Challenging the Supported Curriculum: Faculty Members' Attitudes toward Caribbean and Louisiana Content in Undergraduate French and Spanish Textbooks

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Abstract: Guided by a theoretical framework underpinned by Critical Multicultural Education (Banks, 2019), this study aimed to understand university faculty members' attitudes toward the presentation of Caribbean and Louisiana-themed content in French and Spanish textbooks and their associated teaching practices. A Likert-Scale survey was employed, and it was discovered that faculty members felt textbook content about the Caribbean was more or less accurate, but content about Louisiana was inaccurate. Likewise, they had to adjust their teaching practices to be more intentional about how these areas are presented in their teaching and represented in novice and intermediate French and Spanish courses. The findings of this study help to inform curriculum design in higher education World Language courses and assist in curriculum development efforts that align with frameworks that center on Diversity, Equity, and Inclusion as the core of course design.
Keywords: Caribbean, Louisiana, world language education, multicultural education, curriculum leadership, instructional leadership.

Previous research (Fitzgerald & Lauter, 2004) has argued that the student experience in higher education is defined by their exposure to new knowledge. Educational reformers believe course content, especially in general education courses, should be diverse and inclusive by strategically including BIPOC and other minorities along with White women as one way to bring minoritized and female concerns to collegiate communities (Stark, 2002). Nonetheless, there is still a growing conversation about the need to diversify the Humanities, which includes curricula in World Languages (Anya & Randolph, 2019; Isisag, 2010; Lee, 2006; Reagan & Osborn, 2021; Tinto, 2015).

As the main goal of the field is to teach students to communicate, many of the matters that they will discuss include conversations related to politics, sexuality, gender identity, and religion, among many other things (Reagan & Osborn, 2021). Historically, curriculum debates have been a large source of controversy, especially in American culture. It is very common that diverse groups of individuals, including politicians, religious figures, and other stakeholders contribute to the conversation about what should and should not be taught rather than actual faculty who teach the courses (Reagan & Osborn, 2021). This can be seen in legislation related to ending diversity, equity, inclusion and belonging initiatives, critical race theory, social and emotional learning, and tenure in many states, including most notably Texas and Florida.

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The course textbook is another key contributing factor to student learning in all fields and oftentimes serves as the de facto curriculum, especially in novice and intermediate-level language courses (Askildson, 2008; Chapelle, 2016; Leloup & Long, 2014). As argued by Shedivy (2003), contemporary post-secondary world language textbooks are most often designed to allow faculty members to use their academic freedom when teaching, but at the same time appear to be multicultural in content inclusion to accommodate the diverse groups of learners using them. When students are not engaged in learning they are less likely to return to the educational space (Tinto, 2015). Thus, in understanding the role that the textbook plays in the educational process, this study aimed to look further into the content in it, and how it is taught in language classes.

There exist decades of research (Askildson, 2008; Canale, 2016; Chapelle, 2009, 2014, 2016; Dechert & Kastner, 1989; Elissondo, 2001; Kramsch, 1987, 2013; Mora & Guillen, 2007; Weninger & Kiss, 2014) related to issues with textbook content and the fact that a change is needed. However, this study took a unique approach by shifting the focus to university faculty members' attitudes toward their textbook content and the ways in which they exercise their academic freedom in teaching from it. From this perspective, the emphasis is placed more on what is actually being done in classrooms via the taught curriculum rather than what materials are being brought to them via the supported curriculum. Precisely, this study focused on faculty members teaching World Language courses and the presentation of content in their Novice and Intermediate textbooks. As the emphasis of this investigation was on the diverse nature of curriculum in World Languages, Critical Multicultural Education served as the theoretical perspective used to guide this study.

Theoretical Framework

Within the context of this study, Multicultural Education (MCE) was understood to be a reform movement focused on revising the structural, procedural, substantive, and valuative components of education to reflect the social, cultural, ethnic, racial, and linguistic diversity of the United States (Banks, 2019; Bennett, 2001; G. Gay, 2004; Saint-Hilaire, 2014). Multicultural educators believe in the power of culture and total curriculum transformation as tools to create educational equity and equality in order for all students to achieve academic success. Continued research in multicultural education focuses on issues related to the restructuring of the educational environment as a way to establish equity and equal opportunity for all students to participate and gain ownership of the teaching and learning process (Banks, 2019). One approach to bringing relevancy and reflecting the diversity of students is through the implementation of critical multicultural education.

Critical Multicultural Education

Critical Multicultural Education is a comprehensive approach to educational reform within which all aspects of a school, including classroom structure, curriculum design, and instructional practices are simultaneously connected to both the mission of the school, college, or university and its diverse population of students (Banks, 2019). Its mission is to develop students during their time in the educational space so that afterward they can function effectively in a pluralistic, democratic society. To assist in this mission, there exist five dimensions (i.e., content integration, knowledge construction, prejudice reduction, empowering school culture, equity pedagogy) on which education leaders are advised to focus their efforts (Banks, 2019). This study is grounded in content integration.

Content Integration

Content integration describes the ways in which educators use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject areas or disciplines (Banks, 2019). Due to a lack of understanding, content integration is typically seen and/or misrepresented as the equivalent of multicultural education rather than just an aspect of it. Further, there are four approaches to content integration: the contributions approach, the additive approach, the transformative approach, and the social reconstructive approach (Banks, 2019). This study aimed to investigate the degree to which the Transformative Approach was being engaged in novice and intermediate French and Spanish courses when teaching about the Caribbean and Louisiana.

The transformative approach challenges the basic assumptions of the curriculum and guides students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view (Banks, 2019). With this approach, educators consistently infuse various perspectives, frames of reference, and content from different cultural and ethnic groups throughout the entire curriculum in order to extend students' understanding of the nature, development, and complexity of American society and the world (Banks, 2019).

This study aimed to understand content integration in course textbooks and teaching practices within the bigger notion of looking at the ways in which course textbooks contribute to creating diverse and inclusive educational spaces, as suggested by critical multicultural education. Specifically, this research investigated attitudes toward content integration related to the Caribbean and Louisiana in novice and intermediate courses. To further contextualize this study, the following section will review the previous literature on textbooks, the teaching of culture in World Languages, and the study of the Caribbean and Louisiana.

Literature Review

The concept of curricular nullification, the teacher's rationale for and ability to reject the textbook content as curriculum by either excluding or including certain information, is the central focus of this study (Reagan & Osborn, 2021). Further, multicultural educational perspectives in world language courses are key as the field advances through the 21st century (Stinchcomb, 2007). Such approaches to curriculum and instruction guide students to better understand and make cross-cultural connections between their native culture and the culture of the countries where the target language is spoken.

The following review of literature aims to position this study within the larger conversation on textbooks in world language courses and faculty members' decision-making. The section starts off by establishing a perspective on culture in world language textbooks and then specifically looks at previous studies examining the topic. Next, a rationale for studying the Caribbean and Louisiana is presented. The section ends with existing research on the inclusion of these areas in textbooks.

Textbooks as the Supported Curriculum

It is well-known that textbooks function as the defacto curriculum in many classrooms all over the world, including World Languages (Glatthorn, et al. 2019; Reagan & Osborn, 2021). Many World Language educators base their cultural and grammar instructional practices on the content in their textbook because of time constraints, the convenience of ancillary materials, and price deals (Leloup & Long, 2014). The result is what Regan and Osborn (2021) call a "hegemony of the

textbook" or the unwillingness of teachers to question or challenge the textbook (p. 248). While it is not that textbooks are bad, their purpose is to be a tool for supporting the curriculum not driving teaching and learning.

Textbooks have therefore become and remain central components of novice and intermediate language courses (Leloup & Long, 2014; Stark, 2002). Centering cultural lessons on textbook content is, however, problematic because of the existence of implicit bias in cultural content related to minoritized groups (Chapelle, 2009, 2014, 2016; Shedivy, 2003; Weninger & Kiss, 2014). Likewise, when a minority group is included in the curriculum, the representative body of knowledge is traditionally superficial and lacking in-depth (Banks, 2019; Chapelle, 2016; G. Gay, 2010; Pinar, 1991).

Teaching Culture in World Languages

The teaching of culture in introductory world language courses has been a popular practice in American classrooms since the 1960s (Chapelle, 2016). Throughout the 1970s and 80s, the focus centered on students' understanding of the difference between low culture (i.e., the everyday aspects of a country) and high culture (i.e., national history, literature, and the arts). During the 1990s, a shift happened when professional language organizations (i.e., the American Council on the Teaching of Foreign Languages (ACTFL), the American Association of Teachers of French (AATF), the American Association of Teachers of Spanish and Portuguese (AATSP) started to make recommendations on the teaching of low culture rather than high culture. Since the terrorist attacks of September 11, 2001, there has been a large push in the field for new methods of integrating both low and high culture into the classroom for national security and a better understanding of the international world. The new recommendations aim to teach students products, practices, and perspectives (ACTFL, 2017).

Because of the influence of the American Council on the Teaching of Foreign Languages (ACTFL), most contemporary textbooks follow a particular model of presenting perspectives, practices, and products of target language cultures as part of the bigger study of what ACTFL has termed the World Readiness Standards for Learning Languages, or colloquially "the 5 C's": Connections, Comparison, Community, Cultures, Communication (ACTFL, 2017; Askildson, 2008; Canale, 2016; Chapelle, 2009; Leloup & Long, 2014). As it pertains to what is taught, ACTFL let the decision be made by teachers and materials developers. For this reason, both high culture and low culture in world language courses are typically studied as a complex space of practices and significances constructed by people in their struggle to make their voices heard in the social space (Elissondo, 2001) or via the content presented in the textbook, depending on the instructor of the course (Askildson, 2008; Canale, 2016; Chapelle, 2009; Kramsch, 2013; Leloup, & Long, 2014).

Typically, in institutions where the target language is taught as a foreign language, high culture (e.g., literature, arts, famous musicians) is the main focus (Kramsch, 2013; Lee, 2006). In institutions where language is taught as a second language, low culture (e.g., daily life, food ways, popular culture) is the main focus (Kramsch, 2013; Lee, 2006). In other words, the curricular experience and the approach to teaching culture are intertwined, meaning the purpose of teaching the language also drives the purpose of teaching the culture.

Interestingly, a large number of world language faculty members do not teach culture at all because they do not feel confident in talking about unfamiliar topics (Kramsch, 2013; Lee, 2006). Those who do teach culture are usually more comfortable with teaching high culture because it aligns more with middle-class values of the majority of American college students (Kramsch,

2013). Also, low culture has too much variance for these teachers, and they are afraid to get things wrong.

Culture in World Language Textbooks

The textbook is the cornerstone of the introductory world language course as they provide the base of syllabus design (Chapelle, 2009, 2014, 2016). They also serve as a springboard for other activities and discussion and as a guidance tool for new teachers and as a form of socialization into the practice of world language teaching and learning (Chapelle, 2016). Their cultural content provides a starting point from which teachers can add explanations in class and build additional materials into the curriculum.

Cultural knowledge presented in textbooks serves as a mediator between the native and the foreign culture in the world language classroom (Kramsch, 1987). As described by Kramsch (1987), it normally comes in four manners. First, the voice of culture one and culture two which serves as a representative sample of the two cultures to be interpreted by the user. Second, the narrator of cultural facts and grammar rules meaning it tells the story and leaves no room for the user to question it. Third, the pedagogic master or the controller of the teaching and learning experience. And fourth, the learner voice, meaning what is included is what students eventually become as it relates to proficiency in the language and culture.

Previous research (Chapelle, 2016) on the inclusion of Canada in French textbooks informs the literature by suggesting that, in a sample of 65 university level French textbooks, while content about Quebec was present and somewhat appropriate in the textbooks, there was still more effort needed on the part of publishers to accurately guide students to understanding Québécois culture. Thus, regardless of topic, there is a need to diversify the language curriculum as a whole (Anya & Randolph, 2019). Teachers must intentionally research and find out about the various groups of individuals who speak the target language. This goes beyond looking at racial groups and intentionally focusing on social class, gender, sexuality, and other areas of difference and challenging the way we teach culture in general.

Teaching the Caribbean and Louisiana

The Caribbean and Louisiana were chosen as the object of study because of the cultural relevancy of the French and Spanish language to the lives of individuals living in these areas. As representation matters, teachers from this region would have the most insight into the need for further diversity in textbooks when asked about how they see themselves and those closest to them represented in the text. The rest of this section will present a further rationale for why this region was studied.

The Caribbean is a multicultural society made up of multiple microcultures that are the product of relationships of power and privilege relating to politics, economics, and social institutions. (Popova, 2017). Further, research on the Caribbean is very important for teaching Romance languages in America as this area was the first to be discovered by European colonizers. It is therefore the hub of Western culture (Grosfoguel, 2017). To thoroughly study the Caribbean, one must look at the region from an internal and external perspective to understand its outward migration and the connections that it has with the rest of the world (Giovannetti, 2013). Researchers should embrace the hemispheric, Atlantic, and global dimensions of Caribbean Studies.

Moreover, there is a well-known large cultural exchange among Caribbean and US citizens because of their proximity to one another (Keefer, 2020). In approaching research on the Caribbean from this perspective, this study considers that, as suggested by Tilton (n.d.), "Louisiana was born in the Caribbean and raised in America" (para. 1). Louisiana is world-renowned for its mixture of various cultures coming from Native American, African, French, Spanish, Caribbean Islanders, and Latin America and is often times referred to as the most northern part of the Caribbean because of its shared history of cultural diversity and power struggles (Mitchell, 2023). French and Spanish are also spoken in both areas while the region only holds a minority of the total number of French and Spanish speakers around the world. Hence, per the previous research (Grosfoguel, 2012, 2017), their inclusion is also normally minimal in educational spaces.

As one of the key defining aspects of Critical Multicultural Education is that it aims to create educational environments that foster a sense of inclusion and belonging, investigations of the Caribbean region are most appropriate as this is an ongoing theme related to the study of this area (Hassan, 2020). Further, in world language education, there is a need for research on critical pedagogy and the questioning of the daily student learning experience (Anya & Randolph, 2019). While traditional approaches have investigated differentiated instruction, processing instruction, and whole brain learning, this inquiry aimed to look at the faculty member perspective on the content they are teaching. The following section will provide a brief overview of the existing literature on the inclusion on Caribbean and Louisiana content in textbooks.

The Caribbean and Louisiana in Textbooks

Research related to both the study of content presented in textbooks and the teaching practices associated with the teaching of culture presented in world language textbooks is not new. Previous studies (Askildson, 2008; Canale, 2016; Chapelle, 2014; Chapelle, 2016; Dechert & Kastner, 1989; Ellissando, 2001; Isisag, 2010; Megow, 1956; Stinchcomb, 2007), consistently found this content to be biased and teachers' relationships with the textbook to be varied at both the k-12 and higher education level. After reviewing the literature, very few studies on the Caribbean (Mora & Guillen, 2007) and Louisiana (Jumonville, 1997) in textbooks were found. No previous studies specifically in the field of world languages and, more specifically French and Spanish, can be found.

Mora and Guillén (2007) looked at the inclusion of the Caribbean in primary school textbooks in Venezuela. They argued that the representation of society transmitted in instructional materials such as textbooks contributed to the creation of false and true realities. In looking at five fifth-grade textbooks, guided by the linguistic perspective of Chomsky and the sociological views of Kress and Hodge, they concluded that the body of knowledge about the Caribbean included in the textbooks was incomplete, biased, and disconnected from Venezuelan society.

Research Questions

In considering the previous literature, by including more content about the dominant culture over the subordinate culture, university textbook publishers marginalize specific groups while advancing students' understanding of others (Chapelle, 2009). Whereas the previous literature (Askildson, 2008; Canale, 2016; Chapelle, 2009, 2014, 2016; Dechert & Kastner, 1989; Elissondo, 2001; Kramsch, 1987, 2013; Mora & Guillen, 2007; Weninger & Kiss, 2014) has presented arguments for avoiding stereotypes and hegemony, there is not much on k-12 teachers and/or university faculty members' attitudes toward their textbook content and their associated teaching

practices. Hence this study aimed to close the gap in the literature. In considering the previous research, the following research questions were designed to guide this study:

1. What are faculty members' attitudes toward the presentation of Caribbean and Louisiana content in their Novice and Intermediate level course textbooks?
2. In what ways do world language faculty members adjust curricula in Novice and Intermediate courses when utilizing textbooks to teach about the Caribbean and Louisiana?
3. In what ways do world language faculty members adjust instructional practices in Novice and Intermediate courses when utilizing textbooks to teach about the Caribbean and Louisiana?

Methodology

A Likert-scale survey was used to guide this study. Employing the work of previous scholars (McPeake et al., 2014; Mills & Gay, 2016), this survey included attitudinal Likert-scale questions. Questions for the survey were re-worded based on previous research (Askildson, 2008; Chappelle, 2009, 2014, 2016; hooks, 1994; Ladson-Billings, 1995a, 1995b, 2009, 2014; Knowles et al., 2005) related to world language textbooks, culturally relevant teaching practices, and adult learning theory.

Population

Because of the cultural connections and convenience of the sample, full-time university faculty members regularly teaching novice and intermediate level French and Spanish courses in the state of Louisiana at universities within the University of Louisiana System (ULS) within the last ten years made up the sample. The ULS is comprised of nine, 4-year institutions that enroll a total of more than 90,000 students and awards more than 16,500 degrees annually. All nine universities offer coursework in French and Spanish at the novice (100) and intermediate (200) levels.

The criterion for the sample was based on the convenience along with the focus of the study being fixated on novice and intermediate courses, as any faculty member can teach them. Likewise, the ten-year range was chosen with the rationale that within this timeframe textbook content, technology, and effective teaching practices will change hence, attitudes toward the content beyond this range would be inaccurate. A review of universities websites during the time this study was conducted and concluded that there were 65 faculty members teaching courses in either French, Spanish, or both in the ULS.

A census sampling technique in which the entire population was anticipated to be asked to participate in the study was used (L. R. Gay & Airasian, 2003). The survey was supposed to be distributed to all 65 faculty members, but the number of eligible faculty was anticipated to be lower depending on if they met the criteria of having taught one of the courses included in the sample within the last 10 years. Because the typical survey response rate is 30% on the first attempt and 50% on a second attempt (L. R. Gay & Airasian, 2003), about 19 to 32 responses out of 65 was anticipated to produce generalizable findings.

Instrumentation

A modified version of part of the survey conducted by Askildson (2008) to understand university faculty members' and their students' attitudes toward their course textbook was created. The total survey included 54 questions with six parts. For this study only questions related to textbook content (1-26), teaching practices (27-34), and demographics (28-41) are reported.

Validity and Reliability

The survey was previously tested for validity and reliability by Askildson (2008). It used various question types, multiple sources of data, and a large and diverse population of participants and consulting with a specialist in test and questionnaire design (including evaluation and measurement). For this study, one section of Askildson's faculty member survey was modified by changing certain wording and re-writing certain questions, while keeping their general meaning, in order to better respond to the research questions.

Procedures

Upon finalizing the questions, to ensure further validity and reliability, the researcher piloted the survey (L. R. Gay & Airasian, 2003). After receiving Institutional Review Board approval, two faculty members who qualified to respond to the survey piloted it. Both faculty members felt the survey was clear and concise. The only recommendations made were minor spelling errors. After correcting the errors, department heads in the ULS were asked for permission to send the survey to qualified faculty in their department. Written permission came from eight of the nine department heads. Thus only 40 faculty members of the 65 faculty members were contacted. The expected yield thus changed to between 12-20 responses for reportable data.

Per McPeake et al. (2014), each participating faculty member received an email explaining the purpose of the study and asking if he/she would like to participate along with a hyperlink to the website to complete the survey. Exactly one week after the first distribution, a second email was sent out with a reminder to potential participants informing them about the opportunity to participate in the study. This email also contained a hyperlink to the website to complete the survey. After the two-week period concluded, 20 responses (50% response rate) had been collected and the survey was closed. After closing the survey, the data was analyzed. The following section will report the findings of the data.

Findings

Section one, Textbook Content, will present the quantitative findings that correspond to RQ1. Section two, Instructional Practices, and section three, Qualitative Findings, will present the qualitative and quantitative findings that correspond to RQ2 and RQ3. The section will end with section four, Demographics, and the limitations and delimitations of the study.

Textbook Content

To respond to RQ 1, data were collected from questions 1-26. These included questions related to attitudes toward the course textbook content on the Caribbean and Louisiana. This also included questions about teaching practices in relation to this content.

Table 1

Attitudes Toward Textbook Content

Textbooks: Caribbean

	Strongly agree	Agree	Strongly Disagree	Disagree
1. The textbook that I am currently using includes an adequate number of linguistic expressions that are used mainly in the Caribbean	1 (7.1%)	1 (7.1%)	1 (7.1%)	11 (78.6%)
2. The textbook that I am currently using presents an adequate amount of content related to the historical development of the Caribbean	2 (14.3%)	3 (21.4%)	1 (7.1%)	8 (57.1%)
3. The textbook that I am currently using presents an adequate amount of content related to religious phenomena found mainly in Caribbean	0 (0.0%)	3 (21.4%)	1 (7.1%)	10 (71.4%)
4. The textbook that I am currently using presents an adequate amount of content related to the identity of the Caribbean	1 (8.3%)	5 (41.7%)	0 (0.0%)	6 (50.0%)
5. The textbook that I am currently using presents cultural content about the Caribbean that is relevant to my students	1 (7.1%)	11 (78.6%)	1 (7.1%)	1 (7. 1%)
6. The textbook that I am currently using presents cultural content about the Caribbean that is engaging for my students	1 (7.7%)	7 (53. 8%)	2 (15. 4%)	3 (23.1%)
7. Reading passages in the textbook I am currently using are helpful to introduce cultural content about the Caribbean	2 (14.3%)	7 (50.0%)	1 (7.1%)	4 (28.6%)
8. I rarely question the cultural content about the Caribbean in French/Spanish textbooks	0 (0.0%)	5 (33.3%)	4 (26.7%)	6 (40.0%)
9. I found the cultural content about the Caribbean in the textbook I am currently using to be very accurate	1 (7.7%)	11 (84.6%)	0 (0.0%)	1 (7.7%)
10. I like to add personal anecdotes to the content presented in the textbook when I teach about Caribbean culture	3 (20.0%)	7 (46.7%)	0 (0.0%)	5 (33.3%)
11. I often feel the need to search for texts and images to replace the cultural topics in the textbook I am currently using when teaching about Caribbean culture	1 (7.1%)	4 (28.6%)	0 (0.0%)	9 (64.3%)
12. I often feel the need to search for texts and images to add information to the content that is presented in the textbook that I am currently using when teaching about Caribbean culture	4 (28.6%)	5 (35.7%)	0 (0.0%)	5 (35.7%)
13. The activities proposed by the textbook I am currently using mirror real-life situations in the Caribbean	0 (0.0%)	7 (58.3%)	1 (8.3%)	4 (33.3%)

Textbooks: Louisiana				
	Strongly agree	Agree	Strongly Disagree	Disagree
14. The textbook I am currently using includes an adequate amount of linguistic expressions that are used mainly by speakers of French/Spanish as spoken in Louisiana	0 (0.0%)	1 (8.3%)	6 (50.0%)	5 (41.7%)
15. The textbook I am currently using presents an adequate amount of content related to the historical development of Louisiana	1 (8.3%)	0 (0.0%)	7 (58.3%)	4 (33.3%)
16. The textbook I am currently using presents an adequate amount of content related to religious phenomena found mainly in Louisiana	0 (0.0%)	1 (10.0%)	6 (60.0%)	3 (30.0%)
17. The textbook that I am currently using presents an adequate amount of content related to the identity of Louisiana	1 (8.3%)	0 (0.0%)	6 (50.0%)	5 (41.7%)
18. The textbook that I am currently using presents cultural content about Louisiana that is relevant to my students	1 (9.1%)	2 (18.2%)	6 (54.5%)	2 (18.2%)
19. The textbook that I am currently using presents cultural content about Louisiana that is engaging for my students	1 (9.1%)	0 (0.0%)	6 (54.5%)	4 (36.4%)
20. Reading passages in the textbook that I am currently using are helpful to introduce cultural content about Louisiana	1 (9.1%)	2 (18.2%)	6 (54.5%)	2 (18.2%)
21. I rarely question the cultural content about Louisiana in French/Spanish textbooks	0 (0.0%)	2 (22.2%)	4 (44.4%)	3 (33.3%)
22. I found the cultural content about Louisiana in the textbook that I am currently using to be very accurate	0 (0.0%)	3 (33.3%)	5 (55.6%)	1 (11.1%)
23. I like to add personal anecdotes to the content presented in the textbook when I teach about Louisiana culture	4 (44.4%)	2 (22.2%)	2 (22.2%)	1 (11.1%)
24. I often feel the need to search for texts and images to replace the culture topics in the textbook I am currently using when teaching about Louisiana culture	3 (33.3%)	3 (33.3%)	1 (11.1%)	2 (22.2%)
25. I often feel the need to search for texts and images to add information to the content that is presented in the textbook I am currently using when teaching about Louisiana culture	3 (30.0%)	4 (40.0%)	1 (10.0%)	2 (20.0%)
26. The activities proposed by the textbook I am currently using mirror real-life situations in Louisiana	2 (22.2%)	1 (11.1%)	4 (44.4%)	2 (22.2%)

Generally, as it related to Caribbean content, the majority of faculty felt that there was not enough content related to linguistic expressions (85.7%), historical development (64.2%), or religious phenomena (78.5%) about the Caribbean in their course textbook. There was an even

division of respondents who felt that their course textbook did and did not present an adequate amount of content related to Caribbean identity. The majority of respondents felt that their course textbook presented both relevant (85.7%) and engaging (61.5%) cultural content about the Caribbean. The majority of respondents (64.3%) also felt that the reading passages in the textbook were helpful for introducing Caribbean content. However, a majority (66.7%) of respondents stated that they did question the cultural content presented about the Caribbean in their course textbook. The majority of respondents (92.3%) found the cultural content presented about the Caribbean in their course textbook to be accurate.

The majority of respondents (66.7%) stated that they did like to add personal anecdotes to the content presented in their course textbook related to the Caribbean. Moreover, the majority (64.3%) also felt that they often needed to search for texts and images to add additional information about the cultural topics presented about the Caribbean in their course textbook. Conversely, the majority of respondents (64.3%) felt that they did not need to search often for texts and images to replace cultural topics presented in their course textbook related to the Caribbean. The majority (58.3%) also agreed that the activities proposed by the textbook mirrored real-life situations.

Relating to respondents' attitudes toward their course textbook and instructional practices as it related to teaching about Louisiana. The majority of respondents felt that their current course textbook did not include an adequate amount of content related to linguistic expressions (91.7%), historical development (91.6%), religious phenomena (90.0%), and identity (91.7%) of French or Spanish culture of Louisiana. The majority also felt that their course textbook did not present content that was neither relevant (72.7%) nor engaging (90.9%).

The majority of respondents (72.7%) felt that the reading passages were not helpful to introduce cultural content about Louisiana. The majority (66.7%) also felt that the cultural content about Louisiana presented in textbooks was inaccurate. A majority (77.7%) responded that they did question the cultural content of Louisiana in French/Spanish textbooks.

The majority of respondents (66.6%) stated that they liked to add personal anecdotes to content presented about Louisiana in their course textbook. The majority also said that they felt the need to search for text and images to replace (66.6%) and add (70.0%) content to what was already presented about Louisiana in their course textbook. The majority of respondents (66.6%) felt that the activities proposed in the course textbook did not mirror real-life situations in Louisiana.

Instructional Practices

To respond to RQ2 and RQ3, data were collected from questions 27-35. These included questions related to the ways in which they adjust their course curricula and teaching practices when teaching about the Caribbean and Louisiana. These questions focused more on things they do independent of the textbook content.

The majority of a respondents agreed that they tried to include linguistic expressions (93.4%), historical content (100.0%), identity, (93.4%) and religious phenomena (76.9%) in cultural lessons about the Caribbean in their novice and intermediate courses. As it related to the presentation of Louisiana content, the majority of respondents agreed that they tried to include linguistic expressions (91.0%), historical development (100.0%), religious phenomena (70.0%), and identity (91.0%) in their cultural lessons about Louisiana. Overall, respondents claimed that they taught cultural content related to the Caribbean and Louisiana by presenting it in their lessons. There was a large number that focused on historical, linguistic, and identity content. A lesser number of respondents also focused on religion.

Table 2

Teaching Practices Associated with the Caribbean and Louisiana

Instruction: Caribbean

	Strongly Agree	Agree	Strongly Disagree	Disagree
27. While teaching a cultural lesson about the Caribbean, I try to include linguistic expressions specific to Caribbean French/Spanish in the lesson	1 (6.7%)	13 (86.7%)	0 (0.0%)	1 (6.7%)
28. While teaching a cultural lesson about the Caribbean, I try to include content related to its historical development in the lesson	6 (40.0%)	9 (60.0%)	0 (0.0%)	0 (0.0%)
29. While teaching a cultural lesson about the Caribbean, I try to include content related to religious phenomena found there in the lesson	0 (0.0%)	10 (76.9%)	0 (0.0%)	3 (23.1%)
30. While teaching a cultural lesson about the Caribbean, I try to include content related to aspects of Caribbean identity in the lesson	4 (26.7%)	10 (66.7%)	0 (0.0%)	1 (6.7%)

Instruction: Louisiana

	Strongly Agree	Agree	Strongly Disagree	Disagree
31. While teaching a cultural lesson about Louisiana, I try to include linguistic expressions specific to Louisiana French/Spanish in the lesson	5 (45.5%)	5 (45.5%)	0 (0.0%)	1 (9.1%)
32. While teaching a cultural lesson about Louisiana, I try to include content related to its historical development in the lesson	7 (63.6%)	4 (36.4%)	0 (0.0%)	0 (0.0%)
33. While teaching a cultural lesson about Louisiana, I try to include content related to religious phenomena found there in the lesson	3 (30.0%)	4 (40.0%)	0 (0.0%)	3 (30.0%)
34. While teaching a cultural lesson about Louisiana, I try to include content related to aspects of Louisiana identity in the lesson	5 (45.5%)	5 (45.5%)	0 (0.0%)	1 (9.1%)

Qualitative Findings

The final question on the survey asked respondents to provide any further commentary on their teaching practices related to the Caribbean and/or Louisiana cultural content in their novice and intermediate courses, their usage of the textbook in teaching their novice and intermediate

courses, the necessity of cultural relevancy in teaching world language courses, and/or to provide any other commentary that they would like to share in reference to this study. Many respondents indicated that there was a lack of cultural connections between Louisiana and other places with a French or Spanish background in their course textbook. For example, one respondent stated: "I use an [SIC] Français interactif, and it's so France-based it's maddening, but it's an affordable book. I discuss the Caribbean and use a lot of Louisiana French and explain that various attributes are similar in Caribbean French." Likewise, a large number felt that cultural relevancy was important, especially in teaching Spanish. One respondent suggested:

> *I am not an expert in Caribbean Spanish, so I really only include the little bit I know from my education OR if it happens to be included in the textbook - most commonly it's not. I LOVE the VHL series, but they don't include a ton of culture related to Caribbean Spanish (there are some sections now that I think about it) but nothing on Louisiana (that I've seen). Cultural relevancy is super important, and I insert my personal experiences with Spanish and Louisiana and Louisiana French/English and its relation to linguistics/Spanish often.*

They also overwhelmingly felt that textbooks do not adequately cover Caribbean culture or Louisiana's colonial legacy. This can be seen in the following response:

> *I teach in the Bayou Region where the students don't speak French, but their English includes quirky French-to-English translations that I LOVE to highlight and try to link to Spanish (getting down from a car, passing a vacuum, etc.) I love to remind them that LA was a Spanish territory and highlight how jambalaya came from paella and Spanish place names (New Iberia, Cocodrie, etc.) This sounds like an interesting study - feel free to reach out to me personally.*

Many indicated that they supplement their textbook content with online resources and personal experiences to make their lessons more culturally relevant to their students. One respondent stated that:

> *I try to always make it an integral part of the coursework, receiving its fair share of attention. The only lesson that relates much to Caribbean culture in Experience Spanish is a lesson on the Garifuna people. The students love learning about them, and I use YouTube videos of their culture that highlight history, philosophy of life, language, cuisine, dance, etc*

In total, respondents provided very rich, detailed examples and anecdotes on their teaching practices related to the Caribbean and Louisiana along with the experience and perspectives on the textbook that they were using. Overall, the majority felt that more could be done and that they were doing what was needed to fill in the missing information related to both regions.

Demographics

As presented in Table 3, there were 20 respondents to this survey which yielded a 50% response rate.

Table 3

Demographics of Survey Respondents

	N= 20					
35. Which course(s) do you regularly teach in introductory French or Spanish?	101	102	201	202	Nothing	
	15 (75.0%)	14 (70.0%)	10 (50.0%)	12 (60.0%)	1 (5.0%)	
36. Which course(s) have you taught within the past 10 years in either or both French or Spanish	101	102	201	202		
	16 (80.0%)	16 (80.0%)	14 (70.0%)	15 (75.0%)		
37. How many years in total have you been teaching introductory courses in foreign language at the post-secondary level?	10 years or more	10 years	8 years	6 years	3 years	2 years
	14 (73.7%)	1 (5.3%)	1 (5.3%)	1 (5.3%)	1 (5.3%)	1 (5.3%)
38. What is your race?	White/ Caucasian	Latino/ Hispanic	Prefer not to say	Black/ African American	Two or More	
	9 (50.0%)	3 (16.7%)	3 (16. 7%)	2 (11. 1%)	1 (5. 6%)	
39. What is your gender?	Female		Male		Prefer not to say	
	13 (68.4%)		5 (26.3%)		1 (5.3%)	
40. What is your age?	46+		36-45		26-35	
	11 (68.8%)		4 (25.0%)		1 (6. 3%)	
41. Where are you originally from?	Another state	Spanish-speaking country	Louisiana	French-speaking country	Guyana heritage/ Maryland	Europe
	9 (50.0%)	3 (16.7%)	3 (16.7%)	1 (5.6%)	1 (5.6%)	1 (5.6%)

Of the 20 respondents, only one stated that they had not taught an introductory French course in the past 10 years. Thus, the data collected from the survey was reflective of 19 faculty members teaching or who have taught novice and/or intermediate French and/or Spanish courses in the University of Louisiana System (ULS) within the past 10 years.

The majority of respondents stated that they taught 101 (75.0%) and 102 (70.0%) and 202 (60.0%) regularly. The minority taught mainly 201 (50.0%) regularly. The majority of respondents stated that they have taught all four introductory courses within the last 10 years. The 201 courses were the least taught courses within the last 10 years, as reported by a majority (70.0%) of respondents.

The majority of faculty (73.7%) stated that they had been teaching either French or Spanish introductory courses for 10 or more years. The other respondents varied between 10 years (5.3%), 8 years (5.3%), 6 years (5.3%), 3 years (5.3%) and 1 year (5.3%). The majority of respondents

(80.0%) stated that their highest level of education was a doctorate. The remaining respondents (20.0%) held only a master's degree.

The majority of respondents (50.0%) identified as White/Caucasian. A smaller minority identified as Black/African American (11.1.%), while a larger minority of the population identified as Latino/ Hispanic (16.7%). The minority (16.7%) of respondents preferred not to identify their race. The smallest minority of respondents identified as two or more races (5.6%). The majority of respondents identified as female (68.4%). The minority identified as male (26.3%). The smallest minority (5.3%) preferred not to say their gender. The majority of respondents were 46 years old or older (68.8%) at the time of participation in this study. A larger portion of the minority (25.0%) was between the ages of 36 and 45. The smallest minority of respondents (6.3%) were between the ages of 26 and 35.

The majority of respondents (50.0%) were from another state in the United States of America. A moderate amount was from either a Spanish-speaking country (16.7%) or the state of Louisiana (16.7%). The minority was from either Europe (5.6%) or a French-speaking country (5.6%). One respondent was from another state in the United States of America but was of Caribbean heritage. The majority (75%) of respondents said that they had taught a lesson in the past 10 years related to the Caribbean. The majority (60.0%) also said that they had taught a lesson related to Louisiana in the past 10 years.

The demographics of the study are of interest because, as the purpose of this study was grounded in issues related to the diversity of content, there was also a noticeable lack of diversity among those individuals teaching the courses. However, their responses indicate that the perception of more diversity being needed is an actual reality that many individuals recognize.

Limitations and Delimitations

The limitations of this study included the response rates of faculty members included in the sample, the final sample population of faculty members surveyed, the possibility of selection bias, and the over and under-representation of certain demographics in the sample. The respondents to the survey were mainly white women with 10+ years of experience, over the age of 46, originally from outside Louisiana. The demographic data from this study therefore provides insight into the need for more diversity and inclusion efforts in teacher recruitment and retention. However, while 20 respondents is not a large number, the total number of qualified individuals to complete the survey was 40, hence there is a 50% response rate which is more than enough to draw conclusions from the data collected when considering the specified nature of the topic at hand.

Another limitation of this study was that the sample population included only teachers in the state of Louisiana within the University of Louisiana System. No respondent was from the Louisiana State University System, Southern University System, or Louisiana Community and Technical College System was included. It is assumed that including these systems would have yielded a larger number of respondents and possibly more diversity among respondents. Likewise, no qualified respondent was teaching in the Caribbean. The issue here is that the data collected from respondents could be too critical of Louisiana content and less critical in relation to the Caribbean because of proximity bias. The delimitations of this study include the number of universities included in the sample population and the sample population of faculty members included in this study. Further, the cost-effective nature of the study and the ability to reach faculty across the entire state of Louisiana, not just the southern region.

Discussion

As it relates to multicultural education, because of the field's heavy focus on race, gender, and class, multicultural approaches to teaching culture have been shunned and have never been received well in world language education (Stinchcomb, 2007). Moreover, it is Critical Multicultural Education that provides explanations to determine why systems should be changed for better representation and responsiveness to ethnic and cultural diversity (G. Gay, 2004).

The findings of this survey suggest that textbook publishers present a false and/or vague reality of the Caribbean and Louisiana in the opinion of the faculty members teaching courses in French and Spanish as well. These findings also suggest that these faculty members recognize defects in the content included and thus make instructional choices to fix them. Faculty members also engage their students with language and culture together, as proposed by the American Council on the Teaching of Foreign Languages, rather than allowing their courses to be purely grammar-based. While the textbook was found to be the guiding curriculum document, it was discovered that instruction was the key to providing students with an eclectic curricular experience.

The survey results indicate that post-secondary faculty members are indeed taking the role of instructional leaders by questioning and critiquing the content included in their course textbook and adding content as they see fit. The findings of this study indicate that the majority of faculty see issues with their course textbook and individually deal with them. It also suggests that faculty members added content to their course curriculum where they felt it was appropriate as a result of lacking information. However, there was no clear indication of the homogeneity of the content being added.

As indicated in previous research (Askildson, 2008), personal anecdotes and other supplementary material were added to course curricula via instructional practices when faculty members questioned the content included in their course textbook or saw gaps or vagueness in the information. This implies that textbooks were being used as a resource for assisting the faculty member via their instructional practice, as they were intended. Although a number of faculty responded to the survey stating that they followed the sequence of content presented in the textbook, they also suggested that the textbook served only as a curriculum guide and that they exercised instructional leadership during their interactions with students.

We now understand that faculty members do not allow textbooks alone to drive their curriculum as with tradition. World language faculty suggested that they exercise their power as instructional leaders by making choices to add curriculum content and engage in particular forms of teaching as they see appropriate to best educate their students.

World language faculty also saw more issues with the Louisiana-themed content included in their course textbook than the Caribbean. This can partly be explained by the fact that they themselves are Louisiana culture. By living in Louisiana, they understand themselves differently than others and thus understand when their daily lives are not being accurately represented. As instructional leaders, they adjusted their course curriculum to better represent what they felt was true French and Spanish culture in Louisiana. Lastly, as evidenced by the results of the findings of this study, faculty members are aware of these generalizations, among other issues related to textbook content, and tried to combat them via their instruction.

Conclusion

When thinking of the future of bachelor's degrees, departmental leaders and stakeholders in all academic fields must reconsider the value of their degrees and their overall worth for students

upon graduation. McGowen and Shipley (2020) suggested that "since societies are formed by a common language, culture, currency, and assets, we have to consider how new societies will be enabled by digital technology" (p. 30). As it relates to bilingualism and world language education, advancements in technology have allowed humans the ability to translate languages instantly. Hence the ability to just conjugate lists of verbs is no longer a valuable skill in the modern era. Students want to see the full range of all individuals who speak the target language (Coda et al., 2022).

As retention is the work of colleges and universities to keep students, curriculum and student retention have a reciprocal relationship (Tinto, 2015). Students must feel that the content they are learning is of sufficient quality for them to devote their time to learning it. When the curriculum is unrewarding, irrelevant, or of low-quality students will not continue in the field of study. Student persistence is shaped by their perception of the value of the material they are being asked to learn. Institutions need to therefore be explicit in demonstrating how the subjects students are asked to learn can be applied to meaningful situations, particularly in first-year introductory courses.

The inclusion of multicultural content in world language textbooks has improved over the last 50 years (Chapelle, 2016). This increase insinuates that there is a general consensus in the field that the study of the culture of the target language field, in this case, the Francophone and Hispanohablante worlds, is important for students at all levels. Specifically, for world language educators in America, there is more emphasis on showing the relevance of the target language to the United States of America and particular areas in which the languages are being learned. This argument is especially true for Caribbean and Louisiana studies.

The Caribbean is the birthplace of civilization in the Americas (Grosfoguel, 2007, 2012, 2013, 2016, 2017). Thus, all conversations related to curriculum content and the Western world must include thorough discussions of the Caribbean. This study wanted to understand, among other things, if faculty members felt that textbook authors still linked this area back to their colonial powers, France and Spain, or if it was included in textbooks as a separate territory independent of its post-colonial identity.

It was discovered that Caribbean and Louisiana content was presented in a very vague manner that allowed for misinterpretation of the content. When teaching about the culture of the Caribbean and Louisiana, it is necessary on the part of the course instructor to balance textbook content. In essence, there is more work on behalf of textbook publishers needed in world languages to provide post-secondary students with a more full-bodied supported curriculum of content that is culturally relevant to them. In order to challenge the supported curriculum, one must first understand the relevancy of the information in relation to where the curriculum is being implemented as the curriculum is a holistic approach to changing individuals.

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