REDEMPTIVE CURRICULA

ETHNIC STUDIES AND EMPATHY

by

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DISSERTATION ABSTRACT

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Title: Redemptive Curricula: Ethnic Studies and Empathy

Courses in ethnic studies challenge power dynamics in the classroom, create the conditions for multiple experiences and perspectives to be present, and examine the history and legacy of racism and how it operates. Ethnic studies courses may foster empathy across all identity groups in ways that traditional classrooms do not. Using an explanatory sequential mixed methods study set within a critical race pedagogical framework, the author theorized that ethnic studies courses go beyond academic impacts and can foster the notion of *cross-racial empathy* (CRE), or empathy across all identity groups. In a pre/post, treatment/control, design, six classrooms, three ethnic studies and three treatment group US history courses, took the Scale of Ethnocultural Empathy (SEE) survey at the beginning and end of the fall semester of 2019. Contrary to the author's hypothesis, analysis of survey results showed that students in both courses grew in CRE over time but that students in ethnic studies did not exhibit greater CRE growth than students in US history, as measured by the SEE. However, results showed that students in ethnic studies courses had higher baseline levels of empathic awareness, indicating that students who take ethnic studies courses are more likely to be aware of or concerned about institutional barriers and/or discrimination face by others in social/ethnic/racial

groups. Qualitative focus group responses indicated that CRE is bolstered by ethnic studies curricula particularly through intentional community-building, listening to peer's personal experiences, and creating agents of change. This study sheds light on possible non-academic benefits of ethnic studies, specifically cross-racial empathy and understanding, and identifies elements of ethnic studies instruction that support students' growth in this area.

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CHAPTER I: INTRODUCTION

"Dominator culture has tried to keep us all afraid, to make us choose safety instead of risk, sameness instead of diversity. Moving through that fear, finding out what connects us, reveling in our differences; this is the process that brings us closer, that gives us a world of shared values, of meaningful community." ~ bell hooks

My twin sister and I grew up listening to the stories of my Black father and observing my White mother's reception of those counternarratives in the backseat of the Cadillac. My father was born in 1932 and was raised in Fort Wayne, Indiana, a by-product of the Great Migration and systemized terror of the South. His childhood was spent in the "peanut gallery" of the movie theater, on chilly mornings between 9 and 12 he was allowed to swim at the pool, and the hustle of his parents and community trying to "make a dollar out of 15 cents." He joined the Air Force at 18 and integrated the Air Force basketball team in Texas. As his team travelled through the South, my father experienced firsthand the oppression of "coloreds only", not allowed to eat in restaurants while the rest of the team was, the back of the bus, and the bleak unfairness and constant threat of the Jim Crow South.

As a child, our family travelled from Fort Wayne, Indiana to Los Angeles, California, and back again. The stories never stopped because we never did, except for gas – our integrated family in the 1970s and on into the 80s was safer as a moving target. My father and mother understood the rules of the racial state more than our child minds could (Omi & Winant, 1994). So the stories were told, and repeated, and my twin sister and I – a truly captive audience - heard how a man with darker skin could be pulled over twice in the same day in Missouri while in his military uniform. We giggled to visualize

our mother in the Afro wig and dark makeup she had to wear to traverse the Southwest with my father in the late 60s. We listened to story after story, countless examples of a racial caste system so deeply embedded that our parents would lose their value as educators in Fort Wayne, Indiana; they would not only lose their jobs, but their families, and their safety for crossing the racial line with each other.

Those stories taught us how, while living in supposedly the same country, my mother and my father could experience so differently what Martin Luther King Jr. called the “two Americas” (King, 2015). We lived the story of an adoring White and Southern grandfather who would rather disown his only child than challenge that system and of a courageous White grandmother who left her husband to help her daughter with twin Black grandbabies. Those stories taught us how a person, how a couple, and how a family could grow, challenge, rage, and fall apart in a system steeped in racial hierarchy and the violence it depends upon. However, our family’s experience led us to understand on a deeper level how a critical understanding of America’s racial dynamics could open a door to empathy and just possibly the transformation and redemption that is offered by education combined with multiple perspectives.

While my experiences at home provided an explicit forum for exploration of America’s racial dynamics, time spent in school was just the opposite. My twin sister and I, along with our classmates, encountered a wealth of ignorance and yet internalized assumptions when it came to negotiating racial positionality. While the Civil Rights Era legislated an end to “separate but equal” schooling and housing, neighborhoods, communities, and classrooms struggled to keep up with racial progress. Our family was one of the first “Black” families in our lower-middle class neighborhood and

unsurprisingly provoked White flight - resulting in an integrated neighborhood and school almost equally divided between Black and White. America's preoccupation with race and our bi-racial parentage resulted in the inevitable and relentless inquiries of "what are you" from classmates as well as strangers on the street, thus catalyzing our own racial identity exploration. However, while we socially integrated at school, our teachers ostensibly ignored the inevitable racial dynamics that imbued their students' interactions while reinforcing the "stereotypes, omissions, and distortions that reinforce notions of White superiority…breathed in by Black children as well as White" (Tatum, 1997, p. 134). By the time we reached middle school, lines of demarcation were more firmly drawn, with groupings inside the classroom, in the cafeteria, and in the school yard reflecting race-based identities and expectations. By high school we were firmly tracked, in 'honors' courses (mostly White) and vocational courses (mostly Black). There were even 'race riots' in which huge fights broke out between large groups of White and Black students. My sister and I moved between all of these worlds, observing much and belonging nowhere.

Our experiences of racial inquiry and development are not ours alone, however. Research on racial identity development[1] suggest that all children are socialized to process, examine, and negotiate race in their daily lives (Cross & Cross, 2008; Tatum, 1997). However, our place on the edges of a Black and White racial identity compelled us both to be drawn to studies that could deepen our understandings of ourselves as

1 What I refer to as Racial Identity Development (RID) theory, current theories are now better understood as racial-cultural-identity (REC) identity models (Tatum, 2018).

racialized beings within a society that reinforces and advantages “one” racial identity over others, inspiring us both to resist, challenge, and transform the place in which the most learning about self takes place - the classroom.

As an educator of color for over twenty years, I have been privy to my students’ stories of marginalization in addition to my own first-hand experience, within a system that makes invisible and negates the narratives and realities of the poor, the Brown and Black, and the Other. Hired to teach at a wealthy, predominantly White high school, my first teaching assignment was with students labeled ‘at-risk’ for drop out. I learned quickly through my treatment by staff and through my students’ eyes how a system can operate to sort, rank, and push out human beings it professes to serve. Although my job was designed to aid student ‘retention’, the very term trivializes the realities of the students who walked into my classroom (almost) every day, placing the burden of staying in school on the student rather than the system that shapes students’ daily experiences. If I was struggling, my students had it even worse. The first year, I read the list of characteristics and warnings that came with these students from their former 8th grade teachers. That was the first and last time I read that list. I didn’t have the language for unconscious bias yet, but I could see that my students felt its effects.

In the eyes of many in that school community - and a common experience for new teachers - I was handed the throwaways, the hardest to teach, the poorest, the darkest hued, the ones who didn’t matter. All of us destined to fail. But what we did in the classroom – a classroom always inconveniently located in the furthest reaches of a huge school, upstairs at the end of the hall, or in an adjacent room in the lunchroom – was create a community in which students could “develop an ethnic identity that connects

school learning with their ethnic self" (Sleeter, 2011, p. 9) based upon authentic caring (Cabrera, Milem, Jaquette, and Marx, 2014). The students taught me what they needed, what they struggled with, and how they were brilliant. I had the most economically disadvantaged students in the school, with all the accompanying pathologies that sustain "the reproduction of class formation" (Darder, 2012, p. 69), but I could see it was the system, not the students, that was the problem.

Like many ethnic studies teachers, in my early years as an educator I was not aware that I was creating a classroom that was what is now called *culturally relevant* and *culturally responsive* (Gay, 2002; Ladson-Billings, 1995; Paris, 2012). What I was keenly aware of was the need for these students to "see themselves, their families, their communities, and their histories in the curriculum and practices of the classroom" (Tintiangco-Cubales, Kohli, Sacramento, Henning, Agarwal-Ragnath, & Sleeter, 2014, p. 117) in order to make sense of their educational journeys. Unfortunately, it is a systemic reality that many new teachers are given the hardest students; however, I was given free rein to create curricula so I did so *with* the students. Because of my own experiences with racism, sexism, and classism growing up, I could more readily and personally connect to students' historical and "current racialized realities" (Tintiangco-Cubales et al., 2014, p. 118).

In 2008, in response to concerns regarding the oft-repeated *achievement gap* between Oregon's white students and its students of color, a team of educators of color, including my twin sister, created the first *Courageous Conversations* classes in Evergreen school district's four comprehensive high schools. This course was designed to "chip away at disparities, to improve difficult school relations, and to enhance student learning"

(Pollock, 2005, p. 9) so as to interrupt racial achievement patterns. The course was collaborative, intentional, and bore many of the markings of effective ethnic studies curricula such as a critical race and critical pedagogical philosophy. Without being labeled so, *Courageous Conversations* became the foundational ethnic studies program in this school district. Based upon the precept that the failures of Brown and Black students are 1) deeply embedded within racist structural educational practices, 2) exacerbated by teacher bias or lack of preparation, and 3) reinforced by silencing of the impacts of race and racism on *all* students, *Courageous Conversations* served (and continues to serve) as a powerful intervention to address educational inequity locally (Pollock, 2004) .

At the time of its implementation, this course had district and building administrative support and grew to include White students (inevitable in place in which students of color only make up about 30% of the school population, though a significant increase from the start of my career) and a middle school program, which I was asked to develop in 2010 in response to racist and anti-Semitic events that plagued that school community. I quickly realized that 1) even 11- & 12-year-olds hunger for conversations about race and identity that often do not happen at home, 2) creating structured listening protocols are required to foster safety in having authentic discourse about power dynamics, 3) students need to hear their classmates' diverse perspectives and experiences in order to expand their own cultural and racial assumptions and biases. *Courageous Conversations* has shown me the transformative power of authentically empowering students' experiences and cultural knowledge. My hypothesis is that type of curricula gives *all* students the tools with which to scaffold a healthy understanding of their

racialized selves and one another, in order to deconstruct the hidden yet ubiquitous power and racial dynamics operating in our schools and country that maintain inequity.

Since 2010, I have taught *Courageous Conversations* courses in the 4j district at both the middle and high school levels, most recently in an alternative 'last-chance' school setting for students reengaging with education after failure or dropout from their comprehensive home high schools. Concurrently, my twin sister and I worked to align the curricula of Courageous Conversations with our local community college's Ethnic Studies 101 course in order for students to receive college credit for a course that most students do not have the opportunity to take unless they pursue higher education (Dee and Penner, 2016). In 2016 I began the doctoral program in the Department of Educational Methodology, Policy, and Leadership at the University of Oregon, and quickly decided that I wanted to focus my dissertation work on an evaluation of these courses. Currently I am a full-time student and I am not teaching in the 4j system.

This research study sought to understand the relationship of participation in one of 4j's high school level *Courageous Conversations* ethnic studies classes to students' perceived sense of cross-racial empathy. The study is presented in five sections. The introduction includes the problem the study addresses: the persistence of inequity within the US education system and Oregon. The second section reviews the literature on the history of ethnic studies, its critical components, and the impacts of ethnic studies courses on student achievement and attitudes. This section also details my theoretical framework which draws on critical race (CRT) and racial-ethnic-cultural (REC) identity development theories, both of which illustrate the urgency for ethnic studies curricula in our nations' schools for *all* students. The third section presents the proposed research methods, the

types and sources of data used, validity limitations, and my analytic plan. The fourth section includes the quantitative and qualitative results of the study. The final section includes an analysis and discussion of the study results.

Purpose

The purpose of my study was threefold. First was to challenge myself to find a place of resistance within an education system that has historically "marginalized, silenced, and disempowered" (Solorzano & Yosso, 2002, p. 142). Specifically, it was my intention to not only use CRT and racial identity development theory as theoretical frames of reference, but to also incorporate my own experiences as a student and educator of color, and to conduct this research in ways that do not further reinforce the subjectivity (and further objectification) of marginalized students. My second purpose was to discover effects, if any, of enrollment in an ethnic studies course upon students' perceived cross-racial empathy. The third purpose of this study was to assess what characteristics or elements of ethnic studies courses may promote cross-racial empathy.

Importance

Due to Oregon's unique history as a 'Whites only' state, Oregon students (and educators) may be particularly challenged by the growing demographic shifts toward more students of color that is taking place across the country (Nokes, 2018). Oregon's overtly racist legacy likely also exacerbates inequities and the "culture of power" (Delpit, 1988) in today's classrooms (Vincent, Sprague, and Tobin, 2012). In 1857, exclusion laws written into Oregon's constitution stated that, "no free Negro, or Mulatto, not residing in this state at the time of the adoption of this constitution, shall ever come, reside, or be within this state, or hold any real estate, or make any contracts, or maintain any suit

therein" (OR Const, art. XVIII, sec. 4). Similar laws excluded Chinese, Japanese, Latino, and Native Americans from owning property and Oregon belatedly ratified the 14th (1973) and 15th (1959) amendments effectively discouraging people of color from living in the state (Brooks, 2004; Nokes, 2018; Taylor, 1882). According to Darder (2016) *all* students are "socialized to perceive their place in society within a hierarchical structure that is informed by values that benefit the dominant culture" (p. 6). Not only are the majority of Oregon's classrooms dominated by white students and teachers, the question must be asked how does Oregon's hidden legacy of white supremacy perpetuate racialized inequality in the classroom and in what ways are these values internalized by *all* students?

Oregon's past continues to inform Oregon's educational present – Black students make up a mere .06% of Oregon student population. Furthermore, Oregon students of color consistently have lower reading, science, and math scores than their White peers, higher disciplinary incidents, and higher school dropout rates. Specifically, African American, Hispanics, and Native American students had a combined average graduation rate of 66.40% within the 2013-14 school year, while White students graduated at 78% (Oregon Department of Education [ODE], 2018).

In response to data that consistently shows inequitable outcomes for Oregon students of color, and also due in part to grassroots student organizing and the rise of racially motivated hate crimes in Oregon, legislators passed House Bill 2845 in 2017, also known as the Ethnic Studies Bill. Under this bill, Oregon will adopt ethnic studies state standards, K-12, in an attempt to amend "where current statewide social studies

standards fail to recognize the histories, contributions and perspectives of ethnic minorities and social minorities" (HB 2845, 2017).

Growing demographic diversity and increased multi-ethnic urban school populations indicate a need for "a specific type of culturally oriented empathy" (Albeiro and Matricardi, 2013, p. 648) in which students develop the skills to understand another's cultural experiences, perspectives, and feelings. Ladson-Billings (2013) urges activists to "look for ways to align the interests of the dominant group with those of racially oppressed and marginalized groups" (p.38). Ethnic studies standards and curricula may not only increase academic outcomes for Oregon's most marginalized students, but may also challenge the stagnant racial identity development of Oregon's most dominant group. Could, as bell hooks suggests, a pedagogy that critiques and exposes dominance and "normalization" of Whiteness, one that makes space for non-White narratives and realities, evoke deeper understandings and possibilities for *all* our students? (hooks, 2003). Could an ethnic studies curriculum address the "empathy gap" caused by racism for Oregon students?

This dissertation comes at a critical time when the state is committed to developing ethnic studies standards and universalizing ethnic studies access throughout the state. This study can support this state-wide work by shedding light on possible non-academic benefits of ethnic studies, specifically cross-racial empathy and understanding, and identifying elements of ethnic studies instruction that support students' growth in this area.

Research Questions

This research examines what happens when high school students are given an opportunity to engage with an ethnic studies curriculum that reorganizes "knowledge and research processes" (Sleeter, 2011, p.6) in a way that de-centers the European American experience and that critically examines race, identity, and cross-racial communication. My research questions are as follows:

1) How does cross-racial empathy change amongst high school students in an ethnic studies course as compared to a traditional U.S. history course in the same school district?

2) Do changes in cross-racial empathy between ethnic studies and U.S. history course students differ based upon student race/ethnicity and gender?

3) To what aspects of the ethnic studies course do students attribute changes in cross-racial empathy?

CHAPTER II: LITERATURE REVIEW

What Are Ethnic Studies Courses and How Do They Impact Students?

But race is the child of racism, not the father. And the process of naming 'the people' has never been a matter of genealogy and physiognomy so much as one of hierarchy. – Ta-Nehisi Coates

The history of ethnic studies courses is the history of resistance to racism in education. From incorporating such content as the early writings of W.E.B Dubois (1903) and his call to examine deeply "the problem of the color line" (p. 47), to studying the 1968 walkouts of Latino students in East Los Angeles protesting blatantly racist treatment and the student strikes at San Francisco State in that same year demanding more representation of students and faculty of color, ethnic studies courses challenge the thinking of students and their communities. Ethnic studies courses have historically been designed for, created by, and intended to include the narratives of marginalized students to "counterbalance both the inaccuracies and the predominance of Euro-American perspectives that underlie mainstream curricula (Sleeter, 2011, p. 5).

In this section, I introduce the historical foundations of ethnic studies, scholarship that indicates the academic and social impacts of ethnic studies courses upon students, as well as evidence on the mechanisms or aspects of ethnic studies that facilitate those impacts. I also present the theoretical frameworks that serve as lenses through which to understand and analyze how race operates within education.

Four main themes emerged in the literature review: (a) the demand for ethnic studies curricula is rooted in resistance to racism and white supremacy in education, (b) ethnic studies curricula and research reveals positive academic and attitudinal impacts,

(c) common characteristics and critical theories such as CRT and critical pedagogy are often intrinsic to ethnic studies, (d) healthy racial identity development and cross-racial empathy may be challenged in traditional curricula. These themes converge to better understand the interplay between ethnic studies in the high school classroom and its implications upon student beliefs and attitudes about each other.

Foundations of Ethnic Studies

The creation of ethnic studies as a discipline and ethnic studies classroom reflects the rich lineage of the civil rights movement and its manifestations within the classroom (Cabrera et al, 2014). Many scholars trace ethnic studies curricula to Black liberation and decolonization efforts of the early 1900s (de los Rios, Lopez, & Morrell, 2015). More recently, ethnic studies courses were borne out of educational and intellectual movements "against systemic racism and other forms of oppression" (Dee & Penner, 2017, p. 132). Inspired by the antiracist and anticolonial work of Du Bois (1903), Carter G. Woodson (2006), and Franz Fanon (1963, 2008), the Third World Liberation Front (TWLF) coalition connected scholars at University of California, Berkeley, and San Francisco State University (de los Rios, Lopez, & Morrell, 2015) in the 1960s. The first course labeled ethnic studies was taught in San Francisco State University in 1968 as a result of TWLF's demands for "inclusion, access, democracy, representation, and new academic units buttressing multicultural and antiracist curricula" (de los Rios, Lopez, & Morrell, 2015, p. 86).

The demand for ethnic studies courses was not limited to universities. Also in 1968, students at Berkeley High School demanded African American studies curricula and students in Los Angeles mobilized the largest student protest against their US history

courses (de los Rios, Lopez, & Morrell, 2015). Known as "the Chicana/o Blowouts", thousands of students challenged the ways in which school curricula was being "used as tools for colonizing Chicana/o and Latina/os" (de los Rios, 2013) by distancing them from indigenous connections to the Americas and acculturating them into Whiteness.

De los Rios, Lopez, and Morrell (2015) argue that ethnic studies curricula have always served as a counterpoint to "race-neutral" curricula by centering race and the "construction and deconstruction of racial projects" (p. 86). As opposed to the dominant notion that education and curricula are value-neutral, ethnic studies curricula is founded on the premise that what is taught in school contains hidden, yet pervasive value systems and beliefs that maintain white supremacy through dominant white narratives (Apple, 1971; Darder, 2015; de los Rios, Lopez, & Morell, 2015; Giroux, 1984; Omi and Winant, 1994; Tingtiangco-Cubales, Kohli, Sacramento, Henning, Agarwal-Rangnath, and Sleeter, 2014). It is no wonder then, that ethnic studies, and the struggle to implement ethnic studies courses, has been at the forefront of the battle for racial equality in the classroom.

Definition of Ethnic Studies

What qualifies as ethnic studies curricula and courses is wide-ranging. According to Tingtiangco-Cubales et al., (2014) "ethnic studies defined quality education as one that is *relevant* and directly connected to marginalized experiences of students of color" (p. 107). Ethnic studies courses were intended to be explicitly anti-racist and multicultural in scope to more accurately reflect America's diversity. Ethnic studies proponents called for curricula that focused specifically on "issues of race, culture, power, and identity" (Tingtiangco-Cubales et al., p. 107) in interdisciplinary, complex, and comparative ways

that often support and develop cross-group communication (Sleeter, 2011). Ethnic studies courses go beyond simply adding or sprinkling diverse or multicultural narratives into traditional history, social studies, or language arts courses to examine and deconstruct institutional, structural, and social inequity. These classes directly challenge and resist reproduction of dominant power dynamics and explicitly highlight and empower the narratives and the epistemologies of people of color (Sleeter, 2011, Tingtiangco-Cubales et al., 2014). African-American, Black, Chicana/o, Latinx, Asian-American, Native-American, and gender studies can be situated under the ethnic studies umbrella if their goal is to transform and "rehumanize the world by dismantling hegemonic structures" (Sleeter, 2011, p.6).

While many agree that ethnic studies is interdisciplinary, Oregon's 2017 Ethnic Studies bill, HB 2845, specifically targets Oregon's state social studies curricula and goes on to define:

> (a) "Ethnic minorities" means individuals who are Native American or Americans of African, Asian, Pacific Island, Chicano, Latino or Middle Eastern descent.
>
> (b) "Ethnic studies" means instruction of public school students in kindergarten through grade 12 in the histories, contributions and perspectives of ethnic minorities and social minorities.
>
> (c) "Social minorities" means women, people with disabilities, immigrants, refugees and individuals who are lesbian, gay, bisexual or transgender.

Oregon's bill further identifies that ethnic studies fosters critical thinking and deeper analysis of "systemic social structures" (HB 2845, 2017) . Bill proponents claim

that ethnic studies curricula will address Oregon's glaring "racial achievement gap" (Rep. Diego Hernandez D-Portland).

Common Curricular Elements of Ethnic Studies

Culturally relevant pedagogy. A critical element of ethnic studies courses is culturally relevant pedagogy. Culturally relevant pedagogy is defined by Gloria Ladson-Billings (1995) as a "theoretical model that not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate (p. 469). Premised upon findings that for students of color, academic success privileges White middle class norms and compromises students' sense of self and feelings of connection to their cultural and racial backgrounds (Ladson-Billings, 1995; Paris and Alim, 2017, p.10), culturally relevant teachers understand and *communicate* the connection between the ways in which they teach, the impacts their teaching has upon their students individually, communally, and in racialized and inequitable social structures. Many ethnic studies teachers create protocols that promote democratic student engagement, present "collaborative, equitable, reciprocal relationships between themselves and students" (Dee & Penner, 2017, p. 132) and provide a space in which counternarratives can exist to challenge the "delegitimizing" of the experiences of people of color (Delgado Bernal, 2002).

For example, Love's (2014) research highlights a project entitled "Real Talk" that connected students' culture (through hip hop) to the legacy of resistance in order to challenge stereotypes about Black youth as well as "create positive change in their community" (p. 54).

Critical pedagogy. Another common component of ethnic studies pedagogy is space in which to question and deconstruct coercion, domination, and power inside the classroom and without. Critical pedagogy proponents assert that by engaging historically marginalized and underserved students to learn, name, and challenge power imbalances those structural forces can be transformed. Ethnic studies courses develop "literacies of power, agency, social awareness, civic engagement, and academic achievement" (de los Rios, Lopez, & Morell, 2015, p. 84) so that students are seen as empowered co-constructors of their world, in the classroom and without (de los Rios, 2013; de los Rios, Lopez, & Morrell, 2015). Centered upon Paulo Freire's concept of *conscientização,* or critical consciousness, students learn to see themselves as historical and empowered beings (Freire, 1973). Perhaps most famously, Tucson's Mexican American/Raza Studies program (MAS) was based upon Freire's approach to develop "critical consciousness, self-reflection, and engaging in anti-oppressive, collective action" in their students (Cabrera, Milem, Jaquette, and Marx, 2012, p. 1090).

Critical citizenship. Also called *community responsive education* (Tintiangco-Cubales, et al., 2014), this element of ethnic studies goes beyond analysis of dominant power analyses to offer transformative, alternative, and affirming ways for students to connect with themselves and their communities (Bernal, 2002; Cabrera et al., 2014; Duncan-Andrade and Morrell, 2008). de los Rios, Lopez, and Morrell (2015) tell us that "the teaching of ethnic studies has always been tied to both academic development and civic engagement" (p. 84) and trace their high school students' involvement in community activism in response to a California bill that sought to criminalize

undocumented immigrants to the first “college-preparatory ethnic studies courses” in their school district.

Processes of colonization. Pedagogy that includes the ways in which European American colonization continues to impact schools, racial hierarchy, and student outcomes is also considered central to the purpose of ethnic studies (Sleeter, 2011; Tingtiangco-Cubales et al., 2014). While most US history courses continue to affirm “the centrality of the European American’s students perspective” (Epstein, 2000, p. 206) and further inhibit the ability students’ understandings of persistent inequities, ethnic studies scholars must also include curricula that connects the legacy of the “struggle against imperialist expansion that began in the seventeenth century” (Tingtiangco-Cubales et al., 2014, p. 117) to students’ lived reality in ways that encourage critical questions, thinking, and challenges to internalized and externalized colonialism. Halagao’s (2010) unique study follows the long-term effect of curricula specifically designed for Filipina American students to think critically through the processes of U.S. colonization upon the Philippines. Students were then surveyed students several years later. According to student reports, the course, called *Pinoy Teach*, helped them to consider different perspectives of history, encouraged them to be empowered and active in their communities, as well as fostered a commitment, for Filipino participants as well as non-Filipino students, to find ways “to advocate for people of color” (Halagao, 2010, p. 507).

Social construction of race. Another central component of ethnic studies discourse includes the social construction of race, racial identity development, and the ways in which all people navigate institutional, systemic, and interpersonal racism. Some ethnic studies scholars argue that, specifically for students of color, understanding the

shifting definitions of race and ethnicity can serve to positively impact students' own sense of self and racial/ethnic identity as well as academic achievement (Cabrera et. al., 2014). While others would argue that it also essential for White students to understand their radicalized selves more deeply in order to attain a more self-aware, healthy, and engaged anti-racist identity (Ambrosio, 2013; Spanierman and Hepner, 2004; Sue, Lin, Torino, Capodilupo and Rivera, 2009; Sleeter, 2011; Tatum, 1992). Spanierman & Heppner (2004)'s empirical study finds that when White students have increased knowledge about ideological and structural racism, they demonstrate less fear and higher empathic reactions towards those who have experienced racism. It is also interesting to note that, de los Rios' (2013) research reveals that without giving students the tools with which to understand how race is socially constructed to "serve upper and middle class interests" (Yosso, 2002, p. 96) students of color will "mimic the behaviors of their oppressors" (de los Rios, 2013, p. 67) in order to assimilate or more easily fit into racialized school environments.

Multiple/collective identities. Finally, this review of literature reveals that a common element of ethnic studies classrooms is their aim to nurture and develop students' multidimensional and intersectional historical, social, ethnic, and racialized selves. de los Rios (2013) discusses the ways in which the classroom serves as a critical space in which to analyze students' own "hybrid identities, acknowledge the complex identities of their classmates and teacher, and examine the socially constructed identities of their communities" (pp. 62-63) in transformative ways. For example, de los Rios (2013) uses a borderlands analysis to explore how for Chicanas/os and Latinas/os, these courses create space for identities that have been (re)negotiated and (re)created within the

context of forced migration, assimilation, segregation, patriarchy, and survival" (p.62). Ethnic studies curricula can serve as a site of resistance to one-dimensional notions of self and others that cultivates critical consciousness, healthy racial identity development and gains in empathy. (de los Rios, 2013; Sleeter, 2011; Tatum, 2004; Yosso, 2002).

Academic Impacts of Ethnic Studies

While research in this area is limited, scholarship demonstrates that ethnic studies courses can have positive impacts on student academic achievement (Cabrera, Milem, Jaquette, and Marx, 2014; Dee and Penner, 2016; de los Rios, Lopez, and Morell, 2015; Sleeter, 2011;Tintiango-Cubales, Kohli, Sacramento, Henning, Agarwal-Rangnath, Sleeter, 2014). When considering that academic success for students is linked to avoidance of the school-to-prison pipeline, continuing education, economic and health outcomes not only for the student, but the communities they come from, the role of ethnic studies curricula in challenging systemic oppression is significant (Cabrera et al., 2014).

Dee and Penner (2016) conducted a longitudinal study of five ninth grade cohorts in five ethnic studies courses across the San Francisco United School District (SFUSD). Authors analyze attendance rates, GPA, and credits earned. Using regression discontinuity estimates results indicate that enrollment in ethnic studies led to improvements in "ninth-grade GPA, attendance, and credits" (p. 158) as well as reduced the likelihood for dropout, particularly for male students, Lationa/o students, and Asian students, albeit to a lesser degree.

Perhaps the most well-known research involving an ethnic studies program is Cabrera et al.'s (2014) empirical study of Tucson's Mexican American Studies. According to data gathered from the Tucson United School District (TUSD), multivariate

analyses revealed that while most students who participated in Mexican American studies classes had lower grade point averages and state test scores prior to enrollment, after taking the class these students had higher state test scores and graduation rates than their unenrolled peers (Cabrera et al., 2014).

While not directly linked to ethnic studies courses, research also suggests that greater of issues of race and racism is also linked to improved student outcomes. For example, in Chavous, et al.'s 2003 survey conducted amongst 606 African American seniors in high school found that students who expressed the most awareness of their Blackness as well as race and racism were most likely to graduate and continue on to university (Chavous, et al., 2003).

Attitudinal Impacts of Ethnic Studies

While most ethnic studies scholarship focus upon academic outcomes such as engagement and grades, some studies explore how ethnic studies courses may impact racial attitudes about oneself and others (Cabrera et al., 2014, Sleeter, 2011).

Several studies have examined the relationship of ethnic studies-related coursework or content exposure to attitudinal changes with regard to empathy, racial bias, and interethnic relationships. In one experimental university study, students who participated in classes explicitly focused upon interethnic and intercultural communication made significant gains based upon an Empathy Measurement Scale (Carrell, 1997). Another quantitative study documents the reduction of prejudicial attitudes in children who have been taught to talk about race in developmentally appropriate ways in a pre/post test design (Sleeter, 2011). Laird, Engberg, and Hurtado's 2005 quantitative study found that participation in a course designed "to prepare to

students to be effective citizens in a diverse society by encouraging interaction with diverse peers and promoting what we call democratic engagement" (p. 450) increased students' critical thinking, understanding of oppression, interethnic/interracial relationships, and desire to engage in "social action engagement" (p. 450).

Other work has identified that ethnic studies-related exposure can change students' engagement with their community. Rogers, Morrell, and Enydy (2007) trace the transformation of students as they become "critical researchers" (p. 419) who can effect change in their communities in a summer seminar. As students come together as a "community of practice", they become more identified with that group; they gain their own agency, power, and knowledge within that community. Rogers et al.'s grounded study describes student shifts from high school level work to that of college level, shifts in student roles as they embraced the role of community researcher, and shifts from knowledge consumer to that of a communicator and producer of new knowledge.

While this body of work indicates that ethnic studies shows great promise with regard to non-academic student outcomes, Sue et al's., 2009 study on microaggressions serves as a counterpoint or caution. This qualitative study identifies the ways in which discourses about race can negatively impact students of color in terms of "invalidation, insult, and denigration" (p.188) as well as reinforce confusion, racial stereotyping, and avoidance for White students and educators. This study reiterates the call for educators to possess the racial awareness, knowledge, commitment and courage necessary to explore the dimensions America's racialized landscape (Sue et al., 2009).

Gaps in the research: Cross-racial Empathy

Cross-cultural empathy is defined as the ability to understand someone's feelings and experiences who is different from one's own group or "from the point of view of that person's racial ethnic culture" (Wang, Davidson, Yakushiko, Savoy, Tan, and Blier, 2003, p. 222). Expanding upon understandings of general empathy, Quintana (1994) operationalized the concept of *ethnic perspective taking* in which individual's unique cultural contexts are taken into account when considering the development and growth of empathy in cross-cultural settings (Quintana, 1994; Quintana, Cantaneda-English, and Ybarra, 2000) As U.S. public schools become more diverse, the need to understand and communicate cross-ethnically and cross-racially becomes more imperative for our educators as well as for students (Wang et al., 2003).

Increased multiethnic migration and multicultural settings have positive and negative consequences, including misunderstandings, heightened intolerance, and tensions inside and outside the classroom (Albiero and Matricardi, 2012). For those living within the United States, experiences with racism, including misinformation about race and ethnicity, is pervasive (Tatum, 1992) and thereby inevitable. CRE creates compassion and "understanding between various racial and ethnic groups, on both cognitive and affective levels" (Wang et al., p. 221). Having a skill set that helps students navigate spaces that fail to acknowledge pluralism is important. Traditional U.S. History courses and curricula continue to perpetuate meritocratic myths and limited historic perspectives. The result is an exacerbated gap between the proverbial American dream and students' cultural and contemporary realities. Additionally, as Tatum (2017) warns, "unchallenged personal, cultural, and institutional racism results in the loss of human

potential, lowered productivity, and a rising tide of fear and violence in our society" (p. 337).

However, there is reason for hope for our students. Scholars now believe that cross-cultural or cross-racial empathy[2] is a learned ability that happens over time and can indeed be developed and measured (Wang, Davidson, Yakushhko, Savoy, Tan, & Bleier, 2001). Researchers are now aware that "young people with stronger social, emotional, and cognitive competencies are more likely to enter and graduate from college, succeed in their careers, have positive work and family relationships, have better mental and physical health, have reduced criminal behavior, and become engaged citizens" (Berger, Berman, and Garcia, 2018).

Courses in ethnic studies challenge power dynamics in the classroom; creates the conditions for multiple experiences and perspectives to be present; and examines the history and legacy of racism and how it operates. All three of these foster empathy across all identity groups in ways that traditional classrooms do not.

Theoretical Frameworks

This research is informed by Critical Race Theory (CRT) and Racial Identity Development (RID) theory (Bell, 1979; Ladson-Billings and Tate, 1995; Tatum, 1992, 2017). These two theoretical frameworks create the conditions for power, race, and

2 * What I am calling "cross racial empathy" (CRE) for the purposes of this study has been formerly referred to as *cultural empathy, empathic multicultural awareness, cultural role taking, ethnic perspective taking,* or *ethnocultural empathy*. Wang et al., developed their construct of ethnocultural empathy based upon "theoretical discussions of general and culturally specific empathy" (Wang et al., 2003).

privilege to inform the research necessary that will shed light on why ethnic studies may facilitate cross-racial empathy (CRE) and wider benefits for students in school.

CRT is an analytical framework through which to understand the pervasive, persistent, and socially constructed nature of race and racism that serves to maintain societal inequality for people in the United States. Critical race theory in education is “a pedagogy, curriculum, and research agenda” (Solorzano, 1997) that challenges dominant notions such as “race-neutral”, colorblind, and meritocratic mythologies, “objective” practices such as testing, and curricular processes that continue to disproportionately marginalize students of color (Ladson-Billings & Tate, 1995; Lynn and Parker, 2006; Yosso, 2002).

RID incorporates understandings of how racial and ethnic identity development is informed by historical events, societal beliefs, and psychological needs (Tatum, 1992). According to Helms (1990), RID evolves in stages “in reaction to perceived differential racial group membership” (p.3) and unfolds differently based upon racial/ethnic group. Tatum (1992) asserts that a positive sense of one’s group identity that is “not based on any assumed superiority” (p.10) is essential for psychological health.

CRT theories imply a subjective epistemology and the ontological belief that reality is socially constructed. CRT and RID highlight an analysis of race, racism, and racial identity to transform personal, interpersonal, and structural inequities. CRT concepts of *racial realism* (Bell, 1992), and *whiteness as property* (Harris, 1993) are a lens through to understand why racism not only continues to exist within American schooling but also hinders *healthy* racial identity development. RID informs the CRT lens to analyze the ways the system acculturates students and their educators to resist

accountability for their own racial identity or for their participation in racist structures (Helms, 1990; Tatum, 1992). This analysis is crucial to understanding the power of CRE. CRE cannot be measured without a lens that takes racism into account. Finally, CRT's framing of *intersectionality* and *counternarratives* allows an analysis CRE because it takes multiple perspectives, the permanence of racism, and racialized power dynamics into account.

The following chapter explains the methods used in this study to examine how and if changes in empathy occur for students in an ethnic studies curriculum as compared with those in a traditional U.S. history course.

CHAPTER III: METHODS

"Education leads to enlightenment. Enlightenment opens the way to empathy. Empathy foreshadows reform."

~ Derrick Bell

Research supports that limited representation in school curricula of historically non-dominant student identities, such as race, ethnicity, and gender, has a profound impact on how students see themselves and each other (Dee & Penner, 2017; Sleeter, 2011; Tintiango-Cubales, et al. 2014). Furthermore, as demographics shift in classrooms, Daniel Tatum (1992) warns that curricular inclusion of the above identified variables can evoke "resistance to oppression-related content areas" (p. 2) when critical space is not created for students to examine "the systems and institutions that determine, control, and maintain their positionality in society" (Tintiango-Cubales, et al. 2014, p. 112). Research also firmly demonstrates that most secondary U.S. history textbooks continue to neglect and/or limit perspectives and contributions of previously marginalized groups, which has implications for how students understand their own and others' racialized experiences (Brown and Brown, 2010; Epstein, 1998). Many ethnic studies scholars suggest that a critical pedagogy designed to include a diversity of narratives as well as a systemic analysis of power can indeed impact cross-racial understandings and interactions (Sleeter, 2011).

What happens when students are given an opportunity to engage with critical ethnic studies curricula in comparison to those students taking a more traditional US history course? To answer that question, I designed a study that used quantitative and

qualitative methods to assess and examine the role of ethnic studies curricula on student perceptions of those they consider “outside their group”.

Overview

I conducted an explanatory sequential mixed methods study set within a critical race pedagogical framework that "advances an abstract and formalized set of assumptions to guide the design and conduct of the research" (Creswell and Creswell, 2018, p. 227). The following questions were addressed:

RQ 1: How does cross-racial empathy (CRE) change amongst high school students in an ethnic studies course as compared to a traditional U.S. history course in the same school district?

RQ 2: Do changes in cross-racial empathy (CRE) between ethnic studies and U.S. history course students differ based upon students’ race/ethnicity and gender?

RQ 3: To what aspects of the ethnic studies course do students attribute changes in cross-racial empathy (CRE)?

I hypothesized that there would be significant differences between ethnic studies students and US history students on measures of CRE over time, with CRE growing more rapidly among ethnic studies students. I also anticipated differences between identified race/ethnicity and gender for survey outcome expectations between ethnic studies students and US history course students over time. It was my hypothesis that students of color and female-identified students would also demonstrate higher empathy scores.

For research question one I used a two-way ANOVA to analyze changes in CRE in ethnic studies classes and control group classes, as measured using the Scale of Ethnocultural Empathy (SEE) and a pre-post design. Responses were gathered from

students at the beginning and end of the term in three area ethnic studies classrooms as well as from students in three "traditional" U.S. history classrooms in the same schools. For research question two, I used a three-way ANOVA to analyze the ways in which gains in CRE varied based upon students' identified race/ethnicity and gender.

To further understand the impact of ethnic studies curricula upon student perceptions of the experiences of those outside their identified racial/ethnic group, research question three addressed students' perceptions of the elements of ethnic studies classes that facilitated CRE growth through focus group interviews at the end of the term in the three ethnic studies courses.

Critical Race Mixed Methods Research Design

Creswell and Creswell (2018) discuss how mixed methods research design "provides a stronger understanding of the problem or question" (p. 213) than quantitative or qualitative analysis alone. Other CRT scholars assert that CRT understandings are necessary "*whenever* quantitative data is used in research and/or encountered in policy and practice" (Gillborn, Warmington, and Demack, 2018, p. 169). QuantCrit scholars are cognizant of the ways in which data is used in ways that maintain dominant social hierarchies and urge researchers to keep in mind the 5 tenets of QuantCrit:

(1) the centrality of racism
(2) numbers are not neutral
(3) categories are neither 'natural' nor given: for 'race' read 'racism'
(4) voice and insight: data cannot 'speak for itself '
(5) using numbers for social justice

(Gilbourne, Warmington, and Demack, 2018, p.169). For example, the repetition of achievement gap data often serves to reinforce and further perpetuate dominant narratives regarding students of color. Therefore, in this study, I used an explanatory mixed methods design to plan, collect, and analyze data in order to allow "for the exploration of both composite and individual stories" (DeCuir-Gunby & Walker-DeVose, 2013, p. 254). Quantitative and qualitative data were analyzed in a way that kept in mind the legacy of racism within data collection and interpretation. The quantitative analyses allowed me to analyze differential changes in cross-racial empathy while the qualitative analyses allowed me to deepen interpretations from the quantitative analyses and also highlighted the importance of presenting research grounded in the voices, experiences, and knowledge of students of color (Solórzano and Yosso, 2002).

Setting and Participants

Data was collected from three classrooms in three public high schools - School A and School B, located in the Evergreen School District[3] in western Oregon, and School C located in the Valley School District, also in western Oregon. I chose the Evergreen School District due to its proximity to where I live, and the implementation of ethnic studies courses offered at 4 of 5 area high schools. School C also recently implemented an ethnic studies course in the fall of 2019 and is located just west of the Evergreen School District.

Evergreen School District is the sixth largest urban district located in Oregon and the most diverse in its county. According to the Oregon Department of Education (2016), Evergreen School District serves 5,341 students in grades 9 through 12 in which 39%

[3] School district names have been changed to maintain confidentiality.

identify as economically disadvantaged and 13% identify with disabilities. Twenty-five different languages are spoken at home with 5% of students identified as ever-English Language Learners. Almost 19% of Evergreen School District high school students are identified as "mobile" or transient. Due to survey completion and accuracy needs, I chose data sites within the comprehensive high schools as opposed to Evergreen's alternative high schools. Students of color make up about 30% of the district, with the largest group identifying as Latinx (13%), the next largest group identifying as multiracial (10%); White students make up almost 70% of Evergreen.

By comparison, the Valley School District is much smaller than the adjacent Evergreen School District, ranking as the 26th largest out of 197 school districts in Oregon. According to their district website, Valley School District serves 1,763 high school students. Out of these, 39.4% are registered for free and reduced lunch and 14.4% receive special education services. While the district website does not list the number of languages spoken in the Valley School District, Oregon Department of Education's 2018-1019 Report Card identifies 12% of the district's students as ever-English Language Learners and 15% as mobile students. Students of color make up almost 40% of students grade 9-12, with LatinX students making up the largest group at 16%, the next largest being students who identify as two groups or more at 6.6%; White students make up almost 60% of the Valley School District.

Table 3.1 illustrates comprehensive racial/ethnic demographics in Evergreen School District high schools, the Valley School District high school, and Oregon high schools overall (n = 214). Demographic data suggest that district and state demographics are similar, with the exception of a smaller Latinx population in Evergreen and Valley

compared to the state (Oregon Educator Equity Report, 2018). Besides White, Latinx students represent the largest ethnic/racial category. These comparisons indicate that findings from this study may be broadly generalizable to the state.

Table 3.1. Number of participants, by Course and Identified Race/Ethnic Group

Course	*Multi-racial*	*Black/ African Am*	*Middle Eastern/ North African*	*LatinX*	*AI/LatinX*	*Indigenous*	*Asian*	*White*	*Total*
ES	3	10	1	21	4	9	1	47	98
US	1	2	0	19	1	4	8	81	116

**Note.* Multiracial indicates students who identified as more than three racial/ethnic categories. AI/LatinX indicates combined students who identify as *both* American Indian/Alaska Native and Hispanic, Latino, and Spanish origin. Indigenous category includes students who identify as *either* American Indian/Alaska Native, Native Hawaiian/Pacific Islander.

Table 3.2 displays the representation of participants in the quantitative sample for RQ 1 and 2. Both Ethnic Studies students and US History students were asked to identify their gender (n = 209) as well as ethnic/racial group (n = 214) based upon district-established categories. Students who identify as Non-binary (n = 4) were not included due to inherent limitations in statistical analyses thus further invisibilizing the thoughts, opinions, and perspectives of those students. Similarly, in order to achieve statistical power, race was also collapsed into dichotomized categories. This researcher is aware of the historical context in which racial identification is located and thus the danger of using race as a causal or predicting variable in statistical analyses that tell "us more about statistical modeling than the 'real' world itself" (Covarrubias and Vélez, 2018, p. 272).

Table 3.2. Number of Participants, by Dichotomized Gender and Race/Ethnic Group

	Course		
	ES	*US*	*Total*
Female Students	43	63	106
Male Students	51	52	103
Students of Color	51	51	86
White Students	47	81	108

Participants for the focus group interviews for research question three were drawn from the ethnic studies courses in each school. I conducted four focus groups, two in School A based upon identified ethnic/racial group, one in school B, and one in school C. ethnic studies teachers were given a focus group narrative (included in Appendix) with which to construct groups. While there were three ethnic studies classrooms, the teacher in School A recommended two separate focus groups in that school, separated by identified race (students of color, and White students) so as to better capture differences in students' perceptions regarding their experiences of their class as students of color clearly interact differently with oppression than their White peers (Lynn & Parker, 2006). Group size ranged from 3-10 students for a total of 24 focus group participants. Table 3.3 displays focus group participation by identified race/ethnicity.

Table 3.3. Focus Group Participants, by School and Identified Race/Ethnicity

Focus Group Participants	School A	School B	School C	Total
African American	3			3
African American, LatinX, Asian			1	1
African American, mixed, White	1	1	1	3
LatinX	3		2	5
LatinX, Native American			1	1
Native American and Pacific Islander	1			1
White	3	2	4	9
White, Asian			1	1
Grand Total	**11**	**3**	**10**	**24**

Instrument: The Scale of Ethnocultural Empathy (SEE)

This study used the Scale of Ethnocultural Empathy (SEE) as the measurement instrument for the outcome of interest: cross-racial empathy. The SEE is included in the appendix of this proposal (see Appendix A). The SEE was developed from theories on general and cultural empathy by a team of counseling psychology doctoral students concerned with the correlation of the *lack* of empathy to intergroup aggression, violence, and "social dominance orientation" (Wang, Davidson, Yakushko, Savoy, Tan, and Bleir, 2003). The SEE is a self-report instrument that measures empathy toward people whose ethnic and racial background is different from one's own. Drawing on aforementioned racial identity development theories, Wang et al., (2003) posit that ethnic perspective-taking has developmental levels or stages, is a "cognitive developmental ability" (p.222) and is multidimensional. As such, the SEE, is made up of four components based upon the hypothesis that ethnocultural empathy is "a learned ability and a personal trait, and can be assessed" (Wang et al., 2003, p. 222) and, in addition to previous constructs of cultural empathy that include cognitive, affective, and communicative domains of

empathy, the SEE includes “another person’s cultural framework” (Albiero & Matricardi, 2012, p. 649) as an important aspect of empathy. The SEE is presented in 6-point Likert-type scale that produces a total score as well as four subscale scores. Higher scores indicate a higher level of ethnocultural empathy.

The SEE consists of 31 items that measure four dimensions of CRE (see Appendix B) identified as:

1) *Empathic feeling and expression* (EFE) pertaining to discriminatory experiences and prejudicial attitudes and beliefs;
2) *Empathic perspective taking* (EPT) pertaining to understanding someone from another racial and/or ethnic group and their worldview;
3) *Acceptance of cultural differences* (ACD) pertaining to diverse traditions and customs; and
4) *Empathic awareness* (EA) pertaining to the discrimination or unequal treatment of someone from different racial/ethnic groups.

For example, question 25 addresses the identified factor of cross-cultural empathic awareness: "I am aware of how society differentially treats racial or ethnic groups other than my own."

The SEE creators conducted three studies in three large Midwest Universities to determine the validity and reliability of the instrument (Wang et al., 2003). SEE developers maintain that test-retest reliability are stable over time (Wang et al., 2003). Additional studies concerned with “culturally oriented empathy” (Albiero & Matricardi, 2012, p. 648) using the SEE also illustrate internal consistency, convergent (e.g., Miville-Guzman Universality-Diversity scale; Miville et al., 1999; Interpersonal Reactivity

Index; Davis, 1996) and divergent validity (e.g., Balanced Inventory of Desirable Responding Impression Management scale; Paulus, 1991) acceptability of the 4-factors model, positive correlations with other measures of empathy, and suggest the SEE "could be considered a reliable instrument to be used in comparative research" (Albiero & Matricardi, 2012, p. 654).

The SEE has been used in varied settings, such as in Sweden, Italy, and Turkey, but seems confined to a one-time cross-sectional administration, and to undergraduate educational environments with rapidly growing immigrant populations (Albiero & Matricardi, 2012; Özdikmenli-Demir & Demir, 2014; Rasoal, Jungert, Hau, & Andersson, 2011). According to my research, my study will be the first time the SEE will be administered to high school students. Not only that, the pre/post analysis will perhaps be the first longitudinal analysis using the SEE. While Cundiff and Komarraju's 2008 study does examine the connection between ethnocultural empathy and gender attitudes in undergraduates, my study will be the first to compare the impact of participation in an ethnic studies course to that of a traditional U.S. history course in high school.

Data Collection Procedures

In this section I present an overview of my data collection procedures, beginning with a description of my survey instrument and a discussion of its validity, reliability, and generalizability. I then describe how the survey was administered. Finally, I describe how focus group data was gathered.

I used three data collection phases: (a) wave one quantitative data was collected using a web-based questionnaire at the beginning of the fall 2019 term, (b) wave two quantitative data was collected using the same web-based questionnaire at the end of the

fall 2019 term and (c) four semi-structured qualitative focus groups were conducted at the end of fall term (see Figure 3.1).

The pre/post SEE questionnaire was administered through an online Qualtrics Survey, that was accessible using classroom laptops, smartphones, or paper copy based upon identified need.

Figure 3.1. Four Phase Explanatory Sequential Mixed Methods Study

Course selection. I selected three high school ethnic studies/Courageous Conversations courses that incorporate pedagogy that includes explicit analysis of race and racism as intervention groups for this study. I gained written approval to conduct research in High Schools A, B, and C by each school's principal as well as from each district's administrator of research. I also received approval from Ethnic Studies/Courageous Conversations classroom teachers in all three schools. To select control group classes I looked for upper level U.S. History courses offered during the same term at each school. As Courageous Conversations is only offered to seniors at one setting and juniors *and* seniors at the other two settings, I focused my control course choices to include courses serving the same grade levels. After selecting appropriate control group classes I gained approval to administer the SEE in School A and B's

Advanced Placement (AP) U.S. History course and in School C's International Baccalaureate (IB) US History course.

Ethnic studies courses. Participating ethnic studies classrooms shared some classroom characteristics. Two classrooms, in School A and B, featured *Courageous Conversations* classes that were part of the 2008 foundational effort to create an intentional space for students of color in which to examine and challenge inequity, racism, and their own experiences moving through a predominantly White school system. While maintaining a critical pedagogical standpoint that helps "students critique racism and its personal and social impact" (Tintiangco-Cubales et al., 2014, p. 111), both courses have evolved to include White students. In fact, the majority of students in the School B *Courageous* course are White, as is the teacher. Although the teacher of *Courageous* in School A is a teacher of color, she had a White student teacher during this study and students of color made up almost half of the two classes that participated in this study. All participating ethnic studies classes included units that explored the construction of race, racial identity, and Whiteness as "a set of ideas, attitudes, values, social practices, lived experiences, and affective investments and identifications that structure and *produce* perceptions of race based on binary and hierarchical notions of racial identity" (Abrosio, 2013, p. 1379). As mentioned earlier, in response to HB 2845 efforts to expand ethnic studies curricula, as well as grassroots efforts to offer college credit from a local community college to students who complete Ethnic Studies 101 aligned curricula, three more high school ethnic studies courses have been implemented in addition to the five offered in Evergreen District high schools. School C's two participating ethnic studies classrooms were in its first year of implementation at the time of this study. The ethnic

studies teacher in this course was also White, and the classes' ethnic make-up featured a larger percentage of LatinX students and students who identified as multi-racial, than in School B, which is reflective of that school's population. Research by Tintiangco-Cubales et al., (2014) found that, regardless of race, the effectiveness of ethnic studies teachers, "hinged on their continuous reflection about their own cultural identities, their relationships with the focal ethnic communities, and the impact of a Eurocentric system on their perspectives and sense of self" (p. 111). It also seems important to note that all area high school ethnic studies teachers participate monthly as a professional learning community (PLC) with each other and the professor at the local community college who teaches Ethnic Studies 101. This community now spans four school districts.

US history courses. Three advanced placement (AP) US history classrooms as well as one international baccalaureate (IB) classroom from the three aforementioned schools participated in this study. All teachers were male and White. As opposed to the ethnic studies courses, according to the AP® United States History Course and Exam Description (2017) all curricula is prescribed, although teachers have some flexibility in "curricular and resource requirements" (p. 2). The same units were covered in School A and School B for the term of study. First term AP US History units are arranged in sections of years, beginning with 1491 and ending at 1848, situating for students the centering of European contact, nation building, and notions of American exceptionalism (Eden, 2015). School C in the Valley District is an "IB School" meaning that similar to advanced placement programs, students have the opportunity to earn college credit as well as receive weighted grades. According to School C's website, weighted grades are designed to compensate students for taking more challenging courses "so students who

achieve at the highest levels are rewarded and not penalized for taking on a challenging course load" (2016) but can result in student GPAs going above 4.0 which ensures top rankings while further exacerbating student inequity as students who are not allowed to take AP, IB, or honors courses are often not afforded the same opportunities. Upper level courses can be simultaneously understood to promote access and academic opportunities, in the case of offering IB in schools with large low SES or minority populations, while continuing to maintain and protect privilege as intellectual property rights, as in the case of AP (Downs, 2000; Harris, 1993; Ladsen-Billings & Tate. 1995). As opposed AP, the Fall term IB history curricula presents history from an international perspective, began in 1920, and has a thematic structure instead of chronological (Taylor, 2004).

Administration of the survey. The SEE pre-assessment was administered to intervention and control group students the second and third weeks of school to determine baseline scores and to collect demographic data. SEE survey questions were not altered, although the survey was converted to an online Qualtrics format and the researcher was on hand to answer questions regarding wording. Since students often zoom through a questionnaire or quiz with little consideration to their answers, survey instructions were read aloud in both the intervention and control groups for both pre- and post- survey administration. Post-assessment in both courses within each school was conducted at the end of the Fall term and administrated by the researcher in the same fashion. Each survey site used either a portable set of laptops or smartphones to access the survey on the Qualtrics web-based survey platform.

Focus groups. A foundational element of CRT is the role of narrative. This focus, Cook informs us, provides "researchers an avenue to represent people of color, and

ourselves, in our full complexity as human" (2013, p.185). Participants for the focus groups were drawn from the ethnic studies courses in each school. In conjunction with the end of term, students, parental permission, and their ethnic studies teacher, I conducted four focus group interviews (3-10 student each). As mentioned earlier, School A's focus groups consisted of two racialized groups (with the White-identified group made up of 3 and 8 students of color in the second). School B's group was also small with 3 students due to the timing of final exams, and School C's focus group was largest with 10 participants. According to recommendations of Nominal Group Technique (NGT) researchers, these numbers are aligned with successful group participation (Olsen, 2019). In all cases, focus groups took place over students' lunch period.

The focus group protocol focused on which elements of the course students attributed change in empathy to and data was collected via an adapted Nominal Group Technique (NGT; described below). Focus groups included (a) introductory questions such as my name and purpose, (b) explanation of NGT process and group understanding of guiding outcome: factors of cross-racial empathy, (c) generated questions related to aspects of the course students associated with identified factors of CRE (included in Appendix D), and (d) any necessary follow-up questions and closing information.

NGT is designed to solicit input in ways that provide both individual participation as well as group discussion and is considered useful in avoiding social desirability bias – a problem particular to youth respondents (Boddy, 2012). As each participant has an opportunity to respond on paper, as opposed to out loud, this technique maintains a "focus upon the idea and not the author" (Olsen, 2019, p. 6). After a brief introduction and discussion to develop shared definitions of empathy terms, students were provided

with color coded sticky notes with which to brainstorm and record which curricular factors (such as discussion topics, literature, guest speakers, listening protocols, class discussion, etc.) contributed to CRE. For each factor of CRE, I asked focus group participants which aspect of the course (moment, assignment, discussion, or activity) they believed gave them (a) the most insight or understanding about someone's perspective/positionality (EFE), (b) changed the way they saw another student in the class outside their own social/ethnic/racial group the most (EPT), (c) contributed to change in students' acceptance of cultural differences or perspectives (ACD), (d) taught them the most about institutional barriers and/or discrimination face by others (EA), (e) provoked the most change in how they see and understand themselves, that will make them more likely to be more empathetic and/or speak up for others outside their social/ethnic/racial group (Composite)?

Due to the short nature of school lunch period (50 minutes) there was not time to rank the factors students identified, although students were given the opportunity to ask questions, to remind each other of assignments and topics, and to expand upon factors and concepts discussed verbally and on notes. I also asked each teacher for a list of that term's assignments, and used that as a reference, if needed. Taking into account that curriculum "is not merely the information included or excluded from a textbook or in a class discussion, but it also includes the structure of the class and the process by which students are placed in the class" (Yosso, 2002, p. 93), I made sure to remind students that anything that happened inside and/or outside the classroom, or even thoughts they had related to topics or assignments discussed in their ethnic studies course could be considered curriculum. Then, students placed their sticky notes on large chart paper

arranged to correspond with the four factors associated with CRE and the SEE (Empathic Feeling and Expression, Empathic Perspective Taking, Acceptance of Cultural Differences, and Empathic Awareness) as well as one identified as "other factors associated with cross-racial empathy". Care was taken to keep all responses organized by student, empathy factor, and focus group in order to preserve each post-it as an artifact and as examples of counterstorytelling "used in order to create a group story regarding experiences with racism" (DeCuir-Gunby and Walker-Debose, 2013) and to allow for shared themes, expanded understanding, and contradictory information.

After each focus group interview session, I then went home and took notes on group characteristics and transcribed each students' post-it responses into an excel datasheet. I also de-identified each student by assigning them a pseudonym that corresponded with their self-identified ethnic/racial and gender characteristics and their written responses.

Informed Consent/Assent. I have IRB (University of Oregon Research and Compliance) and district research study approval for this study. Student and parental consent forms were created for this research study for survey and focus group participation. At the beginning of the term, every participant in each course, intervention and control, was given a student/parent assent form (see Appendix C). Students had the opportunity to opt out of participating in the study at any time, which means that all of survey results, and focus group artifacts could be excluded from the findings, without repercussion. The consent form for focus group participation (see Appendix D) also explained how students' names and identities would be kept confidential. This allowed me to protect the confidentiality of students and their families.

Data

Quantitative variables. Data was collected from pre and post survey responses at each school for a one term-period, focused on academic year 2019-2010, fall term. Additionally, besides survey item responses as dependent variables, survey responses provided de-identified data for each student including intervention or control course taken, self-identified race/ethnicity, and gender for the academic term mentioned above. Data was downloaded from Qualtrics and imported into Excel. Each student was given an ID code, so as to protect their anonymity and to connect their pre and post results.

Cross-racial empathy measures. The primary outcomes of interest in this study were measures of CRE as measured by the SEE. There were five outcome variables: (a) an overall composite score (based upon the 31-item total with a score range of 31 to 186), and four subscale scores: (b) empathic feeling and expression consisting of 15 items with a score range of 15 to 90; (c) empathic perspective-taking consisting of 7 items with a score range of 7 to 42; (d) acceptance of cultural differences consisting of 5 items with a score range of 5 to 30; and (e) empathic awareness consisting of 4 items with a score range of 4 to 24. Scores were summations of Likert-style responses (1 = strongly disagree to 6 = strongly agree). As there are positively and negatively worded statements to offset response bias, responses were also reverse scored for reverse item questions. All scores were then standardized to be on a common scale.

Intervention variable. The intervention variable was a dichotomous variable taking the value one if a student is in one of the ethnic studies classes and zero otherwise.

Time variable. As a pre-post design I included a time variable indicating if the data are from the pre-test (time=1) or post-test (time=2).

Student ID. Students were assigned an ID number to ensure that I could link each individual student's pre-test scores to their post-test scores.

Moderating variables. The two moderating variables for research question two were race/ethnicity and gender. Due to limited sample size, both were coded as binary variables: 0 = White and 1 = non-White; and 0 = male and 1 = female.

Data preparation.

Data storage. De-identified student data were stored in locked files on an external password-protected and virus-protected hard drive and stored in a locked file cabinet. The audio recordings were kept secure in same locked file cabinet (although I did not use transcriptions for analysis as time did not allow for discussion). Code keys linking student names to ID numbers were destroyed once data was coded and entered into database. If observational data is reported in publication or presentations, pseudonyms will be used for subject confidentiality and identifying information will be obscured in order to protect the confidentiality of participants. Research notes were kept in a hard copy notebook and some transferred to electronic copies. Audio recordings were digital. Research notes were de-identified. All hard data was kept on the body of the researcher or stored in a locked cabinet. All digital data was stored in a password-protected computer.

Quantitative data. I imported student-level data from Qualtrics into Excel using the variables defined above and linked pre- and post- data using individual student ID numbers.

Focus group data. When subjects were initially identified in my notes, I as the researcher, assigned participants a temporary pseudonym to immediately ensure

protection of their confidentiality. Focus group participants were also consulted as to pseudonyms.

Data Analysis

Research Question One. The purpose of data collection and analysis was to determine whether observed changes in scores over the course of a term "reflect a pattern other than chance" (Creswell & Creswell, 2017, p. 158). In order to assess whether ethnic studies course enrollment was associated with greater CRE growth, I conducted two-way analyses of variance (ANOVA) in SPSS in order to compare empathy growth between intervention (ethnic studies) and control (U.S. history) group students. As intervention group students should have been exposed to curriculum focused upon developing critical analysis of identity and positionality, and interpersonal, societal, and cultural dynamics of race and racism, I expected a positive association of ethnic studies with growth in ethnocultural factors including *empathic awareness, acceptance of cultural differences,* and *empathic perspective taking*.

Similar to a "Differences in Differences" quasi-experimental design, I used pre- and post- assessment scores from intervention and control groups. I used a two-way mixed effects analysis of variance (ANOVA) with time as a two-level, within-subjects factor (pre/post) and condition as a two-level, between-subjects factor (intervention/control) (see Figure 3.2). I ran five analyses, one each for each of my five outcomes of interest: (a) composite score of all CRE measures, (b) empathic feeling and expression, (c) empathic perspective taking, (d) acceptance of cultural differences, and (e) empathic awareness. The coefficient of interest in this analysis is the interaction term between wave and course. This coefficient indicates whether there are significant

differences in the average growth of intervention and control group students by course, for each of the five CRE outcomes.

Figure 3.2. Within Subjects and Between Subjects Model

	Within Subjects (time)	
(Condition)	*Pre*	*Post*
Intervention	→	
Control	→	

Research Question Two. To ascertain whether CRE growth differs systematically by race/ethnicity and gender, I used a three-way mixed effects analysis of variance (ANOVA) with time as a two-level within-subjects factor (pre/post), intervention condition as a first two-level between-subjects factor (intervention/control), and race/ethnicity or gender as a second two-level between-subjects factor (student of color/White or female/male). I conducted this analysis ten times, once for each of the five outcomes looking at race/ethnicity as the mediating factor, and once for each of the five outcomes looking at gender as the mediating factor. The first set of analyses examined variance in CRE growth between non-White and White students in intervention and control groups. The second set of analyses examined variance in CRE growth based upon female and male identified gender in intervention and control groups. The coefficient of interest in this analysis is the three-way interaction term between wave, course, and race/ethnicity or gender. These coefficients indicate whether changes over time in CRE

between intervention and control group students are driven by either race/ethnicity, gender, or both.

Research Question Three. To investigate and expand upon quantitative survey findings, I used the information gleaned from the focus group interviews to explore students' perspectives on the elements of ethnic studies that supported CRE growth. First, I read, organized, and categorized students' sticky-note and chart paper responses according to questions based upon Wang et al.'s 4-factors of ethnocultural empathy (2003). I then labeled, catalogued, and coded in anticipation of emergent themes for each question/factor category.

Due to a lack of time in each focus group, instead of having students discuss and rank their responses to each question, I used student responses. I identified 5 overarching codes based upon curricular mode of delivery (class discussion, class activities, class assignments, new information, and shared personal narratives). I added other umbrella themes (Guest Speakers, Seeing Oneself, Cross-racial Awareness, Empowerment) that came to light after analyzing their responses. Responses were then coded for repeated topics related to ethnic studies curricular content (mass incarceration, spatial segregation, immigration, social construction of race, colonization, Whiteness, gender, ableism, critical pedagogy, etc.). For example, if students were asked to participate physically, such as in "The Spirit Walk" or a gallery walk, rather than write about it – I categorized that as a classroom activity rather than assignment, although certainly it could be considered both. As the gallery walk students mentioned was in response to an assignment about understandings of race, that response was also coded as race. If student responses included a film, that response was categorized as an assignment, as their

teachers also required a written component to accompany viewing the film, as well as coded accorded to the topic that film was about such as immigration.

As mentioned before, some responses fit into more than one category. After categorizing each response, I added up the numbers in the columns to pull out the most repeated codes for each empathy factor. Macphail (2000) notes that it "is also important not to dismiss the items that did not score at all or received a minimal total" (p. 166), so I report in the findings section some student responses that - while may only reflect a few student responses - reflect important elements that contributed to cross-racial empathy within their ethnic studies course.

For each question/factor of ethnocultural empathy, I then chunked sections of narrative text as well as sticky notes into categories that may be repeated or associated with relevant information. For example, when asked about what part of the course provoked the most change in his own thinking about others outside his social/ethnic/racial group, Kaeleb responded with, "Hearing anecdotes about peers' day to day experiences inspired me to be more empathetic." I coded that response as class discussion as well as shared personal narratives. I also pulled out ideas or phrases students used such as *perspective taking, culture, understanding, acceptance, educating, first-hand perspectives, difference, racism, stereotypes, assumptions, and struggle*. I kept these codes in mind while I used the NGT to categorize, organize, and interpret the larger curricular themes of student responses. I also used students' own responses in categorization in order to more accurately capture student voice.

Using the codes produced through previous steps, I generated detailed descriptions of the codes that responded to each question (and factor) and looked for

emergent themes. These themes represent the multiple perspectives and experiences of the students and include quotations and narrative passages from transcripts. I drew comparative analysis from the four focus groups as well as connected parallel themes. These themes are represented as qualitative findings. Using themes and narrative passages that included details, I represented students' perspectives on three thematic aspects of the ethnic studies course that contributed to growth in CRE. My last step was to create detailed discussion and analysis.

CHAPTER IV: QUANTITATIVE AND QUALITATIVE RESULTS

It's not either/or. It's always a both/and. You still have to go back to a course like U.S. history and ask, fundamentally, "What's missing?"

~ Gloria Ladsen-Billings

Chapter IV will report the quantitative and qualitative findings of this study about the impact of an ethnic studies curricula upon students' perceived cross-racial empathy. To answer research question one, pre-assessment findings for both the intervention group and control group are presented first, followed by post-assessment findings for both groups using a two-way analyses of variance (ANOVA). To answer research question two, findings from both three-way analyses of variance (ANOVAS) for dichotomized race and gender are included. IBM Statistical Package for the Social Sciences (SPSS) was used to conduct *t*-tests, two-way and three-way ANOVAS. Qualitative findings to answer research question three involving students' responses to what aspects of an ethnic studies curricula contribute to cross-racial empathy conclude this chapter.

Research Question One

Pre-Assessment Findings. In order to establish initial understanding of the data, pre-assessments were administered in September and October 2019 to assess incoming SEE scores for students. For the purpose of this study data were analyzed with SPSS, using an independent samples *t*-test. The *t*-test allows us to compare the baseline mean scores of two groups, in this case, students who are enrolled in an ethnic studies course and those who are enrolled in either an Advanced Placement (AP) or International Baccalaureate (IB) US History course.

Pre-assessment scores of intervention and control group. The Scale of Ethnocultural Empathy (SEE) factors of empathic feeling and expression (EFE), empathic perspective taking (EPT), acceptance of cultural differences (ACD), empathic awareness (EA), and composite scores were compared between courses, dichotomized ethnicity/race, and dichotomized gender. Between courses, there was no difference between factors; although, there was a significant difference in composite scores in which ethnic studies students had higher scores than US History students. For dichotomized race, there was a significant difference for the factor of EPT and composite empathy scores in which students of color had higher scores than did White students. For dichotomized gender, female students had higher scores than male students for the factors of EFE, EA, and composite empathy. See Table 4.1 for score comparison.

Table 4.1. Wave 1 Pre-assessment Survey t-tests

	Course				Race				Gender			
	ES	US			SOC	White			Female	Male		
Factor	*M(SD)*	*M(SD)*	*t*	*sig*	*M(SD)*	*M(SD)*	*t*	*sig*	*M(SD)*	*M(SD)*	*t*	*sig*
EFE	4.56(.81)	4.57(.76)	0.08	0.93	4.67(.78)	4.49(.78)	1.96	0.51	4.78(.68)	4.32(.82)	4.75	<.001
EPT	3.71(.95)	3.45(.94)	1.93	0.05	4.15(.93)	3.24(.78)	8.34	<.001	3.65(.94)	3.55(-.94)	0.88	0.38
ACD	4.57(.55)	4.60(.61)	0.46	0.65	4.59(.58)	4.59(.58)	0.08	0.94	4.58(.50)	4.58(.64)	0.19	0.85
EA	4.91(.79)	4.68(1.00)	2.01	0.05	5.01(.58)	4.65(.93)	3.11	0.002	4.95(.72)	4.58(1.04)	3.3	<.001
ALL	4.45(.60)	4.33(.61)	3.24	<.001	4.61(.62)	4.25(.55)	-4.8	<.001	4.50(.52)	4.23(.66)	3.24	<.001

Note. SOC = students of color. All = factors were added together to create a composite score.

Across Time Findings. To answer research question one, I conducted a two-way, within-subjects and between subjects analysis of variance (ANOVA) to examine the extent to which course (Ethnic Studies as compared with US history) and wave (pre-course and post-course survey administration) affected scores in Cross-racial Empathy (CRE). Table 4.2 presents descriptive statistics for mean outcome measures by course

(Ethnic Studies and US History), and time (per and post). Means ranged from 3.49 to 5.44 indicating high agreement with SEE questions.

Table 4.2. Descriptive Statistics of Cross-racial Empathy by Wave, and Course

		Time					
		Wave 1			Wave 2		
Course	CRE Factor	*n*	*M*	*SD*	*n*	*M*	*SD*
ES	EFE	91	4.52	0.84	84	4.51	0.70
	EPT	93	3.65	0.92	90	3.64	0.82
	ACD	93	5.16	0.77	94	5.11	0.67
	EA	92	4.87	0.82	88	5.11	0.68
	Composite	90	4.56	0.66	79	4.65	0.63
US	EFE	115	4.57	0.74	112	4.63	0.76
	EPT	115	3.49	0.96	114	3.64	0.88
	ACD	114	5.32	0.68	115	5.44	0.59
	EA	114	4.68	0.99	115	4.79	1.00
	Composite	113	4.52	0.63	111	4.63	0.63

Note. ES = ethnic studies; US = US history; EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.

The analysis of variance results are reported in Table 4.3. The main results of interest are the interactions of course by wave. My hypothesis was that students in Ethnic Studies classes would grow more over time than those in US History Classes. This did not play out in the analyses, however. The only significant difference in CRE changes over time between courses was in the area of acceptance of cultural differences (ACD), F (1, 200) = 4.33, p =.04. This difference was not in the expected direction, however. For US history students, time led to slightly higher scores in ACD while for ES students, ACD went down slightly over time.

Given that the main results of interest were largely not significant, I went on to examine results regarding the main effects of both wave and course on CRE. Across several of the outcomes (composite, EPT, and EA), there was a main effect of time within-subjects in which cross-racial empathy increased from wave one to wave two (composite: $F(1, 179) = 13.06$, $p < .001$; EPT: $F(1,196) = 16.33$, $p < .001$; EA: $F(1,193) = 15.50$, $p < .001$) for both Ethnic Studies and US History students.

With regard to main effects of course, there was no composite main effect for type of course, $F(1, 179) = .13$, $p = .72$, meaning that there were no meaningful differences in the composite CRE scores of students in the two classes. There were, however, main effects of course in two of the subscales: ACD and EA. Specifically, between subjects, there was a significant main effect for course for the factor of acceptance of cultural differences in which US History students scored higher than ES students (ACD) $F(1, 200) = 8.37$, $p = .004$. There was also a main effect of course in which ethnic studies students scored higher than US History students upon the factor of empathic awareness (EA), $F(1, 193) = 5.0$, $p = .03$.

Table 4.3. Two-Way Mixed ANOVA for Effect of Wave on Factors of CRE by Course

Source	*df*	*SS*	*MS*	*F*	*p*
EFE					
Course	1	0.45	0.45	0.43	0.51
Error Between	186	193.95	1.04		
Wave	1	0.07	0.07	0.53	0.47
Course * wave	1	0.18	0.18	1.27	0.26
Error within	186	25.98	0.14		
EPT					
Course	1	2.52	2.52	1.74	0.19
Error Between	196	284.13	1.45		
Wave	1	2.81	2.81	16.33	<.001
Course * wave	1	0.09	0.09	0.5	0.48
Error within	196	33.72	0.17		
ACD					
Course	1	6.43	6.43	8.37	0.004
Error Between	200	153.77	0.77		
Wave	1	0.15	0.15	0.92	0.34
Course * wave	1	0.7	0.7	4.33	0.04
Error within	200	32.09	0.16		
EA					
Course	1	7.01	7.01	5	0.03
Error Between	193	270.63	1.4		
Wave	1	4.04	4.04	15.5	<.001
Course * wave	1	0.71	0.71	2.74	0.1
Error within	193	50.24	0.26		
Composite					
Course	1	0.09	0.09	0.13	0.72
Error Between	179	128.12	0.72		
Wave	1	1.13	1.13	13.06	<.001
Course * wave	1	0.008	0.008	0.09	0.76
Error within	179	15.51	0.09		

Note. ES = ethnic studies; US = US history; EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.

Research Question Two

Race. Table 4.4 displays mean CRE measures by dichotomized race, type of course, and wave, for students' perceived factors of cross-racial empathy. Means for students of color ranged between 4.01 and 6.00, whereas means for White students ranged between 3.22 and 5.38.

Table 4.4. Descriptive Statistics of CRE by Dichotomized Race, Wave, and Course

			Time					
			Wave 1			Wave 2		
Course	Race	CRE Factor	*n*	*M*	*SD*	*n*	*M*	*SD*
ES	Students of Color	EFE	48	4.57	0.85	43	4.58	0.66
		EPT	48	4.01	0.93	48	4.11	0.77
		ACD	48	4.99	0.87	49	4.93	0.71
		EA	47	6	4.96	45	6	4.98
		Composite	47	5.89	4.63	41	5.7	4.65
	White Students	EFE	43	4.47	0.84	41	4.44	0.75
		EPT	41	3.27	0.75	45	3.52	0.78
		ACD	45	5.35	0.6	45	5.31	0.57
		EA	45	4.78	0.74	43	5.24	0.59
		Composite	43	4.48	0.52	38	4.63	0.55
US	Students of Color	EFE	34	4.79	0.67	33	4.74	0.75
		EPT	34	4.11	0.99	35	4.19	0.8
		ACD	34	5.49	0.64	35	5.59	0.41
		EA	34	5.01	0.78	35	4.93	0.96
		Composite	35	4.85	0.54	33	4.86	0.55
	White Students	EFE	81	4.47	0.75	79	4.58	0.77
		EPT	81	3.22	0.82	79	3.4	0.8
		ACD	80	5.25	0.69	80	5.38	0.65
		EA	80	4.54	1.04	80	4.73	1.04
		Composite	79	4.37	0.61	78	4.52	0.64

Note. ES = ethnic studies; US = US history; EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.

Three-way analysis of variance results are reported in Table 4.5. The main results of interest in this analysis was the three-way interaction of race by course by wave. This coefficient indicates whether any effects of course over wave were moderated by race. Similar to research question 1, there were no significant results on the coefficient of interest across outcome variables. My hypothesis that race would moderate the effects of course over time was not supported in this data.

Having looked at the main coefficients of interest and failed to find significant results, I turned to look at other results of these analyses that may shed light on how race is associated with CRE. Main effects suggest that there are meaningful differences in

CRE by race in which students of color show higher scores than White students in composite empathy and empathic awareness (composite: $F(1, 177) = 7.25$, $p = .008$; EPT: $F(1,194) = 44.794$, $p < .001$). For one outcome, ACD, there was also a significant interaction term for course by race, suggesting that the differences in CRE between White students and students of color was different in Ethnic Studies compared to US History classes ($F(1, 198) = 11.96$, $p < .001$). Whereas, Ethnic Studies seemed to produce similar scores over time for both students of color and White students, US History courses were associated with higher ACD scores over time, an effect that was larger for White students than students of color. However, in general, there were few results related to race that were statistically significant in these analyses.

Table 4.5. Three-Way Mixed ANOVA for Effect of Dichotomized Race, Course, and Wave on CRE

Source	*df*	*SS*	*MS*	*F*	*p*
EFE					
Course	1	1.27	1.27	1.22	0.27
Race	1	3.09	3.09	2.98	0.09
Course*Race	1	0.15	0.15	0.15	0.7
Error Between	184	190.57	1.04		
Wave	1	0.02	0.02	0.12	0.73
Wave * Course	1	0.08	0.08	0.58	0.45
Wave*Race	1	0.02	0.02	0.16	0.69
Wave*Course*Race	1	0.19	0.19	1.37	0.24
Error Within	184	25.75	0.14		
EPT					
Course	1	0.6	0.6	0.05	0.82
Race	1	53.1	53.1	44.79	<.001
Course*Race	1	0.38	0.38	0.32	0.58
Error Between	194	229.96	1.19		
Wave	1	2.42	2.42	14.12	<.001
Wave*Course	1	0.15	0.15	0.89	0.35
Wave*Race	1	0.43	0.43	2.48	0.12
Wave*Course*Race	1	0.6	0.6	0.34	0.56
Error Within	194	33.25	0.17		
ACD					
Course	1	7.85	7.85	10.76	<.001
Race	1	0.64	0.64	0.87	0.35
Course*Race	1	8.73	8.73	11.96	<.001
Error Between	198	144.55	0.73		
Wave	1	0.13	0.13	0.79	0.38
Wave*Course	1	0.62	0.62	3.81	0.05
Wave*Race	1	0.01	0.005	0.03	0.86
Wave*Course*Race	1	<.001	<.001	<.001	0.1
Error Within	198	32.08			
EA					
Course	1	3.68	3.68	2.65	0.11
Race	1	2.42	2.42	1.74	0.19
Course*Race	1	2.6	2.6	1.87	0.17
Error Between	191	265.21	1.39		
Wave	1	2.81	2.81	11.21	<.001
Wave*Course	1	1.15	1.15	4.57	0.03
Wave*Race	1	2.36	2.36	9.4	0.002
Wave*Course*Race	1	0.06	0.06	0.23	0.63
Error Within	191	47.87	0.25		
Composite					
Course	1	0.2	0.2	0.29	0.59
Race	1	4.95	4.95	7.25	0.008
Course*Race	1	1.66	1.66	2.43	0.12
Error Between	177	120.82			
Wave	1	0.85	0.85	9.91	0.002
Wave*Course	1	<.001	<.001	0.02	0.9
Wave*Race	1	0.31	0.31	3.57	0.06
Wave*Course*Race	1	<.001	<.001	<.001	0.99
Error Within	177	15.2	0.086		

Note. ES = ethnic studies; US = US history; EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.

Gender. Table 4.6 displays mean CRE outcomes by gender, course, and wave. The means for female students ranged between 3.52 to 5.65 and the means for male students ranged from 3.43 to 5.30.

Table 4.6. Descriptive Statistics of CRE by Dichotomized Gender, Wave, and Course

			Time					
			Wave 1			Wave 2		
Course	Gender	CRE Factor	*n*	*M*	*SD*	*n*	*M*	*SD*
ES	Female	EFE	41	4.84	0.68	38	4.71	0.7
		EPT	42	3.65	0.91	42	3.89	0.95
		ACD	42	5.28	0.6	42	5.23	0.67
		EA	42	5	0.69	41	5.2	0.64
		Composite	41	4.71	0.54	37	4.76	0.6
	Male	EFE	46	4.21	0.87	43	4.29	0.65
		EPT	47	3.61	0.92	44	3.79	0.71
		ACD	47	5.03	0.9	48	4.98	0.65
		EA	47	4.72	0.92	43	5.01	0.72
		Composite	46	4.4	0.71	39	4.5	0.52
US	Female	EFE	62	4.7	0.67	0.6	4.76	0.71
		EPT	62	3.52	0.98	63	3.68	0.91
		ACD	61	5.45	0.55	63	5.55	0.49
		EA	61	4.92	0.77	63	5.06	0.72
		Composite	60	4.66	0.55	60	4.75	0.56
	Male							
		EFE	52	4.39	0.78	51	4.47	0.8
		EPT	52	3.43	0.93	50	3.57	0.83
		ACD	52	5.15	0.78	51	5.3	0.68
		EA	52	4.37	1.12	51	4.43	1.21
		Composite	50	4.33	0.66	50	4.45	0.67

Note. EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.

The analysis of variance results are reported in Table 4.7. Another three-way analysis of variance was conducted across outcome variables. In this case, the main result of interest was the moderation of course over wave by gender. Again, my hypothesis that gender would moderate effects over time between courses was not proven significant on the coefficient of interest from this data.

Although my hypothesis was not supported that female students would show more growth in CRE in Ethnic Studies than in US History, results do indicate that gender does play a role in CRE. Results suggest that there was a main effect of gender upon the factors of empathic feeling and expression (EFE), $F(1,180) = 15.00$, $p < .001$, acceptance of cultural differences (ACD), $F(1, 193) = 9.72$, $p = .002$, empathic awareness (EA), $F(1, 187) = 10.40$, $p < .001$ and overall composite empathy in which female students scored significantly higher than male students, $F(1, 173) = 10.40$, $p = .002$.

Table 4.7. Three-Way Mixed ANOVA for Effect of Dichotomized Gender, Course, and Wave on CRE

Source	*df*	*SS*	*MS*	*F*	*p*
EFE					
Course	1	0.36	0.36	0.38	0.54
Gender	1	14.39	14.39	15	<.001
Course*Gender	1	0.9	0.9	0.94	0.33
Error Between	180		1.036		
Wave	1	0.05	0.05	0.38	0.54
Wave*Course	1	0.21	0.21	1.52	0.22
Wave*Gender	1	0.05	0.05	0.37	0.54
Wave*Course*Gender	1	0.03	0.03	0.241	0.62
Error Within	180	25.25	0.14		
EPT					
Course	1	2.44	2.44	1.68	0.2
Gender	1	1.12	1.12	0.77	0.38
Course*Gender	1	0.02	0.02	0.02	0.9
Error Between	189	275.12	1.46		
Wave	1	3.02	3.02	17.41	<.001
Wave*Course	1	0.15	0.15	0.87	0.35
Wave*Gender	1	0.04	0.04	0.21	0.65
Wave*Course*Gender	1	0.02	0.02	0.11	0.74
Error Within	189	32.85	0.17		
ACD					
Course	1	5.78	5.78	7.82	0.006
Gender	1	7.12	7.12	9.72	0.002
Course*Gender	1	0.02	0.02	0.02	0.88
Error Between	193	142.7	0.74		
Wave	1	0.17	0.17	1.02	0.314
Wave*Course	1	0.65	0.65	3.9	0.05
Wave*Gender	1	0	0	0	0.95
Wave*Course*Gender	1	0	0	0	0.94
Error Within	193	31.92	0.17		
EA					
Course	1	7.78	7.78	5.96	0.02
Gender	1	15.2	15.2	11.63	<.001
Course*Gender	1	3.68	3.68	2.82	0.1
Error Between	187	244.42	1.31		
Wave	1	4.1	4.1	15.55	<.001
Wave*Course	1	0.77	0.77	2.91	0.09
Wave*Gender	1	0.05	0.05	0.19	0.66
Wave*Course*Gender	1	0.33	0.33	1.24	0.27
Error Within	187	49.24	0.26		
Composite					
Course	1	0.09	0.09	0.13	0.72
Gender	1	7.01	7.01	10.4	0.002
Course*Gender	1	0.03	0.03	0.04	0.84
Error Between	173	116.49	0.67		
Wave	1	1.14	1.14	13.06	<.001
Wave*Course	1	0.01	0.01	0.06	0.8
Wave*Gender	1	0.01	0.01	0.05	0.82
Wave*Course*Gender	1	0	0	0.02	0.89
Error Within	173	15.12	0.09		

**Note*. ES = ethnic studies; US = US history; *EFE = empathic feeling and expression; EPT = empathic perspective taking; ACD = acceptance of cultural differences; EA = empathic awareness; Composite = score based upon sum of all four empathy factors.*

Research Question Three

The third question this study sought to answer was to what curricular aspects of the ethnic studies course do students attribute changes in CRE. In the section below, I present qualitative findings and provide evidence as to the elements of an ethnic studies course that contribute to CRE. Through student responses to questions organized by each of the closely related four factors of empathy, I gleaned three overarching themes that went across factors that point to elements of ethnic studies that contribute to CRE. The "answers" below are grounded in the voices and experiences of students.

Community is everything. Of the 100 responses students gave in relationship to CRE, over a quarter of them were related to a classroom environment in which students feel safe enough to share their own and hear others' lived reality – through assignments, discussion, and activities. I saw, explicitly in each ethnic studies classroom, visual clues as to protocols and agreements that support a sense of safety for students to be vulnerable in the classroom. (See Figure 4.1) Implicitly in focus group responses, students repeated the idea that classroom activities and discussion topics - *led by their teachers* - made space for students to voice the perspectives, experiences, and the counternarratives that challenge the way students see and think about each other. Gustavo illustrates this when he wrote how, "the discussions we had daily really opened my eyes. The fact we were able to just talk about real life for a whole class was amazing! Not a lot of classes talk about real history." This and other responses indicate that it is incumbent upon an ethnic studies teacher to create an environment in which in which students felt safe enough to participate in assignments, activities, and discussions and be skilled enough to help

“students grapple with and think their way through diverse and conflicting perspectives (Sleeter, 2013, p. 13) together.

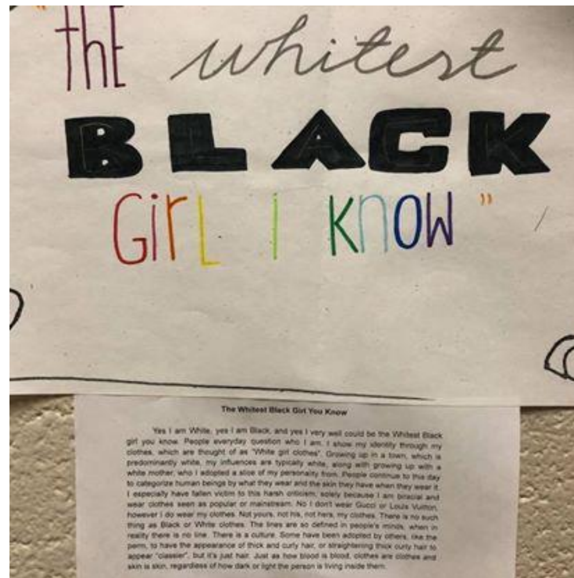
Again, although no student mentioned them explicitly, it is the ethnic studies teacher, as facilitator, that guides a diverse community into a space that makes room for and *gives voice* to students’ counternarratives. The ethnic studies classroom then challenges “hierarchically arranged social, political, and economic positions” (Yosso, 2002, p.96). This place must be a place where multiple realities are conferred. Carving out that space, when students spend the rest of their days in a traditional schooling setting that often reify those power dynamics, is also an essential element of an ethnic studies curriculum that contributes to CRE. Student responses revealed the importance of curricular choices often made by their teachers that allow for this. For example, Quinlan wrote that “during the Socratic Seminar, we shared personal experiences that really helped show the other side of the coin. Another activity was a circle activity where we take a step if we did certain things. I thought it was really insightful (Spirit Walk).” This response captures the impact of two activities that would not meaningfully work without a carefully cultivated culture of respect, love, and “authentic caring” (p. 14), a critical component of ethnic studies according to Sleeter’s 2011 review.

This sense of *safety to be oneself* in the ethnic studies course is also evidenced clearly when Latasha wrote, “For me, I would say it would have been any time we were having a discussion on a tough topic and I would look around the room and see people's facial expressions b/c I believe actions speak louder than words and it just meant a lot to me. You could see how they were feeling w/o them even saying anything.” de los Rios (2013) describes this place as one “where systems of domination, patriarchy, and racism

are negotiated alongside possibilities of rupture, change, and (re)writing of our narratives (p. 62). Ethnic studies can be a powerful place in which students can let down their masks, but they must have teachers who thoughtfully and carefully construct that space (Valenzuela, 1999).

Listening is believing. Another quarter of ES student responses were about the films and/or videos students saw that then made room for the discussions and shared revelations that took place after indicating that for young people, it is *the stories they hear from each other* that make the other's experience real and make room for CRE. Ladson-Billing and Tate (1995) took CRT legal concept of the counternarrative and named that as essential strategy with which to challenge stock and dominant narratives and to "provide members of outgroups a vehicle for psychic self-preservation" (p. 57). This research confirms the power of the counternarrative in engaging multiple perspectives particularly around racialized experiences. Numerous student responses referred to *Race, the Power of an Illusion, 13th, and Harvest of Empire* as foundations with which to examine the social construction and maintenance of racial hierarchy as well as explore spatial segregation, immigration, and students' lived racialized (hidden and explicit) realities (see Figure 4.1).

Figure 4.1. 6 words about race



Many student responses reflected new understandings regarding the trajectory of Black people from enslavement to convict leasing and Jim Crow laws, to the rise of our current mass incarceration system and our criminal legal system from watching the film *13th*. In another Socratic Seminar about police brutality, Andrew wrote about his POC classmates' experiences and how "the second Socratic Seminar really got me thinking because I was never really sure if police brutality was a thing or not. It put me in a different perspective."

At least four students mentioned this classmates' shared personal experience of being racially profiled. That curricular moment stood out in students' minds (and hearts) as a pivotal example that police brutality and anti-Blackness is real, underlining the fact that for many young people, unless that person has a relationship and room (literal and metaphorical) to let new information in, cognitive dissonance may be too great to overcome the belief in a contradicting reality and/or empathy. This finding seems to be in

alignment with CRT scholars who suggest that “the exchange of stories from teller to listener can help overcome ethnocentrism and the dysconscious conviction of view the world in one way”. (Ladson-Billings & Tate, 1995, p. 57).

Almost half of focus group participants wrote about hearing a story shared by a peer that changed their understanding of that person and/or their understanding of a concept that they had no experience with. Kailey wrote about understanding more deeply about language imperialism through the experiences of a classmate:

> I think when we were talking about how some people are forced to drop their native language and how that loses their sense of identity and I think that I saw a different perspective when a girl in my class named (a Student's name) talked about her experience transitioning from Russia and how she has lost part of her b/c she does not speak that language any more (a least not that much).

Similarly, in another class, Philip wrote about a time “when (a Student) talked about how she only spoke Spanish for a while and she sucks at English because it's hard.” Many students revealed surprise, compassion, or “eyes opening” when their classmates expressed care, vulnerability, or conflicting perspectives in reply to ethnic studies curricula.

These reactions point to CRE; however, while this research suggests that listening to and learning from the counternarratives of classmates does lead to CRE, it is important to keep in mind there is a cumulative danger for students of color who spend their entire time educating White peers about their reality (Sue, Lin, Torino, Capodilupo and Rivera, 2009).

Ethnic studies create agents of change. A final theme that emerged from focus groups that contributes to CRE is the importance of curricula that acknowledges students as knowledge holders who must be "engaged, interrupted and transformed" (Zembylas, 2019, p. 119). Students must see themselves and each other as engaged and effective community members. While only one Ethnic Studies classroom featured student engagement with the films *Agents of Change,* based upon the genesis of the Ethnic Studies movement in 1968, and *Precious Knowledge,* a film that captures the continuation of that struggle 50 years later, most students from that course mentioned both films and the projects they inspired. (See Figure 4.3) Student responses indicated a sense of seeing themselves as co-creators of knowledge, understanding, and social transformation, reflecting a Freirean sense of "*conscientização*: the combination of critical consciousness, self-reflection, and engaging in anti-oppressive, collective action" (Cabrera et al, 2014, p.1090). Many students mentioned the power of seeing their own racialized and socialized struggles through the projects they created. For example, Aidan, a LatinX student told me that:

> My own project that I did helped me really focus and think about racism and barriers about my own group. And I was able to see people's reactions from other groups. This was a very meaningful moment in the class for me, I had a good discussion with (another Student) about race. She is Black and she talked to me about her own perspective. It was a good conversation.

This type of curricula, that not only changes the way a student sees themselves, but the way they see each other as either victims or actors in a cultural/historical context,

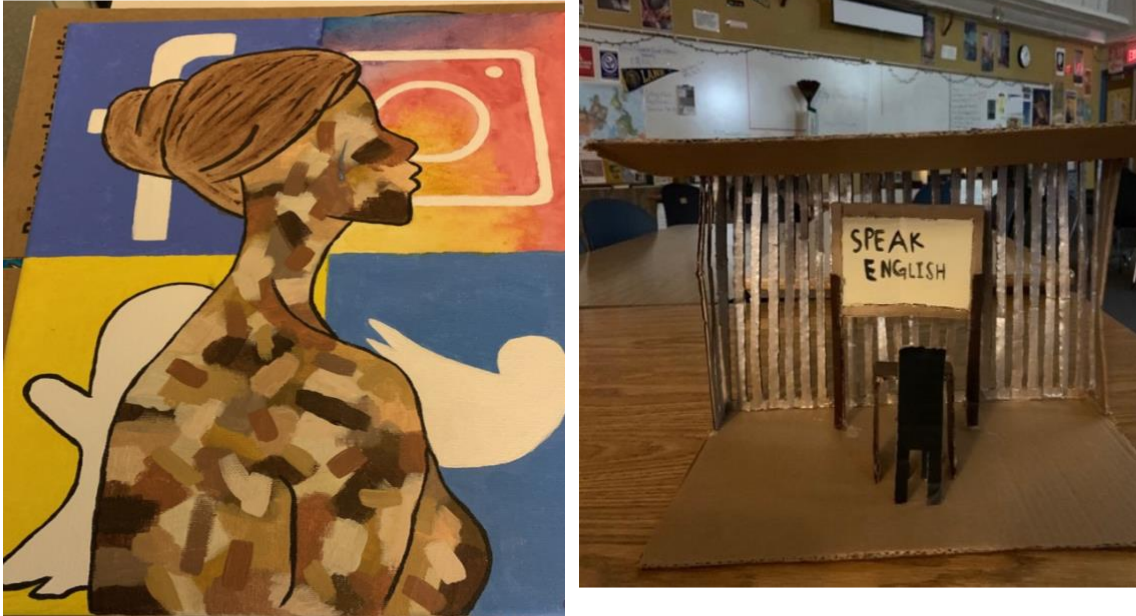
removes barriers to CRE. For example, Philip exemplifies this new lens when he refers to, “The time that (a Student) did a presentation and showed how they really cared about Native people was crazy”, in response to an Indigenous peers’ presentation. In this comment, Philip communicates perfectly how empowering students to express their cultural selves in class is a form of resistance and self-determination connected to a “past, present, and future” (Brayboy, 2005, p.435).

It is essential to keep in mind that Indigenous, Brown, and Black erasure and victimization as a tool of White supremacy has a long legacy within education and curricula that often evokes feelings of *passive* empathy that “runs the risk of ignoring active responsibility to one another” (Zembylas, 2019, p. 110). Alex reflects on seeing each other student differently when he wrote about another classmate: “The agents of change project gave me a new perspective on one of my acquaintances. I saw him as kind of lazy but he put in a lot of work.”

Perhaps Sebastian most resolutely represents the necessity of a culturally reflective “enacted curriculum – the curriculum jointly created by students and teachers” (Carabello, 2017, p.588) in order to feel CRE when he told me, “I liked learning about my own culture because I've learned about Black oppression and White people's "problems". This was the first time I've EVER learned about Hispanics’ oppression in my 10+ years in school”, in response to *Precious* Knowledge and student presentations. For Sebastian and other students, they must see that their experiences “with oppression symbolize important social, cultural and political struggles in the larger society” (Lynn & Parker, 2006, p. 277).

Another student, Madelyn, further illustrated the importance of shared struggle in feeling CRE when she wrote, “For me since I am African American, I get a sense of what it feels like. It was neat to hear about Latinos, Asians, and other groups on what they go through.” Along with a community of care in which counternarratives can be heard, the role of students as “producers rather than only consumers of knowledge” (Sleeter, 2011, p.6) is imperative for students to feel agency to address societal conditions. This researcher would offer that findings indicate it is not only “neat” to hear about the experiences of students outside their social/ethnic/racial group, it is a requirement for CRE.

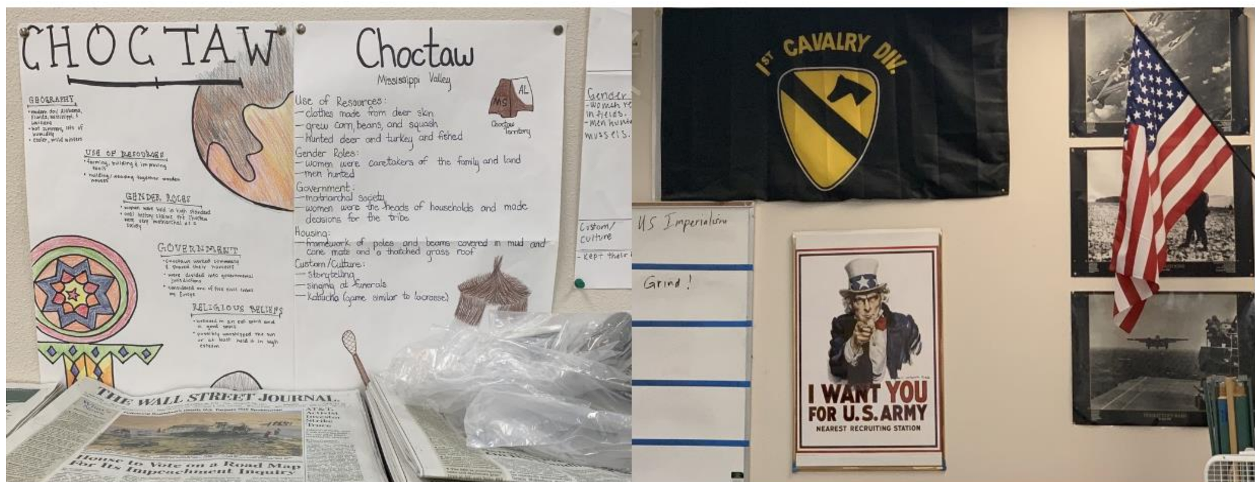
Figure 4.2. Agents of change projects



Although it is possible that students of color and White students are learning of resistance movements in US History, traditional narratives often de-emphasize the role that White people play in "maintaining racist policies or practices" (Epstein, 1988, p.407) in favor of melting-pot nation-building narratives that either promote victim-blaming or a sense of passive immobility on the part of White students (Zembylas, 2012). As opposed to Philip's profound realization that Indigeneity is a deep, present, and empowered lived reality of his classmate, two (of the three) participating US History classrooms featured images and poster projects that portrayed Indigenous people as past-tense historical subjects and celebrated visually and un-ironically United States' Imperialism (see Figure 4.4). And, even though US History students did not participate in focus groups, most White student responses and many responses from students of color reflected that structural and institutionalized racism is indeed *new information*, as are the ongoing struggles that Brown and Black people have engaged in to survive and transform those

structures. Sleeter (2011) reminds us that, “mainstream Euro-American studies deny all students – both White and of color – an education that takes seriously the realities of institutionalized racism that people of color live every day, and knowledge that arrives from within communities of color.” (p. 5) As Quinlan put it in response to watching *13th*, “It was a huge eye-opener. It made me realize that these events are still occurring”. Quinlan and other similar student responses raise the question, if students are unaware that racism and oppression are occurring in the present day, then how are they to feel responsible for each other’s transformation?

Figure 4.3. Dominant narratives in US history classrooms



CHAPTER V: DISCUSSION, ANALYSIS, AND FURTHER RESEARCH

To love all children, we must struggle together to create the schools we are taught to believe are impossible: Schools built on justice, love, joy, and anti-racism.

~ Bettina Love

The goal of this research study had three dimensions. For myself, as opposed to being trapped inside classes with curriculum that prepared one to replicate racialized, gendered, and class hierarchies (Anyon, 1980; Yosso, 2002), I needed to find a place for a version of my younger self and selves – one that could see her own racialized experiences and herstories – reflected in the classroom in a way that illuminates the dreams, the possibilities, and transformative power of my own Black and Browness. For students, I wanted to understand more deeply the effects of such a curriculum upon students' perceived cross-racial empathy - particularly in a state founded upon White supremacy, in the time of Trump's America, the rise of demographic diversity, and the passage of Oregon's Ethnic Studies Bill to address educational inequities (HB 2845, 2017). Finally, the third goal of this study was designed to support teachers and educational decision-makers in identifying which elements of an ethnic studies curriculum promote cross-racial empathy by centering, in their own words, students' own lived experiences and knowledges (Yosso, 2002).

Growth in CRE For All Students in Both courses with SEE

Contrary to expectation, a series of ANOVAS revealed little significant difference in change in empathy between students enrolled in Ethnic Studies and those in US History courses. As quantitative results contradict my hypothesis, there are two main possibilities. First, that my hypothesis was wrong and, while students grew overall in

empathy, ethnic studies courses do not significantly impact student perceptions of empathy differently than in US history courses. However, qualitative results point to a second interpretation. These findings may suggest that the Scale of Ethnocultural Empathy (SEE), while measuring a construct of empathy that picks up on surface-level beliefs, may not necessarily get at deeper understandings of racial perspective-taking and racial processes that contribute to “racialized, gendered, and classed curriculum structures and processes” (Yosso, 2010, p. 102) which could point to the persistence of racism despite thoughts and beliefs to the contrary. Delgado (1990) suggests that there are ways in which racism goes underground and that in those cases, “there are fewer images, stories, and laws conveying the idea of Black inferiority” (p.105) and yet procedural and structural limits, such as lawyer fees, voting and check-the-box requirements ensure that racial/ethnic hierarchies stay in place. These results may also suggest that while empathy grows over time, the SEE may reinforce what Delgado (1996) refers to as a false sense of empathy, “in which a white believes he or she is identifying with a person of color, but in fact is doing so only in a slight, superficial way."(p. 70). Delgado (1996) goes on to warn that real empathy is rare, and cannot be arrived at without hearing and listening to the real experiences of people of color. This claim is supported by the qualitative aspect of this study.

Furthermore, results also indicated that for ethnic studies students, EA was higher than for US History students, suggesting that students choosing to take ethnic studies may do so with higher levels of incoming empathic awareness (EA). This finding raises the question that longitudinal impact of ethnic studies curriculum with the implementation of

HB 2845 upon student cross-racial empathy could be positively impacted if done effectively.

Additionally, I was more likely to observe changes for factors with fewer questions (empathic awareness and acceptance of cultural differences) than other factors (empathic feeling and expression and empathic perspective taking), indicating that results could differ either with a larger number of questions or with more substantive questions. SEE authors also cite these two (EA and ACD) components as having the weakest variance of the four distinct components (Wang et al., 2003).

Students of Color and Female Students Show Higher CRE

I was again surprised to find that, contrary to expectations, three-way ANOVAS revealed little significant difference in change in empathy between students enrolled in Ethnic Studies and those in US History courses by race or by gender as my hypothesis assumed that a course focused specifically upon racialized and gendered interactions with power would lead to gains in empathy for those in that course. While my findings proved otherwise, results show there were some differences between students of color and White students.

For White students in both US and ES, scores increased more over time for the factor of Empathic Awareness (EA) than for students of color. For White students, who have limited contact with communities of color and "whose distorted view of self entails a lack of self-awareness as a racial being" (Spaniermann and Heppner, 2004, p. 251), growth in awareness about the experiences of people of color is a logical outcome after being in both Ethnic Studies and US History (Brown and Brown, 2010; Tatum, 1992). However, it is important to note that both courses, while centering upon American

experience, communicate different narratives about people of color: one situated in present-tense oppression experienced by people of color and another that emphasizes "the expansion of democracy to greater numbers of European Americans and growing equality among racial groups" (Epstein, 1998, p.419) and past-tense notions racial progress that concluded with the Civil-rights movement of the 1960s. (Brown & Brown, 2010, Tatum, 1992). SEE survey questions may fail to indicate these inherent differences in student understanding.

Results also indicated that students of color demonstrate higher scores in empathic perspective taking (EPT) as well as composite empathy in both ES and US History. Ladson-Billings and Tate (1995) offer that CRT provides a lens with which to understand inequitable school outcomes; however, it is possible that these critical understandings of race can also be applied to empathy. Sleeter (2011) suggests that traditional history courses, as well as the rest of mainstream curricula, can be understood as "European-American ethnic studies" (p. 7); higher scores in EPT and composite empathy for students of color are congruent with this claim, inasmuch that for students of color, this *double consciousness* serves as a survival strategy "given the dominant/subordinate relationship of Whites and people of color in this society" (Tatum, 1992, p. 9).

Surprisingly, after course completion, students of color in US history reported higher ACD scores than those in Ethnic Studies. Additionally, as the questions from the SEE were said to include "items that center on the understanding, acceptance, and valuing of cultural traditions and customs of individuals from differing racial and ethnic groups" (Wang et al, 2003, p. 224), this finding may indicate that, as de los Rios

suggested (2013), acceptance of cultural differences may be experienced by students of color as assimilation and fitting in with their White peers, particularly as participants were drawn from advanced placement (AP) and International Baccalaureate (IB) US history courses and as course curricula would be expected to emphasize melting pot ideology, meritocracy, and system justification (Epstein, 2000; Godfrey, Santos, and Burson, 2017). Ladsen-Billings and Tate (1995) discuss how whiteness translates to property rights within education in the form of school choice (a factor in this study), disciplinary models that amplify race-based cultural norms, and tracking in the form of gifted, honors, and advanced placement courses. It is worth noting that participants from School A and B for US history were drawn from a course designed to exclude Black and Brown students who may feel they have to defend their "special permission" (p. 60) and right to be there.

It is also possible that for students of color in Ethnic Studies, learning about the ways in which oppression operates can challenge their feelings of empathy for those outside their social/racial/group for a time – in alignment with racial identity development process in which a person moves from a state of what Delgado (1996) labels "false consciousness" (p. 69), and begins to "acknowledge the impact of racism in one's life" (Tatum, 1992, p. 10). That person can become angry and begin to reject and microagressions /comments/behavior from peers that they previously would have ignored. However, racial identity development scholar Tatum (1992) posits this awareness is "part of the transition" (p.11) through the stages of RID that lead to a healthier sense of a racialized self. As opposed to getting stuck in "resentment of a class of people" (p. 60), de los Rios (2013) offers that Ethnic Studies students of color are

involved in a process of "active recovery, (re)imagination, and (re)investment" (p. 60) of Indigenous, anti-oppressive, and decolonized paradigms. It is also possible that questions, that were primarily language-based for this factor, did not allow for nuances of the challenges faced by "first generation" students who spend time working to acquire English-speaking skills, work to lose accents, and/or often translate for family members.

In agreement with most empathy scholarship (Cundiff and Komarraju, 2008; Rockwell et al, 2019; Wang et al, 2003), female identified students reported higher empathy scores than did male students in both courses except for empathic perspective taking (EPT). This result was consistent other studies that find that "no gender differences exist in regard to the perspective-taking component of empathy" (Wang et al., 2003, p. 231).

SEE results did not reveal change in empathy between courses, but findings support what Delgado (1990) calls the "Law of Racial Theormodynamics: Racism is neither created nor destroyed" – at least as indicated through a measure like the SEE that may fail to "recognize the emotional undercurrents and foundations of race and racism" (Zembylas, 2019, p.117).

Ethnic Studies Creates the Conditions for Cross-racial Empathy

Focus group responses challenge and expand upon quantitative results to suggest that ethnic studies curricula make room to for students to more fully understand intersectional dynamics of power when it comes to gender and race and may increase cross-racial empathy (CRE). To do so, ethnic studies curricula must include modes that emphasize a community of belonging and opportunities for students to listen to and learn multiple perspectives outside their own perceived social/racial/ethnic group from their

classmates, particularly those experiences that reflect lived experiences (counternarratives) of students' of color. These perspectives must be paired with curricular choices that give students exposure to understanding themselves as racialized beings, the social construction of race and racism, as well as the colonial processes that create structures and institutions that perpetuate racialized capitalism and inequity. Finally, students must be given an opportunity to not only share and learn, but also teach about their experiences, through a framework that connects students to an his and herstorical legacy to resistance to oppression as well as allows them to be empowered knowledge holders and agents of change in their communities.

Implications for Practice

Quantitative findings indicate that all students grow in CRE over time but do not specify growth for ethnic studies students, suggesting that the SEE is not an adequate measure to gauge deeper understandings of ethnocultural empathy and structural racism. While SEE results do not indicate differences in growth between courses, findings are consistent with authors' claim that the SEE measures components of ethnocultural empathy and may be applicable to use with upper level high school students. As qualitative responses challenge the findings of the SEE and indicate the cross-racial empathy is bolstered by ethnic studies curricula, CRT scholars' warnings regarding quantitative methods seem well founded.

For educators. This study provides valuable practical information for ethnic studies coordinators, social studies coordinators, building-level school administrators, and teachers who are responsible for the implementation of ethnic studies programs and ethnic studies curricula in response to the passage of HB 2845. While the context of this

study is ethnic studies in the state of Oregon, qualitative findings of this study indicate earlier (elementary) and more comprehensive ethnic studies curricula is needed to increase more accurate understandings of current racial dynamics, socio-emotional growth, positive racial identity, and empathy among student groups. Additionally, results indicate ethnic studies curricula cannot be decontextualized, but rather must be connected to a larger inclusive, critically communal, and authentically caring (Valenzuela, 1999) framework. Findings of this study emphasize the necessity of awareness of local, community-based, cultural and ethnic/racial factors for practicing professionals in the ground-level work they conduct with students, parents and families. This will require teacher preparation programs and professional development professionals to include such curriculum in their coursework, in order to adequately prepare teachers. The findings of this study will hopefully influence school leaders in the implementation of ethnic studies in Oregon to include reflective practices involving curriculum development, student academic and social emotional support that supports healthy racial identity development, and overall sense of school and community culture.

For students. Most importantly, the hope behind this study is that students, and specifically students who have historically been denied opportunities to see themselves actively and authentically incorporated into educational and historical narratives will have greater access to curricula that reflects them. One (or many) that includes an expanded reality, with educators that know how to honor and amplify students' experiential wisdom, and that encourages growth in an essential type of intelligence, cross-racial empathy.

Implications for Theory

The goal of the quantitative part of study was to see if ethnic studies curricula impacts students' CRE differently than those completing a more traditional US history course. While I found much to support this hypothesis through qualitative analysis, the quantitative analysis did not show significant variation, possibly indicating that, for most students, conscious attitudes regarding others from different racial and ethnic groups have little to do with deeper understandings of structural racism. This supports CRT scholars who warn that quantitative methods "allow for the hiding, manipulation, and exploitation of data which in turn helps to de-racialize the experiences of people of color" (DeCuir-Gunby & Walker-DeVose, (2013, p.253). While SEE results did not indicate growth in CRE for Ethnic Studies students, I believe quantitative results affirm the pernicious nature of racism in the United States and underlie the persistence of the "consciousness of colonization" (Tingtiangco-Cubales et al., 2014, p.111) and structural inequality - in that surface understandings of race and racial identity will continue to prop up the racist foundations of a nation that brands itself as a democracy that prides itself on diversity and multiculturalism.

Qualitative responses indicate a deep need for curricula that is designed with an intention to provide students with "tools for identifying, reflecting on, critiquing, and acting against systemic racism and other forms of oppression" (Dee & Penner, 2017, p. 132). Students, when given a chance to think about themselves in meaningful, accurate, and racially realistic way, are then provided with the tools to address and challenge racism and oppression within themselves and their communities. This study offers that incorporating understandings of Critical Race Theories and Racial Identity Theories are

essential tools for teachers and students in negotiating racist curricular structures (Ladsen-Billings & Tate, 1995; Tatum, 1992; Yosso, 2002).

Limitations

Survey limitations. Care and effort was taken to minimize threats to validity in this proposed research study. However, there still remain threats to external and internal validity within the design of this study, which presented limitations. These threats are discussed below.

Instrument design and administration limitations. Due to the limited demographic characteristics in Oregon and Eugene, in particular, limitation of generalizability is possible. According to the authors of the SEE (Wang et al.,), participants of color tend to score higher on general and specific factors of ethnocultural empathy, therefore, a larger, more diverse sample could suggest different conclusions. SEE developers note that a better empathy model may emerge that includes more than the three domains (cognitive, emotional, and communicative) highlighted. As the survey was administrated during the first weeks of school and the last week of the term, students may have felt overwhelmed and/or experienced barriers to understanding the questions due to stress or a lack of relationship with the survey administrator, or may have experienced wording or vocabulary difficulties. Differences in school cultural contexts may have also impacted generalizability.

Social desirability limitations. The motivations of the students surveyed may have impacted their responses. As the survey was implemented in a class setting, students' association with institutional incentives and coercion may have biased responses. Additionally, as most students do not want to be perceived as "racist" and as

many beliefs and biases are unconscious and enable “inconsistent beliefs about racial discrimination without having to acknowledge the underlying racism of their worldview” (Ambrosio, 2014, p. 1383), answers may not have reflected students’ true feelings regarding those outside their own racial/ethnic group.

Political climate limitations. Survey administration took place during a time of political upheaval and polarization and responses may be skewed to reflect students’ awareness of current events and political divisiveness. Respondents may have been reluctant to genuinely respond to questions about demographics that could pose as a self-perceived threat to their family’s wellbeing or give the impression that they are impacted by their social disposition or current social conditions.

Sample size and setting limitations. There may also have been limitations to sample size for ethnic grouping. Race/ethnicity and gender were collapsed into dichotomous variables –students of color and White, female students and male students – with which to conduct an analysis of variance (ANOVA) with statistical power.

Focus group limitations. DeCuir-Gunby and Walker-DeVose offer that the "weaknesses of qualitative research include the lack of generalizability and the intensiveness of data analysis" (2013, p. 255). As mentioned earlier, the schools in which this study took place is situated within a predominantly White town, thus responses inevitably reflect that perspective. School samples may have been somewhat limited in term of diverse perspectives and demographics, therefore I expect that results and interpretations would vary in other studies. Although I used NGT in order to solicit responses and to avoid confirmation bias, time proved a limitation as I did not have the opportunity for students to discuss and rank ideas.

Measures of student race/ethnicity and gender. Demographic data on race/ethnicity and gender was collected from each participating student. The participating school districts currently require parents and students to identify students as either male students, female students, or non-binary students. However, as mentioned earlier, data collected from students was categorized as either male students or female students in order to achieve statistical power, thereby removing four students who identified as non-binary for analysis. For US schools, data collected on student race/ethnicity is based on the following categories: American Indian /Alaskan Native, Asian, Black / African American, Native Hawaiian / Pacific Islander, Hispanic / Latino, White, or Multi-racial (two or more races). Students had the option to identify their racial/ethnic groups on the Qualtrics survey as listed above. Again, due to sample size limitations, I coded students as students of color or White.

As I indicate below, racial/ethnic identification is simultaneously personal and legal/political - student choices may reflect reluctance to choose certain identities or inaccuracies (Brayboy, 2006). It is also important to note that while categorizing gender and race/ethnicity in such limited terms in order to achieve statistical power may be useful, this simplification of gender, ethnicity, and racial identity categories may "perpetuate an understanding of the world that further solidifies racial [and gender] hierarchies" (Covarrubias & Vélez, 2013, p. 273); however, my goal in grouping those with similar experiences of race and racism and gender and sexism together is that this study leads to more equitable experiences for all students.

Role of Researcher

For this study, I have chosen theoretical frameworks that mirror my experiences as a daughter and granddaughter, a Black and bi-racial woman, a mother, and an educator activist who struggles to envision King's "Beloved Community". Critical Race Theory (CRT) makes sense of a world that statistics indicate are as segregated and racially divided as the time in which my parents fell in love. Racial Identity Development Theory reflects my experience negotiating my complex racial identity, the twenty years I have observed the experiences of my students, and my awareness of what is possible inside a classroom using a critical ethnic studies pedagogy.

As a bi-racial cis-gendered female and identical twin born in the early 1970s to a Black man and a White woman in the United States, race, racism, and negotiating my own racial identity has been the superstructure or conceptual framework of my life.

My own identity development, as is everyone else's, is situated within contexts, conditions, and rules that are inherently racial. This "racial state" (Omi & Winant, 1994) can be evidenced by my designation as "Black" on my birth certificate, indicating the hypodescent reality of white domination through the "one drop rule" in which bi-racial and multiracial people born before 1980 were identified by their minority or subordinate ancestry, one of the many ways that the state and its institutions organize the racial policies and realities of daily American life (Omi & Winant, 1994; Wijeyesinghe and Jackson, 2012).

Future Research

Rockwell et al (2019), posit that "the seeds of structural thinking could encourage increased empathy over time" (p. 298) and racial identity development scholars agree that

the stages of development are different for each individual, although the processes and psychological responses can be predicted (Renn, 2012; Tatum, 1992) A follow-up study or survey be helpful in assessing students' empathy levels over time. While the SEE may not have captured all the nuances of cross-racial empathy growth that qualitatively gathered data did, there may be other empathy measures that can more closely capture the impact of ethnic studies upon students' understandings of those outside their group. Additionally, new understandings of the importance of the affective/emotional realm of anti-racism education may also offer valuable insights in understanding how educators and students experience empathy in redemptive and transformative ways (Zembylas, 2012).

This study also indicates that ethnic studies curricula is needed at younger ages. As ethnic studies curricula is implemented K-12, future research can take longitudinal approaches as to the impact of that curricula as well address better ways for teachers to develop educational practices that "embrace cultural pluralism and cultural equality" (Paris, 2012, p. 96).

Conclusions

My goal in designing this study was to gain a deeper understanding of the benefits of a local Ethnic Studies program. Although the scholarship on Ethnic Studies is not exhaustive, it is clear that ethnic studies courses create spaces of empowerment, transformation, and achievement for those who have been historically neglected (Cabrera, Milem, Jaquette, and Marx, 2014; Dee and Penner, 2016; de los Rios, Lopez, and Morell, 2015; Sleeter, 2011;Tintiango-Cubales, Kohli, Sacramento, Henning, Agarwal-Rangnath, Sleeter, 2014). Research on perspectives of traditional U.S. history reveals that ethnic

studies may also enlighten the historically privileged (White students) to the ways in which they, too, are harmed by myths of meritocracy and the inconsistencies of a "democracy" built and maintained upon racial hierarchy (Epstein, 1998; Sleeter, 2004). As opposed to traditional education that seems foster an active resistance to those who do not benefit from our current economic and political system and a denial of the lived realities or people of color or feelings of *passive empathy*, Ethnic Studies pedagogy offers *all* students a place in which to understand themselves and those around them more deeply if the teacher is skilled in creating a reconciliatory, rehumanizing, and *active* space in which to "engage in-depth critical inquiry" (Zembylas, 2012, p. 122). It is a curriculum that is "grounded in the historical and current particulars of students' everyday lives, while at the same time oriented toward an imagined possible future" (Gutiérrez, 2008, p.154). Or, as a student puts it simply, "I think that educating kids about race and racism helped change kids. If they learn about it, they might learn a different perspective than before."

APPENDIX A
SEE SURVEY QUESTIONS

This survey is designed to assess your perceptions and attitudes toward various racial and ethnic groups at the beginning and end of a high school course. Your participation is completely voluntary and appreciated. As this is an anonymous survey, your answers will be also be anonymous and confidential. Please answer truthfully using the statement that is *closest* to your own feelings and thoughts. Please take the survey seriously—say what you really believe to be true.

Again, the survey is anonymous. You do not put your name anywhere. The survey is also OPTIONAL—you can choose not to do the survey at all and an appropriate alternative educational opportunity will be provided. If there is a question you don't understand, please raise your hand and I will come talk to you. We are interested in knowing if students of varying backgrounds and from various groups experience school differently, so we will ask you to indicate whether you are a boy or girl, and your race or ethnicity.

- My "yes" or "no" indicates my assent or refusal to participate in the survey.
- What grade are you in? 11 12 .
- What is your gender? Female Male Non-binary
- Are you of Hispanic, Latino, or Spanish origin? No Yes Some other race (please specify)
- What is your race? (please indicate all that apply) African American / Black American Indian or Alaska Native Asian Pacific Islander White No response

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

1. I feel annoyed when people do not speak standard English.
2. I don't 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 and 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 (for example, restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.

8. I don’t 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 experience.
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 or 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 backgrounds.
16. I rarely think about the impact of a racist or ethnic joke on the feelings 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 systemically oppressed in our society.
21. I don’t care if people make racist 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 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 (for example, 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 from 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.

APPENDIX B
SEE ITEM/EMPATHY FACTORS CORRELATIONS
Survey questions by item factor associated with ethnocultural empathy

Item category	Item number
:hic Feeling and Expression	1, 12, 13, 14, 15, 16, 17, 18, 21, 22, 23, 26, 30
:hic Perspective Taking	, 19, 28, 29, 31
tance of Cultural Differences	, 10, 27
:hic Awareness	24, 25

APPENDIX C
SURVEY INFORMED CONSENT FORM

Survey Participation Informed Consent Form

As part of the requirements for the Doctor of Educational Methodology, Policy, and Leadership at University of Oregon and 4j Public Schools, I am informing you about a research study in which your child has the opportunity to participate and asking you for permission for your child to participate in this study.

Purpose of the Study

I hope to learn about student perceptions of ethnic studies curriculum and the impact, if any, it may have upon cross-racial empathy. The findings from this study will contribute to the ongoing discussion about the role of curriculum and instructional reform in achieving equitable educational outcomes. I seek to answer the questions "How does cross-racial empathy change amongst HS students in a critical Ethnic Studies course in one school district? And, what aspects of that course do students attribute changes in empathy to?"

What your Child will be Doing

Your child will be given an anonymous online survey about their perceptions of people from different ethnic and racial backgrounds than their own. The online survey will take about 15-20 minutes at most and will be administered at the beginning and end of the course term.

Participating in this research will help us better understand student perceptions of ethnic studies curriculum. However, I cannot guarantee that your child personal will receive any benefits from this research.

All information will be reported anonymously. Any information that is obtained in connection with this study and that can be identified with your child will remain confidential and will be disclosed only with your permission or as required by law. Subject identities will be kept confidential by assigning pseudonyms. All raw research data will be destroyed three years after this study has ended.

Your child's participation is voluntary. The decision whether or not to participate will not affect the relationship with the school district, teacher, or classmates. If you decide to allow your child to participate, they are free to withdraw assent and discontinue participation at any time without penalty.

If you have any questions about the study, please feel free to contact Rena Dunbar at (541)729-8969 or renad@uoregon.edu. If you have questions regarding your rights as a research subject, please contact the IRB (researchcompliance@uoregon.edu.You will be offered a copy of this form to keep.

Your signature indicates that you have read and understand the information provided above, that you willingly agree to allow your child to participate, that your child may withdraw assent at any time and discontinue participation without penalty, that your child will receive a copy of this form, and that your child is not waiving any legal claims.

Student Signature____
Date_______________

Student Name (Printed)____

Parent/Guardian Signature _______________________________________
Date_______________

APPENDIX D
FOCUS GROUP INFORMED CONSENT FORM

As part of the requirements for the Doctor of Educational Methodology, Policy, and Leadership at University of Oregon and 4j Public Schools, I am informing you about an exciting research study in which your child has the opportunity to participate and ask you for permission for your child to participate in this study.

Purpose of the Study

I hope to learn about student perceptions of ethnic studies curriculum and the impact, if any, it may have upon cross-racial empathy. The findings from this study will contribute to the ongoing discussion about the role of curriculum and instructional reform in achieving equitable educational outcomes. I seek to answer the questions "How does cross-racial empathy change amongst HS students in a critical Ethnic Studies course in one school district? And, what aspects of that course do students attribute changes in empathy to?"

What your Child will be Doing

The researcher will conduct a focus group in which your child will be interviewed about their experiences as a student taking ethnic studies and their perception of the impact the course may have had. The focus group interview will take about 55 minutes and will be conducted at school during lunch so that your student will not miss class. There will be 5-8 students total in the focus group interview.

All information will be reported anonymously or via the pseudonym that is assigned to your child. If your child chooses not to participate, I will not interview your child. Participating in this research will help us better understand student perceptions of ethnic studies curriculum. Your student will receive a $10 gift card as a thank you for their time. However, I cannot guarantee that your child personally will receive any other benefits from this research.

While other students in the focus group will know about your student's participation, any information that is obtained in connection with this study and that can be identified with your child will remain confidential and will be disclosed only with your permission or as required by law. The focus group interview will be recorded and subject identities will be kept confidential by assigning pseudonyms. All raw research data will be destroyed three years after this study has ended.

Your child's participation is voluntary. The decision whether or not to participate will not affect the relationship with the school district, teacher, or classmates. If you decide to allow your child to participate, they are free to withdraw assent and discontinue participation at any time without penalty.

If you have any questions about the study, please feel free to contact Rena Dunbar at (541)729-8969 or renad@uoregon.edu. If you have questions regarding your rights as a research subject, please contact the IRB

(researchcompliance@uoregon.edu.You will be offered a copy of this form to keep.

Your signature indicates that you have read and understand the information provided above, that you willingly agree to allow your child to participate, that your child may withdraw sent at any time and discontinue participation without penalty, that your child will receive a copy of this form, and that your child is not waiving any legal claims. Please sign and return this form to your student's classroom teacher by ________, 2019

Student Signature____
Date______________

Student Name (Printed) ____

Parent/Guardian Signature _____________________________________
Date______________

APPENDIX E
FOCUS GROUP QUESTIONS

1) Empathic Feeling and Expression (EFE) What activity/lesson/moment/discussion topic gave you the most insight or understanding about someone's perspective/positionality from a social/ethnic/racial group outside of your own?
2) Empathic Perspective Taking (EPT) What activity/lesson/moment/discussion topic changed the way you saw another student in the class outside your own social/ethnic/racial group the most? Was there a moment or activity that really "put you into someone else's shoes"?
3) Acceptance of Cultural Differences (ACD) In the pre/post course survey, we saw a change in students' acceptance of cultural differences or perspectives other than their own. What activity/lesson/moment/discussion topic do you believe contributed most to this change?
4) Empathic Awareness (EA) What activity/lesson/moment/discussion topic taught you the most about institutional barriers and/or discrimination face by others in social/ethnic/racial groups other than your own?
5) (Composite) After being in this class, what activity/lesson/moment provoked the most change in how you see and understand yourself, that will make you more likely to be more empathetic and/or speak up for others outside your social/ethnic/racial group?

APPENDIX F
WORK PLAN

April 2019

1. Work on research proposal
2. Communicate with committee to schedule proposal meeting
3. Communicate with 4j admin and participating teachers

May/June

1. "Finalize" research proposal
2. Proposal meeting

June/August

1. Make recommended proposal edits

September

1. First round of surveys @ Churchill and Sheldon

October/November

1. Stats tutorials
2. Schedule final survey admin & focus groups

December

1. Final survey administration
2. Focus groups @ Churchill & Sheldon

January 2020

1. Data analysis and write-ups
2. Begin writing thesis draft
3.

February - March

1. Continue writing thesis and revise when necessary
2. Submit draft to committee for review
3. Schedule Dissertation Defense

May

1. Final draft complete with committee revisions

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