents and adults can begin to talk about differences, the more likely children are to develop reconciliation. Reconciliation is defined as the awareness children come to that two different groups can be alike. Reciprocity in contrast is when a child becomes aware that other racial/national groups have in group preferences much like themselves (Aboud & Doyle 1996). The ability to become aware of the fact that two different groups can both be right or acceptable is the key to alleviating prejudice.

Gordon Allport (1954) asserted that people naturally have a need to categorize things. For young children this need to categorize is even more salient because they are still trying to make sense of everything in their world. Since their level of understanding is still rather immature, young children will use the attributes that are the most clearly visible such as skin color to draw conclusions about what they see. Parents, especially White parents are less likely to talk about race with their young children because of the unpleasant feelings that arise when talking about race (Gonzalez-Mena, 2008; Katz, 2003 & Vittrup-Simpson, 2007). This tendency to avoid

tough issues such as race leaves the child to make conclusions about these topics on his/her own based on what he/she experiences. The combination of adult apprehension on the topic of race and children's need for explanation can be a disastrous combination if the child is not given an appropriate outlet in which they can ask questions and talk about the issues of differences.

The Connection Between Language and Culture

The term language socialization is an idea that language and cultural are inextricably linked together and are highly influential in the upbringing of a child (Paradis, Genesse & Crago, 2011). Language is a mode in which individuals express their culture. Without language, humans would not be able to pass on family traditions, tell stories and share why certain values are important and appreciate one's culture. Language and culture then becomes the basis for who we are as individuals. Everyone regardless of their race, gender, sexuality, or age has a culture, but our society has historically linked the word culture to differences that exist among people that are not a part of the mainstream or dominant culture (Cochran-Smith, 1995; Gonzalez-Mena, 2008). This has led to conflict and tension in our society among people from different backgrounds. Methods to address the conflict between different groups have been attempted however they have been less successful than hoped for. For example color blindness is a concept that seeks to eliminate bias towards people because of their skin color. This idea embraces a "we are all equal, regardless of our skin color" attitude. However this concept ignores that fact that differences do indeed exist and ultimately discourages pride of an individual's own culture (Cochran-Smith, 1995).

Children in the USA that are brought up in a family that speaks a language other than English or a culture other than the mainstream are often caught in a position in which they have to navigate two different worlds (Paradis, Genesse & Crago, 2011). Nonmainstream children who grow up in the a dominant culture will likely lose many aspects of their home language and

culture because the magnetic pull of the dominant culture is so strong that it eventually overpowers their home language and culture (Gonzalez-Mena, 2008; Paradis, Genesse & Crago, 2011).

ELLs are particularly at risk of having their language and culture displaced. Yet research shows that language and culture are essential to children's identities (Paradis, Genesse & Crago, 2011). Ultimately, ELL children may receive mixed message about who they are and who they should strive to be. This presents a difficult identity issue for non-mainstream students in which they may be constantly struggling to find out which culture they belong to. According to the interactionist theory and the social construction theory, children begin to take in the influence of their environment the moment that they enter the world through the interaction he or she has with the people around him/her (Berger & Luckmann, 1965; Sadovnik, 2011). For example, all children from the moment of birth are given a label of being a boy or a girl. The language and responses experienced in relation to a gender label gives a road map to the child about how he or she should behave in terms of gender. Often time children will also be punished if they do something that is outside the definitions of what is acceptable.

Children who come from a non-dominant linguistic or cultural background will face additional challenges compared to their mainstream peers. These children may be taught or directed to act a certain way or to feel a certain way about a particular situation. For example, in my experience as a dual language learner and Chinese American, I can remember when my mother told me that one should never accept praise from someone if it did not reflect the collective group. It was considered selfish in her cultural upbringing to accept praise because achievement reflects the whole family and not just a single person. Children whose home

language and culture are preserved are better able to understand other cultures (Paradis, Genesee & Crago, 2011).

The link between language and culture are so tightly woven that it is impossible to pull the two apart. The idea of language socialization confirms the importance of allowing individuals to maintain their language and cultural traditions. For early childhood programs this idea reinforces how important it is for children who speak a different language or come from a different cultural background to maintain their language and culture while at the same time learning the language and culture that they are fostering in.

Why Focus on Multiculturalism

Cultural and language upbringings are the makeup of children's identities. Paradis et al. (2011) state that North America is a continent of immigrants but as a whole has been mostly disrespectful of cultural and linguistic diversity. When multiple cultures are present, they are bound to influence each other. When children are a part of a multicultural environment, two things can happen. They can either form negative or positive views about people that are not like them. If the latter is true then they will be able to find ways to share their unique cultural experiences and learn about the ones that are around them. When these types of opportunities are given to young children they are able to develop shields that can prevent stereotypes from forming.

Multiculturalism is also important because the American society is built on a long history of White male dominance (McIntosh, 1997). The status quo of our society has been mostly influenced by the values of this one particular cultural group. As our country continues to become a place where different cultures come into contact, it is important think about a paradigm shift so that the array of values and perspectives is respected and allowed to be expressed. It would make little sense for the values of one cultural group to govern the life trajectory of any

other group. More importantly we want the young children of the next generation to be proud of their own differences but at the same time value the diverse range of perspectives that different people carry with them.

Defining culture can be difficult because there are so many different definitions and perspectives of what it can mean. Within the variety of definitions, it is important to remember that there is no definition that is superior to another. Some definitions of culture are very specific and consider tangible items people use. Other definitions can be very broad and include anything that is done by people (Freire, 1970). Early childhood programs should be aware of the different ways that people may define culture and be mindful when planning curriculum for the cultures that exist among their students and families in the classroom.

Multiculturalism focuses on teaching children about the different cultures that exist in our society and furthermore how to be respectful of each other's differences. Multiculturalism encourages individuals to be proud of their differences and embrace their cultural uniqueness while simultaneously respecting the variety of cultures that surround them. The Multicultural Principles published by the Department of Health and Human Service and the Office of Head Start seek to challenge providers and families to create spaces in which young children can experience the different cultures and ways of being on our society.

Why is it Important for Teachers, Adults, and Children to be Aware of the Multicultural Principles?

As stated in the preface of the Multicultural Principles, "culture is a fundamental feature of Head Start program system and services". Our society will continually grow to become more diverse than it ever has been and our next generation will be interacting with people from all around the world. As Janet Gonzalez (2008) states, the goal of diversity should be unity not divergence. Diversity becomes a matter of separation only when we see unity as uniformity

(Gonzalez-Mena, 2008). The notion of a melting pot is therefore not what we should be striving to achieve. We should celebrate the many differences that come together in our society instead of trying to believe in the false notion that everyone can be equal. A better analogy might be one of a tossed green salad in which every ingredient can be pulled out on its own, but is also part of a larger whole and contribute something different when eaten together with other ingredients.

Janet Gonzalez-Mena's (2008) in *Diversity in Early Care and Education: Honoring Differences* encourages adults to begin looking at themselves and examining how adults may be perpetuating bias and discrimination. She suggests that change needs to happen within the adults before change can be encouraged or fostered among the youngest members of our society. Children pick up on more than just what parents and teachers say. The actions of adults are usually far more powerful than we may lead ourselves to believe. Children pick up cues from anywhere and if we are not careful of how we are expressing our personal bias, the children around us might just pick them up. This leads to a chain reaction of discrimination and bias that have so long been a part of our society.

Parents and teachers of young children are often the first and strongest influence on children's development. Children that come from a culture that is different from the mainstream or are ELLs will usually face a situation in which they experience one culture at home and a different one in school. Cultural differences between parents and teachers are likely to cause tension and possible confusion for the child if the teacher does not understand and accommodate the child's home culture (Gonzalez-Mena, 2008, Paradis, Genesse & Crago, 2011). Because of the possible mixed messages to children, parents and teachers should show respect for differences and be able to talk about difficult subjects such as race and gender with young children. If an adult feels uncomfortable about a subject, it is likely that they would avoid

discussing the topic with the child. Parents and teachers are the main catalyst in which children build their cultural knowledge, thus they play a huge part in helping young children avoid developing prejudice tendencies (Gonzalez-Mena, 2008; Sparks, 1989). However, it is important to avoid placing blame and sole responsibilities onto parents. As a society we need to consider the support for teachers on the topic of multiculturalism. Adults in general should feel supported when they talk about their own feelings on difficult topics such as racism and sexism. Parents and teachers need to feel like their own personal culture, values and beliefs are respected in a school setting.

The relationship between parents and teachers is one that should be aligned if the goal is for children to develop awareness of and respect for different cultures and races. If parents and teachers are coming from different cultural backgrounds, disagreement and conflict is likely to arise. In order to alleviate this type of tension between the adults and for the child, an active step should be taken to understand the other parties' point of view.

Some Different Lenses That Have Been Used to Shed Light on the Increasing Diversity in Our Early Childhood Classrooms

There are other curriculums/perspectives in addition to the Multicultural Principles that address the increasing diversity in early childhood classrooms. The Anti-Bias curriculum (Sparks, 1989) is one approach in addition to the multicultural principles that has been used to address the prejudice and bias that children are exposed to from the time that they are born. This curriculum addresses cultural differences as well as those regarding gender and abilities. This curriculum encourages teachers to intentionally call out differences that children see. For example if children are washing off skin toned colored paint, the teacher may specifically address the fact that when the paint washes off, the children's actual skin color stays the same. A

critique of the Anti-Bias curriculum is that it does not encourage individuals to bring forth their culture because this curriculum seeks to put everyone on an even level playing field.

In contrast a critique that the authors of an Anti-Bias curriculum have of a multicultural perspective is the point of view that a multicultural approach has the tendency to produce a tourist viewpoint or curriculum. A tourist curriculum is defined as one in which children only learn about cultures through celebratory events and not the day to day activities of people of a different culture. Although legitimacy can be found in both of these curriculums, the multicultural approach seeks to celebrate differences in addition to saying that everyone is different.

What are the Head Start Multicultural Principles? The original principles were published in 1991 and have since been updated. The principles were developed by over 150 participants at the Office of Head Start Dual Language Institute on October 31, 2008. The purpose of the principles was to “stand as a challenge” to programs to create spaces where families and children can value their own differences as well as those of others. In 2011 Head Start programs around the nation together served over one million children and pregnant women with 59% categorized as non White (ECKLC, 2012). The diversity of these programs warrants principles that help each develop to a capacity in which the individuals feel heard and respected.

Current state

Head Start programs around the country are becoming increasingly more diverse and are serving more children than it has in the past. All Head Start Centers around the nation have been provided with the Multicultural Principles as a challenge for centers to concentrate their efforts on program improvement by tailoring to the needs of the individuals in their community. Most Head Start programs are not even aware that these principles exist much less the families that are enrolled. These principles if adopted can help a program and its’ members engage in a rich

dialog that would be helpful to parents, teachers and ultimately the children enrolled. However these principles become a moot point if parents, teachers and programs do not know that they exist. More importantly it is imperative to seek the opinions of the individuals in which these principles are meant to serve.

Present Study

The purpose of the present study is to examine the current viewpoints of parents and teachers on the Head Start Multicultural Principles at an urban early learning center in the Pacific Northwest. I examined how much parents and teachers valued each of the ten principles and also examined how much parents and teachers feel that these principles are being practiced in their center.

Research Question

This study examines the following research questions: 1) how much do parents and teachers at the center value each of the ten principles? 2) How effective is the center at implementing these principles in their program according to the parents and teachers that are there? 3) Are there any differences between parents and staff that speak different languages?

It was predicted that all parents and teachers would value each of the ten principles to the same extent, but that teachers would be more likely than parents to believe that the center practices each of the ten principles at a higher level. Furthermore it was predicted that parents and staff that were English Language Learners (ELLs) would feel like the implementation of the ten principles was happening less compared to parents and teachers that were monolingual English speakers.

Methods

Participants

This analysis was based on a convenient sample of 22 parents /guardians and 31 teachers/staff. The sample of parents/guardians consisted of 18 mothers, 1 father and 3 grandparents. Of the parents, 14 spoke primarily English, 6 Spanish and 2 identified as speaking another language. The sample of teachers consisted of 8 lead teachers, 8 assistant teachers, 8 teacher's aide, 1 family advocate and 6 identified as other (administrative staff). Of the teacher population, 20 were primarily English speakers, 4 Spanish, and 7 identified as other languages (Vietnamese, Korean, Kurdish, Mien, Bengali and Punjabi).

The requirements to participate in the survey were limited to those parents and guardians of children that were currently enrolled in the school. The requirements for teachers and staff were that they were currently employed by the school. However due to limited translation capacity, surveys were only administered in English, Spanish or Somali.

Design and Instruments

For this study, “Revisiting and Updating the Multicultural Principles for Head Start Programs Serving Children Ages Birth to Five” was the basis of the survey given and began with the researcher reviewing each of the ten principles to gather a deeper understanding of the meaning of each principle. Two surveys were written based on the revised ten principles. The first survey was written for parents while the second survey was written for teachers. Each survey consisted of 20 questions. Each set of 20 questions was divided up into two sets. Question 1 through question 10 (Q1-Q10). Both surveys were written to gauge how much individuals valued each of the multicultural principles. The next set of questions labeled Q1a to Q10a took each multicultural principle and correspondingly asked parents how much they agreed that the program practices each of these principles. For the teacher survey, Q1a through Q10a asked teachers and staff how strongly they agreed that each principle is being practiced in their center.

Included with both surveys was a demographic cover page. See table 1 for parent demographic information. The parent version consisted of the following questions: 1) relationship to the child in the program 2) languages spoken in the home 3) how long has you child(ren) been in the program and 4) highest educational level obtained. The teacher version consisted of similar questions which are as follows: 1) what is your position? 2) what language(s) do you speak 3) how long have you been employed at the center 4) what level of early childhood education has been obtained. See table 2 for teacher demographic information. There was no identifying information taken such as the participant's name. All of demographic questions and items on the survey were voluntary and participants could cease participation or refrain from answering any of the questions at any time.

Procedures

The study was approved by the University of Washington Human Subjects Division in January of 2013. Following the approval of the study, parents and teachers at the early learning center were informed by the family support staff at the school that a survey was going to be administered voluntarily to those that would be willing to take it. Parents and teachers' typical routines were not interrupted as a result of agreeing to take the survey. The parent surveys were given out during four parent events during the span of three months throughout winter quarter. Family advocates at the center also distributed the surveys during their regular check ins with families. The teacher surveys were administered during the last ten minutes of one the programs monthly staff meeting in March.

A total of four parent events were visited in which surveys were passed out to parents; two early morning coffee hours and two afternoon hallway happenings. Both of these events were ongoing parent engagement efforts and opportunities for parents to interact with other parents and staff in the center. The staff at this center informed the researcher that these two

events were good times to ask parents to take this survey because parents and guardians are encouraged to use these times to sit down, unwind and converse with staff and other parents/guardians about anything that is on their mind. The staff at this center recommended distributing the teacher surveys during monthly staff meetings because these types of meetings tend to bring in a larger number of staff members that would be interested in taking the survey. During the last ten minutes of an all staff meeting in March, the researcher explained that the purpose of this survey was to gather the opinions of the staff on the extent to which teachers think the Head Start Multicultural Principles were present in the program.

All of the participants either filled out the survey on the spot and returned the survey to the researcher or the participants completed the survey at a later time and returned the survey to a family advocate at the center. The researcher collected the surveys as they were completed or were turned in to the family advocate and stored the surveys at the University of Washington.

Data Analysis

Data analysis began by taking the 53 returned survey and randomly assigning a number to each survey that was returned. The data was entered into SPSS as two separate files, one for parents and the other for teachers. Descriptive statistics were then used as a preliminary analysis for the purpose of summarizing the findings for parents and teachers.

The two sets of data were then combined and an independent sample t-test was used to compare the means between parents and teachers, English speaking parents versus parents that spoke primarily other languages and English speaking teachers versus teachers that spoke other languages.

Results and Discussion

Main Findings

One of the purposes of this study was to find out how much parents and teachers value the ten principles and if there was a difference between parents and teachers. The independent t-test showed no significant statistical difference between parents and teachers. The mean for parental level of agreement being at 3.6 and the mean for teacher agreement at a 3.61. See table 3 for parent and teacher means and standard deviations. In fact, parents and teachers had a similar level of agreement on the multicultural principles. These results confirmed the hypothesis that parents and teachers agree with the principles at a similar level.

The second research question asked if parents and teachers differed in their opinion about the practice of these ten principles in the center. The results showed that there was no significant difference between how parents and teachers felt about the level of implementation of the ten multicultural principles. See table 3 for parent and teacher means on questions Q1a through Q10a. This finding does not support the hypothesis that there would be a difference in level agreement between parents and teachers.

The last research question was interested in seeing if there were any difference between parents and teachers that spoke a language other than English. There was no statistical difference found between those that identified as English only speakers and those that identified as speaking another language. See table 4 for means and standard deviations. Descriptive statistic of parent responses shows the mean of Spanish speaking parents to be lower across all 10 practice questions. However these descriptive statistics were based on unequal sample sized (14 English speaking parents and 8 parents that identified as speaking another language).

In looking at the item by item responses between parents and teachers there was little difference between Q1 through Q10 for parents and teachers. There was also little difference between agreements on each item relative to practice when the data was aggregated. However

the responses in regards to agreement on practice varied more compared to agreement on value. The range for both parents and teachers on agreement of value were between a one and four. Matrix 1 for item by item responses.

Limitations

This study used one Head Start center in the Pacific Northwest and consisted of 22 parents and 31 teachers. The sample size from this study is too small to be able to make any type of generalization. Furthermore, there were uneven group sizes for parents and teachers when it came down to analyzing language groups. The number of primarily English speakers overpowers the responses of the individuals that speak another language for parents and teachers. Thus, the trends that this study shows cannot be generalized about the center in which the surveys were given, any other center or represent the viewpoints of any other population. Furthermore, the language populations represented in this study are not exhaustive of the diverse language pool of Head Start centers around the nation.

Implications for future research and practice

The findings from this study lends to more research about how parents and teachers at other Head Start centers feel about the Multicultural Principles. The descriptive statistics suggest that with a larger and more representative sample size that a statistical difference may be found. In addition to repeating this study within the same center, other programs in the state could try out a similar study to see if there are differences within their own programs.

Conclusion

Head Start programs around the nation and our North American society are becoming increasingly more diverse. Early childhood educators need to become aware of how our programs should to be mindful of this increase because it may change how and what we teach our young learners. Programs can use the Multicultural Principles to serve as a building block

onto which they can begin or continually fostering discussions with children and families about differences. Parents and teachers in Head Start programs should feel supported in talking about differences and feel good about maintaining their culture in a society that is so fortunate to hold so much cultural diversity.

Table 1. Parent demographic

Question	Value	Count	Percentage
Relationship	Mother	18	81.8%
	Father	1	4.5%
	Grandparent	3	13.6%
	Guardian	0	0.0%
Language	English	14	63.6%
	Spanish	6	27.3%
	Other	2	9.1%
Program Length	< 6 months	10	45.5%
	6 months- 1 year	4	18.2%
	1-2 years	1	4.5%
	2-3 years	3	13.6%
	3-4 years	1	4.5%
	4-5 years	1	4.5%
	Missing	2	9.1%
Educational Attainment	Middle school or less	0	0.0%
	High School	5	22.7%
	Some college	13	59.1%
	Bachelor degree	2	9.1%
	Master degree or above	2	9.1%

Table 2. Teacher demographic

Question	Value	Count	Percentage
Position	Lead Teacher	8	25.8%
	Assistant Teacher	8	25.8%
	Teacher's Aide	8	25.8%
	Floater	0	0.0%
	Family Advocate	1	3.2%
	Other	6	19.4%
Language	English	20	64.5%
	Spanish	4	12.9%
	Vietnamese	2	6.5%
	Other	5	16.1%
Employment Length	< 1 year	3	9.7%
	1-2 years	2	6.5%
	2-3 years	8	25.8%
	3-4 years	15	48.4%
	4-5 years	1	3.2%
	> 5 years	2	6.5%
Educational Attainment	None	1	3.2%
	CDA	4	12.9%
	AA in Early Childhood	8	25.8%
	Bachelor Degree	11	35.5%
	Master Degree or above	1	3.2%
	Missing	6	19.4%

Table 3. Parent versus teacher agreement on survey items

SubjectType	Outcomes	Principle Agree	Practice Agree
Parent	Mean	3.6091	3.3975
	N	22	20
	Std. Deviation	.39268	.64797
Teacher	Mean	3.6133	3.2410
	N	30	29
	Std. Deviation	.38773	.47977
Total	Mean	3.6115	3.3049
	N	52	49
	Std. Deviation	.38598	.55363

Note. Not statistically significant.

Table 4. Primarily English speakers versus other languages

Languages	Outcomes	Principle Agree	Practice Agree
English	Mean	3.7015	3.3168
	N	33	32
	Std. Deviation	.33083	.49152
Other	Mean	3.4553	3.2824
	N	19	17
	Std. Deviation	.43234	.67127
Total	Mean	3.6115	3.3049
	N	52	49
	Std. Deviation	.38598	.55363

Note. Not statistically significant.

Matrix 1. Mean by Question

Question	Parent agreement on value	Parent agreement on practice	Teacher agreement on value	Teacher agreement on practice
Q1	3.82	3.44	3.50	3.20
Q2	3.45	3.22	3.27	3.11
Q3	3.64	3.28	3.57	3.37
Q4	3.59	3.17	3.71	3.04
Q5	3.77	3.39	3.86	3.46
Q6	3.50	3.44	3.71	3.28
Q7	3.64	3.44	3.68	3.19
Q8	3.68	3.56	3.71	3.20
Q9	3.50	3.33	3.43	3.33
Q10	3.50	3.44	3.68	3.26

APPENDIX I

For Parents: How much do you value the following statements?

Please mark how much you agree with each of the statements below	1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agree
1) Every person has a culture.	1 2 3 4
2) Head Start programs should use the cultural groups of the families and communities to plan their program.	1 2 3 4
3) Correct knowledge of different cultures is important in schools so that stereotypes are removed and we can have a culturally representative program.	1 2 3 4
4) It is important to take into consideration different cultures in the classroom curriculum.	1 2 3 4
5) Everyone has the right to maintain his or her own identity while gaining the skills to operate in our diverse society.	1 2 3 4
6) Children who speak languages other than English need continual development in their first language while learning English.	1 2 3 4
7) It is important for a school to have staff that reflect and are open to learning about the community and families that they served.	1 2 3 4
8) A multicultural program for children allows children to develop an awareness of, respect for and appreciation of individual cultural differences.	1 2 3 4
9) A culturally relevant and diverse program examines and challenges institutional and personal bias.	1 2 3 4
10) Diverse practices should be incorporated in all systems and services that are relevant to my culture and are beneficial to all adults and children.	1 2 3 4

For Parents: How much do you think the following are happening in your child's program?

How strongly do you feel about the statements below	1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agree
1a) The teachers and staff at my child's school respect my culture.	1 2 3 4
2a) My child's program includes my specific family and community needs in the organization of their program.	1 2 3 4
3a) I feel that the staff in my child's program understands my culture well.	1 2 3 4
4a) The staff at my child's program includes my cultural views in their classroom curriculum.	1 2 3 4
5a) The program allows my community and my family to preserve our cultural identity while learning new knowledge.	1 2 3 4
6a) My child's program encourages my child to use their home language in the classroom while they are also learning English.	1 2 3 4
7a) My child's program have staff like me and/or have people that are open to learning about my culture and my family.	1 2 3 4
8a) My child's program has opportunities for my child to learn about and experience different cultures.	1 2 3 4
9a) My child's school is aware of and confronts institutional and personal bias.	1 2 3 4
10a) My child's program incorporates culturally relevant and diverse programming and practices into all areas that are beneficial to my child and family.	1 2 3 4

Thank you for taking this survey!

For Teachers: How much do you value the following statements?

Please mark how much you agree with each of the statements below	1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agree
1) Every individual is rooted in culture.	1 2 3 4
2) The different cultural groups represented in the families and communities of each Head Start program are the primary sources for culturally relevant programming	1 2 3 4
3) Culturally relevant programming requires learning accurate information about the cultures of different groups and discarding stereotypes.	1 2 3 4
4) Addressing cultural relevance in making curriculum choices and adaptations is a necessary, developmentally appropriate practice.	1 2 3 4
5) Every Individual has the right to maintain his or her own identity while acquiring the skills to function in our diverse society.	1 2 3 4
6) Effective programs for children who speak languages other than English require continued development of the first language while acquiring English.	1 2 3 4
7) Culturally relevant programming requires staff that reflect and/or are responsive to the community and families served.	1 2 3 4
8) Multicultural programming for children allows children to develop an awareness of, respect for, and appreciation of individual cultural differences.	1 2 3 4
9) Culturally relevant and diverse programming examines and challenges institutional and personal bias.	1 2 3 4
10) Culturally relevant and diverse programming should be incorporated in all systems and services and are beneficial to all adults and children	1 2 3 4

For Teachers: What is your opinion on the presence of the following statements in your program?

How strongly do you feel about the statements below	1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agreement
1a) I try to tailor the classroom environment to fit the diverse cultures.	1 2 3 4
2a) My program uses the different cultural backgrounds of the families and the community to inform a culturally relevant program that fits their needs.	1 2 3 4
3a) My program tries to understand the community and the families that are in them so that we can better serve them.	1 2 3 4
4a) My program uses the cultural knowledge that our community and families bring to inform our curriculum and practice.	1 2 3 4
5a) My program encourages the community and families to maintain their own identity while being a member of our program.	1 2 3 4
6a) My program encourages children to use their home language in the classroom while they learn English.	1 2 3 4
7a) My program includes staffs that reflect and are responsive to the community and the families we serve.	1 2 3 4
8a) My program has opportunities for children to learn about and experience different cultures.	1 2 3 4
9a) My program encourages examination of and challenges to institutional and personal bias.	1 2 3 4
10a) My program incorporates culturally relevant and diverse programming and practices into all areas that are beneficial to the children and families that we serve.	1 2 3 4

Thank you for taking this survey!

Para Padres: ¿Cuánto valora las siguientes afirmaciones?

Por favor seleccione qué tan de acuerdo está con cada una de las siguientes afirmaciones	1-Totalmente en desacuerdo 2-Desacuerdo 3- acuerdo 4- Totalmente en acuerdo			
1) Cada persona tiene una cultura.	1	2	3	4
2) Los programas Head Start deberían utilizar las culturas de las familias y las comunidades para planificar su programa.	1	2	3	4
3) El conocimiento correcto de las diferentes culturas es importante en las escuelas para que los estereotipos sea eliminados y podamos tener un programa culturalmente representativo.	1	2	3	4
4) Es importante tener en cuenta las diferentes culturas en el currículo de la clase.	1	2	3	4
5) Toda persona tiene el derecho a mantener su identidad propia mientras que obtienen los conocimientos necesarios para operar en nuestra sociedad diversa.	1	2	3	4
6) Los niños que hablan otros idiomas aparte del inglés necesitan un desarrollo continuo en su primer idioma mientras aprenden inglés.	1	2	3	4
7) Es importante que las escuelas tengan personal que reflejan y están dispuestos a aprender acerca de la comunidad y las familias que sirven.	1	2	3	4
8) Un programa multicultural para niños permite que los niños desarrollen la conciencia, el respeto y la valoración de cada una de las diferencias culturales.	1	2	3	4
9) Un programa culturalmente pertinente y diverso examina y desafía prejuicios institucionales y personales.	1	2	3	4
10) Prácticas diversas deben ser incorporadas en todos los sistemas y servicios que son importantes para mi cultura y son beneficiar para todos los adultos y los niños.	1	2	3	4

Para Padres: ¿Que tanto creen que lo seguido sucede en el programa de su hijo?

¿Hasta qué punto está de acuerdo con las declaraciones siguientes?	1-Definitivamente en Desacuerdo 2-Más o menos en Desacuerdo 3-Más o menos de acuerdo 4-Definitivamente de Acuerdo			
1a) Los maestros y los personales en la escuela de mi hijo respetan mi cultura.	1	2	3	4
2a) El programa de mi hijo incluye las necesidades específicas de mi familia como servicios parte del programa.	1	2	3	4
3a) El personal del programa de mi hijo comprende mi cultura.	1	2	3	4
4a) El personal del programa de mi hijo incluye mis perspectivas culturales in el currículo de la clase.	1	2	3	4
5a) El programa permite que mi comunidad y familia preserven nuestra identidad cultural y a la misma vez aprender nuevo conocimiento.	1	2	3	4
6a) El programa de mi hijo anima que mi hijo use su lengua natal en la clase mientras a la misma vez aprenden inglés.	1	2	3	4
7a) El programa de mi hijo tiene personal como yo o personas que tienen la aptitud para aprender de mi cultura y familia.	1	2	3	4
8a) El programa de mi hijo tiene oportunidades para que mi hijo aprenda y conozca diferentes culturas.	1	2	3	4
9a) La escuela de mi hijo reconoce y enfrenta prejuicio institucional y personal.	1	2	3	4
10a) El programa de mi hijo incorpora culturalmente relevante y diversos programas y prácticas en todas áreas que serían beneficiar para mi hijo y familia.	1	2	3	4

Gracias;

For parents: How much do you value the following statements?

Waxa loogu talagalay wariidka: Meeqa ku raacsan tahay kalmadahaan?

<p>Please mark how much you agree with each of the statements below Fadlan kudhig intaad ku raacsan tahay midkasta kalmadaha hoos ku qoran</p>	<p>1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agree 1-aad uguma raacsani 2- ma raacsani 3-waa ku raacsanahay 4-aad baan ugu raacsanahay</p>
<p>1) Every person has a culture. Qofwalba wuxuu leeyahay dhaqa.</p>	<p>1 2 3 4</p>
<p>2) Head Start programs should use the cultural groups of the families and communities to plan their program. Xanaanada ilmaha in eey isticmalaan dhaqanka kooxyaasha qoosaska iyo umada markeey qaban qaabinayaan borograam kooda.</p>	<p>1 2 3 4</p>
<p>3) Correct knowledge of different cultures is important in schools so that stereotypes are removed and we can have a culturally representative program. Muhiim waxaa ah dhaqa mada laka duwaan in aad taqanid sidaad iskaga ilaalisid waxyaaba yasmada ah si aan u lahaano borogaamo ciseeyo dhamada.</p>	<p>1 2 3 4</p>
<p>4) It is important to take into consideration different cultures in the classroom curriculum. Waxaa muhiim ah in u ku tashashano dhaqamada kala duwan ee diyaarista fasal.</p>	<p>1 2 3 4</p>
<p>5) Everyone has the right to maintain his or her own identity while gaining the skills to operate in our diverse society Qofwalba waxuu xaquuq u leeyahay in heeysto dadnimadiisa ama dadnimeeda asagoo helaya farshan wax ku qabsan karo bulshadeena kala du duwan.</p>	<p>1 2 3 4</p>
<p>6) Children who speak languages other than English need continual development in their first language while learning English. Caruurta ku hadla luqad aan aheeyn ingiriiska waxeeey u bahan yihii in eey kuwataan wax barashdooda luqada hooyo ayagoo baranayo luqada ingiriiska.</p>	<p>1 2 3 4</p>

<p>7) It is important for a school to have staff that reflect and are open to learning about the community and families that they served. Waxaa muhiim ah iskuuladka eey leeyihiin macaliimiin u eg iyo u furfuran waxbarasha umada iyo walidiinta eey wax u qabtaan.</p>	<p>1 2 3 4</p>
<p>8) A multicultural program for children allows children to develop an awareness of, respect for and appreciation of individual cultural differences. Borograam leh Dhaqamo kala du' duwan waxuu u ogalaanayaa ilmaha in eey bartaan oogaadaan, ciseeyan, u mahdiyaan dadka dhaqan kala duwan.</p>	<p>1 2 3 4</p>
<p>9) A culturally relevant and diverse program examines and challenges institutional and personal bias. Dhaqan sax san iyo borogram dad kala duwan wuxuu imtaxamaa iyo dhibaan uuna xabsi galiyaa dadka fikran xumaadooda.</p>	<p>1 2 3 4</p>
<p>10) Diverse practices should be incorporated in all systems and services that are relevant to my culture and are beneficial to all adults and children. Barashada Dhaqamo kala du' duwan waa in la dhax galiyaa goosida iyo ciidamista u ah muhiim dhaqan keeyga iyo uh ahna dan dadka waa weeyn iyo caruurta.</p>	<p>1 2 3 4</p>

How much do you think the following are happening in your child's program?

Waxa Loogu talagalay wariidka: Meqa u maleeysaa in eey ka socdaan ilmaha borograamkaaga.

<p>How strongly do you feel about the statements below</p> <p>Fadlan kudhig intaad ku raacsan tahay midkasta kalmadaha hoos ku qoran</p>	<p>1-Strongly disagree 2- Disagree 3- Agree 4- Strongly agree</p> <p>1 aad uguma raacsani 2- ma raacsani 3-waa ku raacsanahay 4-aad baan ugu raacsanahay</p>
<p>1a) The teachers and staff at my child's school respect my culture. Macaliminta iyo shaqalayaasha iskuulkeeka ilmaheeyga waxeey xushmeeyan dhaqankeeyfa</p>	<p>1 2 3 4</p>
<p>2a) My child's program includes my specific family and community needs in the organization of their program. Bogograam caruurta waxaa ka mida ah qooskeeyga gaarka ah iyo bulshada waxa ey ubahiyeen mid meeynta borograam kooda.</p>	<p>1 2 3 4</p>
<p>3a) I feel that the staff in my child's program understands my culture well. Waxaan dareemaya shaqalaaysha borogramka cuneeyga in eey fahansan hiyeen dhaqankeeyga.</p>	<p>1 2 3 4</p>
<p>4a) The staff at my child's program includes my cultural views in their classroom curriculum. Shaqalayaasha borogramka ilmheeyga waxuu ka mid ah wax yabaaha dhaqeeqga iyo fasalka waxbarashada</p>	<p>1 2 3 4</p>
<p>5a) The program allows my community and my family to preserve our cultural identity while learning new knowledge. Borograamka waxuu na siiya fursad bulshadeena iyo qooskeeyga heeysano dhaqeenka anaka oo bareeyneeno wax yaabo cusub.</p>	<p>1 2 3 4</p>
<p>6a) My child's program encourages my child to use their home language in the classroom while they are also learning English. Borograamka waxuu ku guubaabiyaa ilmaheey in eey kuhadlaan luqadooda hooyo ayagoo baranaayo luqada ingiriiska.</p>	<p>1 2 3 4</p>
<p>7a) My child's program have staff like me and/or have people that are open to learning about my culture and my family. Borograamka ilmaheeyga wuxuu shaqaleeysiiyey dad ii eg ama fir ficuun in eey bartaan dhaqeeqga iyo qooskeeyga.</p>	<p>1 2 3 4</p>
<p>8a) My child's program has opportunities for my child to learn about</p>	<p>1 2 3 4</p>

and experience different cultures. Borograamka caruurteeyteyda waxeey leyiin fursad ilmheeygu ku bartaan iyo eeyna yeeshan qibad dhaqamada kala ku duwan.	
9a) My child's school is aware of and confronts institutional and personal bias. Iskuulka ilmaheeyga waxeey og yiin sida looga hormaro xumaanta iyo fax xumida.	1 2 3 4
10a) My child's program incorporates culturally relevant and diverse programming and practices into all areas that are beneficial to my child and family. Borograamka ilmaheeyga weey kudaraan aqoonta dhaqanka iyo borograamo kala duduwan iyo bartaan meelaha umihiimsan caruurteeyda iyo qooskeeyga.	1 2 3 4

Thank you for taking this survey!

Waad ku mahadsantahay sidaad uga jawaabtey su,aalaha.

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