5-2024

Hearing Race in the Social Studies: A Critical Interpretive Synthesis of Culturally Responsive, Relevant, and Sustaining Pedagogies

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HEARING RACE IN THE SOCIAL STUDIES: A CRITICAL INTERPRETIVE

SYNTHESIS OF CULTURALLY RESPONSIVE, RELEVANT,

AND SUSTAINING PEDAGOGIES

by

Karen H. Washburn

A dissertation submitted in partial fulfillment
of the requirements for the degree

of

DOCTOR OF PHILOSOPHY

in

Education

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UTAH STATE UNIVERSITY
Logan, Utah

2024

ABSTRACT

Hearing Race in the Social Studies: A Critical Interpretive Synthesis of Culturally

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by

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Utah State University, 2024

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With the growing population of linguistically, racially, and culturally diverse students in U.S. public schools, there is increasing disjuncture between current standardized policies and practices and the varied ways of knowing, being, and languaging of heterogeneous youth. Since the multicultural movement and the resulting conceptualizations of culturally responsive, relevant, and sustaining pedagogies, researchers and educators have implemented equitable schooling practices to help minoritized youth learn social studies knowledge and skills and experience belonging in social studies classrooms. To explore how the field has operationalized culturally responsive, relevant, and sustaining social studies research and practice, I conducted a critical interpretive synthesis (CIS) of scholarship from 1995 to present. Moreover, I analyzed data using a raciolinguistic theoretical perspective to explore how the studies accounted for issues of race, language, and Whiteness. This CIS thus captures how

researchers and educators have integrated the pedagogies in social studies spaces while likewise providing suggestions for how they can confront raciolinguistic ideologies within future research and practice. Findings from this study indicate that Whiteness in the social studies is not only infused within curriculum that fails to represent the experiences and histories of Black, Indigenous and People of Color, but also within asset-based research and practice that deem White mainstream language the most appropriate language for students to use to learn social studies knowledge and skills. I propose that future researchers and educators consider the following: problematize the notions of culture and monolingualism; confront beliefs that mainstream English as the most appropriate language for academic settings; place the onus of change on researchers and educators; and enact anticolonial language research and teaching. Through these propositions, this dissertation provides understanding into how social studies researchers and educators can more rigorously define, enact, and determine outcomes for culturally responsive, relevant, and sustaining pedagogies, with the goal of re-calibrating the lenses through which scholars and educators research and teach social studies for linguistically minoritized youth.

(263 pages)

PUBLIC ABSTRACT

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Karen H. Washburn

With the growing population of linguistically, racially, and culturally diverse students in U.S. public schools, there is increasing disjuncture between current standardized policies and practices and the varied ways of knowing, being, and languaging of heterogeneous youth. Social studies researchers and educators have implemented culturally responsive, relevant, and sustaining pedagogies as tools to combat inequities within schooling for linguistically minoritized youth. To explore how the field of social studies has operationalized these pedagogies in research and practice, I conducted a critical interpretive synthesis of literature from 1995-present. In so doing, I used a raciolinguistic theoretical perspective to explore how social studies scholarship has accounted for issues of race, language, and Whiteness within their conceptualizations and enactments of the pedagogies. Findings from this synthesis indicate that Whiteness persists within social studies research and practice that deem White mainstream language as the most appropriate language for social studies learning. Suggestions for future scholarship include problematizing conceptions of culture, monolingualism, and academic language; placing the onus of linguistic and literate change on researchers and educators; and confronting the racialization of linguistically minoritized youth through the enactment of anti-colonial language research and practice in the social studies.

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CHAPTER I

INTRODUCTION

The purpose of this study is to examine culturally responsive, relevant, and sustaining social studies research by conducting a critical interpretive synthesis (CIS) (Dixon-Woods et al., 2006). In conducting this study, I interrogated 25 plus years of scholarship to find insight into how the field has operationalized culturally responsive, relevant, and sustaining social studies to date. To provide insight into how social studies research addresses issues of race, language, and Whiteness within its operationalizations of the asset-based pedagogies, I examined the literature using a raciolinguistic theoretical lens (S. Alim et al., 2016; Flores & Rosa, 2015). I adhere to S. Alim et al.'s and Flores and Rosa's raciolinguistic theoretical perspective that explores the intricate and ideological connections between race and racism and language and linguicism; and as evident within educators' perspectives, along with schooling policies, curricula, and practices that deem mainstream English the most appropriate language for academic contexts. In this chapter, I provide a problem statement that includes the status of linguistically minoritized (LM) youth in U.S. public schooling. I next give a list of major and subsidiary research questions, account for the significance of the study, and give a chapter summary.

Problem Statement

"We often tell our students, 'The future's in your hands.' But I think the future is actually in your mouth."

-Ocean Vuong, 2020, A Life Worthy of our Breath [audio podcast episode]. *On Being*. Public Radio Exchange

American public schools mirror the trends of an increasingly diverse U.S. population and thus there is a growing number of students from varied racial, linguistic, literate, and cultural backgrounds (Driver & Powell, 2017; Hulan, 2015; U.S. Department of Education, 2018). As expressed by Vuong (2020), the future for U.S. public school students resides in their mouths – or, more specifically, in whether schooling recognizes and affirms the heterogenous language practices youth bring with them to school from their at-home, social, and community experiences. In 2020, there were approximately 5 million youth attending public schools who spoke a first language other than English (Flores & Schissel, 2014; National Center of Education Statistics [NCES], 2023). These students made up 10% or more of the total school population and spoke home languages representing approximately 325 distinct language groups (D. Johnson et al., 2018; NCES, 2023; Salinas et al., 2017).

Although the above NCES statistic reports the number of U.S. public school students who are classified as English language learners (ELL) learners (NCES, 2023), it does not account for institutionally "invisible" (Carjuza & Ruff, 2016, p. 1) students from long-standing minority communities, such as African American, Native American, Latine, or Hawaiian American students, who claim English as a first language but whose English varieties are not White, middle class, and monolingual (e.g., Black English or Hawai'i English (Baker-Bell, 2020; Lippi-Green, 2012; Salinas et al., 2017). As such, youth whose linguistic and literate experiences go "beyond" (Bagga-Gupta, 2017, p. 102) mainstream practices—and whose languages do not correspond to the "boundary-

marked" (p. 102) standards of White, middle-class American English—indeed

incorporate an even greater portion of the student population than accounted for in U.S.

public school data (NCES, 2023). Moving forward, I use the term *linguistically*

marginalized (LM; S. Alim, 2005) when referring to students whose intricate and

individual ways of doing language or *languaging* (Conteh, 2018; Wei, 2018) hold

subordinate status to the "linguistic supremacy" (Paris & Alim, 2017, p.6) of

monolingual, White, middle-class English (Alim & Smitherman, 2012; Valdés et al.,

2005) which is held as the standard of the mainstream. LM youth are heterogenous (see

Table 1) and consist of learners who come to school with various levels of linguistic and

literacy skills (Jaffe-Taylor, 2016b; Salinas et al., 2017). They include newcomer

immigrants to the U.S. who may need help acquiring basic language skills (Franquiz &

Table 1

Glossary of Linguistically Minoritized Students

Term	Definition	References
English Language Learner (ELL)	Formal label for students who are learning English as a second or multiple language	LaCelle-Peterson, & Rivera, 1994
Newcomer	Students are new to the U.S. and may need English language instruction	Franquiz & Salinas, 2011; Jaffee-Taylor, 2016a
Long-term	Students (both immigrant and U.S. born) who remain in English language programs for six plus years	Brooks, 2016; Rosa & Flores, 2017a
Heritage	Students who may be U.S. born citizens or immigrants, are parts of long-standing communities, who live in homes where English is not the first language	Bunch, 2013; J. Lee, 2010; Salinas et al., 2017
Immigrant	Students who are born outside of the U.S, including newcomer, long-standing, heritage, SIFE, or transnational learners	Hillburn et al., 2016 Hilburn, 2015
Transnational	Students who may be born inside or outside of the U.S. but who hold linguistic, cultural, social, economic, ethnic, and national affiliations (and possibly citizenship) between the U.S. and one or more other countries	Dabach & Fones, 2016; Jaffee-Walter & Lee, 2020

Salinas, 2011); long-term learners who have been in U.S. schools for six or more years but fail to pass state-determined English language proficiency tests and move into mainstream coursework (Brooks, 2016); heritage language speakers (Valdes, 2004) who are often U.S. born citizens and identify as English-speakers but whose Englishes are non-mainstream varieties impacted by Black, Lantine, Indigenous, or Pacific Islander heritage languages (Bunch, 2013; Carjuzaa & Ruff, 2016; J. Lee, 2010); and transnational youth whose linguistic and literate identities are impacted and maintained by multiple cultural, economic, historical, and national affiliations (Dabach & Fones, 2016; Jaffee-Walter & Lee, 2020; Sánchez & Kasun, 2012).

While long-standing legal precedents such as No Child Left Behind (NCLB, 2008) and Every Student Succeeds Act (ESSA, 2015) ban discrimination against students based on gender, race, dis/ability, socioeconomic status (SES), or English language status, and so forth, curricula and practices continue to be normed according to the language, culture, and educational experiences of Anglo-American, monolingual English-speaking individuals (Avineri & Johnson, 2015; Solorzano, 2008; U.S. Department of Education, 2018). In other words, despite mainstream schooling measures aimed to provide equal education for all students, those who are less familiar with what Baker-Bell (2019, p. 2) terms White Mainstream English (WME) tend to score lower on national math and reading standardized tests in math and reading than WME-speaking youth (Au, 2009; U.S. Department of Education, 2022). Such high-stakes tests measure discrete language skills using complicated wording and limited contextual information leaving LM youth at the "losing" end of what many education policy makers, educators, and

parents/guardians often perceive as "achievement" or "language" gaps (Avineri &
Johnson, 2015, p. 67). Further, when calculating dropout rates for students based on race
and ethnicity, the NCES (2018, para. 4) states that Black, Hispanic, Native American,
and English language learners are pushed out of schooling pre-graduation at higher rates
than their White counterparts (see also Paris & Alim, 2017; Sheng et al., 2011). To
exacerbate the situation, and in contrast to the growing population of culturally, racially,
and linguistically diverse students, public school teachers nationwide are
"overwhelmingly homogenous" at 82% White (U.S. Department of Education, 2018, p.
3).

It is widely understood that mainstream schooling holds assimilative bias toward
Whiteness and fails to recognize the complex and dynamic linguistic and literate abilities
and competencies LM youth use to make sense of their worlds (Leonardo, 2007; Marx,
2006; Marx & Larson, 2012; Perea, 2004). Urrieta (2004) describes schooling policies,
curricula, and practices that are structured around the ways of knowing, being, and
languaging of White Euro-Americans as "Whitestream*"* (p. 438). As LM youths'
linguistic realities fit outside the prescriptive borders of Whitestream education policies
and practices, they face damaging public discourses within schooling that "frame [their]
language[s] and cultures… as "inferior" … to the norms of White, middle-class,
monolingual and monocultural America" (Paris & Alim, 2014, p. 79). Such Whitestream
notions of "best" schooling practices prove contrary to the growing population of
linguistically, literate, and racially diverse students in U.S. public schools (Paris & Alim,
2017; Salinas et al., 2017). It is, therefore, a demographic imperative for U.S. public

schools and educators to confront enduring monolingual and monocultural schooling policies and practices that fail to sustain the dynamic languages and literacies that LM youth use to make sense of their worlds (Flores & Rosa, 2015; Alim et al., 2020; Salinas et al., 2017).

Goals and Objectives

In efforts to eradicate deficit-based education and provide equitable schooling spaces that affirm and sustain the many skills and knowledges youth bring to school from their home communities, researchers and educators continue to implement asset-based pedagogies within K-12 education (Aronson & Laughter, 2016; Banks, 1992, 1993; Gay, 2001, 2010, 2013; Ladson-Billings, 2021; Paris, 2012; Paris & Alim, 2017; Sleeter, 2012). This dissertation study examines how asset-based education scholars have operationalized Gay's (2001), Ladson-Billings's (1995), and Paris's (2012) culturally responsive, relevant, and sustaining pedagogies in the social studies. To critically interrogate how researchers and educators have conceptualized and enacted these pedagogical theories — as well as to examine the outcomes scholars have identified as stemming from the operationalization of culturally responsive, relevant, and sustaining social studies—I conducted a critical interpretive synthesis (CIS). Within this literature review, I also queried how researchers, who like educators are overwhelmingly White and WME-speaking (Baker-Bell, 2019, 2020), have accounted for issues of race, language, and Whiteness within culturally responsive, relevant, and sustaining social studies research and practice. This CIS provides an updated exploration of culturally

responsive, relevant, and sustaining social studies scholarship while also "lovingly"

(Paris & Alim, 2017, p. 4) critiquing potential and possibly unacknowledged Whiteness

in approaches to language and racial diversity in social studies research and education.

The goal of this study is to provide future social studies researchers with new

conceptualizations of culturally responsive, relevant, and sustaining social studies that

highlight language and race as integrated and integral parts of youth cultural identity

(Flores & Rosa, 2015; Smitherman, 2017).

Research Questions

To determine how the social studies field has operationalized culturally

responsive, relevant, and sustaining pedagogies thus far, as well as to examine how social

studies research has accounted for intersections of race and language through culturally

responsive, relevant, and sustaining pedagogies, I ask the following questions.

RQ1: How do social studies researchers and educators operationalize culturally responsive, relevant, and sustaining pedagogies?

RQ2: How do researchers and educators account for race, language, and Whiteness within culturally responsive, relevant, and sustaining social studies literature?

In addressing possible assimilating ideologies while exploring culturally responsive,

relevant, and sustaining social studies research, I also ask the following sub questions.

A. Do researchers and educators define language and race, and, if so, do they describe language and race as interconnected or as distinct conceptualizations?

B. Do researchers and educators account for their personal languages or races, as well as the languages or races of research participants?

C. Do researchers and educators define what social studies language is (or

       is not), and what languages and practices are appropriate or inappropriate for particular social studies spaces?

    D. Do researchers and educators incorporate asset-based pedagogies as bridges to teach WME, or do they consider LM youths' linguistic and literate practices as assets in and of themselves?

I use the term "operationalize" to indicate how researchers and educators define culturally responsive, relevant, and sustaining pedagogies, along with what operations (e.g., resources or activities) they use to determine culturally responsive, relevant, and sustaining practice. As the above theories are "only as important as the ideas behind [them]," it is necessary that I also probe "the enactments [they] engender" (Paris & Alim, 2017, p. 13).

Significance of Study

Torraco (2016) states that integrative reviews such as CIS, the methodology used in this project, become invaluable when the knowledge base of a mature topic is large and would benefit from a review, synthesis, and critique that captures the "dynamics and development of new knowledge" and/or a "reconceptualization of the topic" (p. 409). Put differently, over the past 25 plus years since Ladson-Billings (1995) first published her work on culturally relevant pedagogy, social studies researchers and educators often have used the relevant and responsive pedagogical theories in ways that incorporate "static images of cultural histories, customs, and traditional ways of being" (p. 75) without embracing more dynamic notions of culture.

As a means for the social studies "to confront unidirectional concepts of culture and race that center only on long standing community practices," it is necessary for

scholars and practitioners to address "continual shifts and cultural reworkings" (Paris & Alim, 2017, p. 12) that include students' evolving linguistic and racial realities. Researchers and educators must thus critically interrogate past research to gauge where the field of social studies stands within current "progressive, social justice-oriented movements and approaches" (p. 12). Although it is not plausible to review the entire corpus of culturally responsive, relevant, and sustaining social studies scholarship because it is so large, there is sufficient literature to provide a "most accurate" and "up-to-date" (Toracco, 2005, p. 364) status of the literature. It is also possible from synthesizing the literature for themes about culture, race, language, and Whiteness to generate a new way of imagining culturally responsive, relevant, and sustaining social studies research and practice.

Indeed, with the growing number of U.S. public school students who are taught by a White teacher population (U.S. Department of Education [USDE], 2018) it is critical for social studies scholarship to consider more nuanced ways to conceptualize culture that include the essential elements of language and race. It is also essential for researchers and educators to assess how they frame race and language within their research methodologies and findings and to identify if they may, perhaps unknowingly, "reinscribe and support dominant narratives" (Gutiérrez, 2006, p. 223) about culture. In employing a raciolinguistic theoretical lens as a tool to examine culturally responsive, relevant, and sustaining social studies research and practice, this study provides insight into how researchers and educators can more explicitly account for issues of race, language, and Whiteness within research and practice. The purpose of this critical

literature review is to ultimately provide more equitable social studies education for linguistically and racially minoritized youth.

Chapter I Summary

In Chapter I, I showcased that, while researchers and educators (and the social studies curriculum and practices they enact) may increasingly incorporate representation of LM individuals, they may unknowingly "reinforce Eurocentric goalposts" (Leu Bonanno et al., 2022, p. 245) by deeming WME as the most appropriate language for youth to demonstrate social studies competencies. I also outlined the need for social studies scholarship to interrogate issues of language, race, and Whiteness in response to the growing number of LM youth in U.S. public schools (Alim et. al., 2020; Baker-Bell, 2020; Paris & Alim, 2017; U.S. Department of Education [USDE], 2022). Moreover, I established the need for conducting a more critical and in-depth examination of how culturally responsive, relevant, and sustaining social studies researchers and educators define and address issues of race, language, and Whiteness against the backdrop of culture.

CHAPTER II

LITERATURE REVIEW

In the following literature review, I use a raciolinguistic theoretical framework to explore culturally responsive, relevant, and sustaining social studies research. In accordance, I first explain the concept of culture as a dynamic construct and as interconnected with race and language. I also describe how cultural notions, nested in Whiteness, (re)enforce racism and linguicism. Next, I detail racism and linguicism as institutionally fortified within the language of schooling and the language of social studies in particular. Following, as the study seeks to explore issues of race, language, and Whiteness in culturally responsive, relevant, and sustaining social studies scholarship, I present the theoretical tenets of culturally responsive, relevant, and sustaining pedagogies as outlined by the original theorists (Gay, 2001, Ladson-Billings, 1995; Paris, 2012). Next, I briefly examine culturally responsive and relevant pedagogies as manifest in the social studies, looking specifically at Aronson and Laughter's (2016) review of culturally responsive and relevant history/social studies scholarship and Yoder et al.'s (2016) meta-synthesis of instruction for English language learners (ELLs) in social studies classrooms. Following, I reestablish the need to carry out an up-to-date critical interpretive synthesis of culturally responsive, relevant, and sustaining social studies scholarship using a raciolinguistic theoretical lens (Flores & Rosa, 2015). I also outline the tenets of the raciolinguistic theoretical perspective as stemming from critical race theory (CRT; Ladson-Billings & Tate, 1995) and critical language awareness (Alim, 2005). Last, I provide a chapter conclusion.

Culture, Race, and Language

To understand how culture, race, and language intersect within education for LM students, it is necessary to first define culture. Kirkland (2013) describes culture as the "fluid space(s) of practices influenced by shared knowledges, values, beliefs, and desires" (p. 179) defined by uniqueness, personal experiences, and agency (see also Holland et al., 1998). Sociocultural theorists (e.g., Cole, 1998; John-Steiner & Mahn, 1996; Salomon & Perkins,1998; Rogoff, 2003 Vygotsky, 1978) address human learning as connected to cultural and social contexts, mediated by language and other tools, and best understood when examined as a part of historical development. Language is thus the medium through which people learn about their cultural and social values, understand their inner thoughts and emotions, express themselves within a community's social hierarchy, and participate in cultural, social, and educational learning (Holland et al., 1998; Pennycook, 2022; Rogoff, 2003; Vygotsky, 1978). According to Perea (2003), "language is the vessel of culture… and constitutes the primary symbol of cultural identification" (p. 1427). Language is therefore the essential space where people perform their conceptions of self (Baker-Bell, 2020; Kirkland, 2013). Although many may claim our current society is "post-racial" or "colorblind" (S. Alim & Reyes, 2011; Pérez-Huber, 2010), today, as in the past, racial identities of self and other continue to flourish as "construct(s) that have significant material and social consequences for individuals and groups of people" (Crump, 2014, p. 211).

Furthermore, peoples' notions of race—in concert with culture, age, gender, sexuality, religion, and so on—determine how people use language, as well as how they

interpret others' ways of cultural, racial, and linguistic expression (S. Alim & Reyes, 2011; Heath, 1983; Pérez-Huber, 2010; Venegas et al., 2022; Von Esch et al., 2020). According to Giroux and McLaren (1986), language constructs meaning, shapes individuals' lives, informs their identities, and "provides the cultural codes for perceiving and classifying the world" (p. 230). As such, language is one of the most important cultural and racial tools individuals use to distinguish themselves from others. It is via language that people define and project their varied ways of being, knowing, and experiencing their existence (Deroo & Ponzio, 2023; Kubota, 2020; Perea, 2003). Consequently, it is impossible to fully understand people's varied identities without considering the centrality of race and its intersection with language. Likewise, to fully comprehend the correlation between race and language, it is pertinent for individuals to recognize Whiteness as evident within both race and language (Applebaum, 2016; Gallagher, 1997; Marx, 2006).

Racism and Linguicism

It is through linguistic practices infused with ideological underpinnings about language that individuals communicate their ways of being and knowing, and convey their cultural, linguistic, racial, and political standpoints within existing power structures (Au, 2012; Holland et al., 1998; Smitherman, 2017). Consequently, race influences linguistic conventions, while people, policies, and practices racialize LM individuals by determining "Whiter" language practices as higher status (S. Alim et al, 2016; Pennycook, 2007; Pérez-Huber 2010; Rosa & Flores, 2017b; Von Esch et al., 2020). In

this sense, individuals' perceptions and prejudices take shape in the form of discourse that racializes people who use language in nondominant ways (S. Alim, 2005; O. García & Kleifgen, 2020; Kubota, 2020). Such hegemonic underpinnings that place WME as superior are evident when individuals perceive and expect people of color to use language in less-sophisticated ways than White people (S. Alim et al., 2016; Brown-Jeffy & Cooper, 2011; Kinloch & San Pedro, 2013). Kinloch and San Pedro assert that "language holds power as we position ourselves…and get positioned by one another…through the stories we exchange" (p. 22). Thus, individuals not only see, hear, and understand themselves through cultural and racial signifiers expressed through language, but also through the ideological messages people experience through public discourse (Canizales & Vallejo, 2021; L. Romero, 2022). Examples of racism and linguicism found within language are evident within former president Trump's racist tropes describing undocumented, non-WME speaking Latinos as "bad hombres" (Canizales & Vallejo, 2021, p. 151). Linguistic racism is also evident when Amazon's general counsel, David Zapolsky, called fired strike organizer Chris Smalls—who is African American— "not smart or articulate" (A. Palmer, 2022, para. 20).

While individuals hold ideologies about race and language, the policies, laws, and associations they institute likewise harbor and sustain similar White mainstream beliefs and biases (Makoni & Pennycook, 2005; Pennycook, 2022; Perea, 2003). It is through individuals' White ideologies about race and language "produced and reproduced over decades…on a structural and institutional level," that White middle-class people and institutions create a racial and linguistic hierarchy that deny "full personhood" (Romero,

2022, p. 1671) to LM Americans, and thereby construct a White mainstream. This process of marginalizing individuals based on race—or based on perceptions about how people of certain races use language —is indeed racialization. Omi and Winant (1986) define racialization as the "extension of racial meaning to a previously racially unclassified relationship, social practice, or groups" (p. 111). As White, Euro-American, WME-speaking individuals create and implement education policies, curriculum, and pedagogies that determine WME the best language for schooling, it is unsurprising that racism and linguicism continue to persist within state-sanctioned institutions (Alim et al., 2020; Baker-Bell, 2020; Flores & Schissel, 2014; Gonzalez-Sobrino & Goss, 2019). As a consequence of institutional racism and linguicism, Whiteness proliferates within American education (S. Alim et al.,, 2020; Marx & Larson, 2012; Matias & Mackey, 2016; Pennycook, 2022;).

Language of Schooling

As a result of the hegemonic policies and practices that built U.S. schooling, this American monolingual conception of "proper" language, based on the rules and regulations of WME, is the de facto language of schooling (Perea, 2003). Baker-Bell (2019) created the term WME to emphasize the relationship between "language, race, and anti-Black racism" (p. 4). Anglo-Saxon colonizers considered their Whiteness and English language as superior to the languages and races of the Indigenous and enslaved, forcing individuals to conform to socially approved speech behavior (Baxter, 2016). As stated by Perea (2003), "Americanization and Anglicization were imposed through

various forms of law to subordinate and eradicate the cultures and languages of the native peoples" (p. 1429). Indeed, individuals then and now held status through language, and linguistic conflicts between individuals of different language groups held layered historical, political, economic, religious, and social meanings (Perea, 2003). These predominating linguistic ideologies continue throughout American society today. And even if not explicitly discriminatory, the education system continues to propagate ideologies of Whiteness through policies, curricula, and practices that deem WME as the "most appropriate" (Flores & Rosa, 2015, p. 149) language to use within academic settings. As an example, Arizona's Proposition 203 or "English-only" mandate (2000) continues to deny LM youth classified as English language learners (ELLs) the right to receive K-12 instruction in their native language during the process of acquiring English language skills (Jimenez-Silva et al., 2014). Baker-Bell (2019) reaffirms this tendency to "other" the languages and literacies of LM youth by describing WME as a "(veiled)…or…inaudible norm" (p. 3). It is against this linguistic standard that schooling policies, curricula, and practices, along with many educators and parents/guardians, judge the academic capabilities of LM students and communities.

When education stakeholders "frame academic language as a list of empirical linguistic practices that are dichotomous with non-academic language" (Flores, 2020, p. 23), they often overlook the ideological underpinnings of language that deem WME as superior to non-WME language varieties. As evident in the above example of English-only policies within Arizona schools, those who hold power (e.g., White, middle-class, WME-speaking individuals) create policies, curricula, and practices aimed at "protecting

the status of [standard] English as the language of education in this country" (Valdes, 2004, p. 105). Despite research (see, Flores & Rosa, 2015; O. García, 2009; G. García et al., 2021; Wei, 2018) demonstrating that non-WME linguistic practices are as inherently as complex as academic WME, education stakeholders continue to assert that academic English is qualitatively different, and "contain certain lexical and grammatical features… that are functionally necessary for educational purposes" (Thompson & Watkins, 2021, pp. 559, 568); see also Schleppegrell & Oliviera, 2004).

Schooling thus proliferates monolingualism and demarcates linguistic boundaries of appropriate and inappropriate language practices within academic contexts (Flores & Rosa, 2015; O. García et al., 2017; Pennycook, 2007; Schissel et al., 2021). As a result, students who come from WME-speaking backgrounds hold academic capital because they understand the ways and workings of WME. Contrarily, non-normative language speakers remain at the periphery of academic achievement created by and for White individuals (Paris & Alim, 2017; N. Avineri & Johnson, 2015; Baker-Bell, 2020; Marx & Larson, 2012). For LM youth to attain normative success in schooling, they must use language in ways that mirror the linguistic and literate practices of WME-speaking individuals (G. García et al., 2021; Rosa & Flores, 2017b). Although many researchers and practitioners denounce deficit discourses aimed at erasing LM youths' language practices, and recognize home linguistic and literate skills as invaluable, they reaffirm assimilative discourses when they consider students' varied linguistic and literate skills as assets to learn content-area knowledge in WME (Gutiérrez et al., 1999 Moll & Gonzalez, 1994; Schleppegrell & de Oliveara, 2004; Valdes, 1998).

Flores and Rosa (2015), likewise affirm that assimilating language ideologies exist within the beliefs, biases, and world views of educators, policy makers (and other education stakeholders), as well as within the policies, curricula, and practices they create and employ (Flores & Rosa, 2015; Rosa, 2016). Accordingly, Flores and Rosa (2015) and Rosa and Flores (2017a) assert that subjects both animate (e.g., teachers and administrators) and inanimate (e.g., textbooks and tests) engage in "discourses of appropriateness*"* (Flores & Rosa, 2015, p. 145) by positioning WME as the most appropriate and academic language. Flores and Schissel (2014) similarly posit that when educators and policymakers promote discourses of appropriateness, they promote monolingualism or the belief that WME is a one size fits all language with set grammar, semantics, phonology, and pragmatics (p. 456). This position that "idealizes monolingualism" or considers one language "as the norm to which all national subjects should aspire" (Flores & Schissel, 2014, p. 456) proves contrary to the growing number of students who come to American schools using multiple languages and literacies (Paris & Alim, 2017; Salinas et al., 2017; Steketee et al., 202; USDE, 2022).

Despite this increasingly plurilingual student population, when education stakeholders deem WME as the most appropriate language for schooling, they simultaneously judge LM students against White mainstream linguistic and literate norms (Flores, 2020; O. García & Kleigen; O. García & Otheguy, 2020). In so doing, they marginalize LM youth based on racist presumptions about how individuals of color "should" use language (Flores, 2020; O. García & Kleigen, 2019; O. García & Otheguy, 2020; Rosa, 2016, 2019; Rosa & Flores, 2017a; Steketee et al., 2021). As such, American

education policies, programs, and standards are infused with White biases and

stereotypes that perpetuate White power and privilege and minoritize students based on

both the color of their skin and the sound of their voices (Au, 2009; Avineri, 2015;

Solano-Flores, 2008; Solorzano, 2008).

Accordingly, White middle-class WME-speaking individuals own a piece of

White property (Harris, 1993) in the form of success in schooling, while LM youth obtain

lower state-wide standardized test scores, as well as decreased access to higher level

coursework such as advanced placement and gifted programs (Avineri & Johnson, 2015;

Ladson-Billings & Tate, 1995; ESSA, 2015; NCLB, 2001). This is not because LM

students lack capabilities to engage in complex learning, but because schooling is set up

to deliver what it considers "objective, neutral, and universally valid" (McCarty & Lee,

2015, p. 72) content and assessments based on the linguistic and cultural norms of White,

mainstream individuals (Flores, 2020). Despite good intentions to provide equal

education for all U.S. public school students regardless of linguistic, racial, and economic

backgrounds, American education continues to implement Whitestream policies,

curricula, and practices. Consequently, it "ineluctably reproduces the very social,

linguistic, and educational disparities it calls into question" (McCarty & Lee, 2015, p.

72). While there are multiple factors affecting how LM youth learn or perceive of

themselves as learners apart from language (e.g., class, gender, ableism, and so forth),

when schooling policies, curricula, and practices frame LM students' academic

competencies as "incomplete" or "bad" based on how closely their languages and

literacies align to WME, LM youth may in fact see themselves as "incapable of

producing any legitimate language" (Rosa, 2019, p. 163).

Amidst the burgeoning population of LM students in U.S. public schools, it is critical that schooling (re)considers Whiteness in racializing policies and practices produced by and for WME-speaking people (S. Alim & Reyes, 2011; Paris & Alim, 2014). For schooling to confront Whiteness, Rosa and Flores (2017b) call education stakeholders such as administrators, policy makers, and parents/guardians to recognize the "historical and contemporary co-naturalization of language and race" (p. 631). Moreover, to sustain LM students' linguistic and racial experiences not only as assets to for learning WME, but also as assets in and of themselves (Flores & Rosa, 2015; Paris & Alim, 2017; Salinas et al, 2017), Flores and Rosa (2015) direct education stakeholders to (re)evaluate racializing policies, curricula, and practices that discriminate against LM youths' multifarious linguistic, literate, racial, and cultural ways of knowing, being, and languaging. With the aim to resist Whiteness and implement policies and practices that foster the linguistic and racial experiences of LM youth, Rosa and Flores (2017b) urge educators to engage in the "broader structural project of contesting White supremacy" (p. 631).

Language of the Social Studies

This fight to combat racism and linguicism is pertinent in all school subjects, including the social studies (Duncan & Murray-Everett, 2022; Vickery & Naseem-Rodriguez, 2022). The National Council of the Social Studies (NCSS), 2013) states that its goal is to help youth "address the cultural, linguistic, and learning needs" of diverse

youth, and prepare students to make "informed and reasoned decisions as citizens of a culturally diverse, democratic society in an interdependent world" (NCSS, 2013, para. 10). Despite the NCSS's (2013) position to "embrace pluralism" (para. 10), Duncan and Murray-Everett (2022) and Demoiny (2020) maintain the NCSS remains conspicuously silent about issues of race and racism within the council's mission statement and press releases. Although the social studies, and its content areas of history, geography, government, economics, and civics (NCSS, 2013), should be the ideal setting for youth to learn racial, linguistic, and cultural competencies, Ladson-Billings (2003) asserts that the field, despite "its expressed mission toward citizenship and democracy, cannot seem to seriously engage issues of diversity and social justice" (p. 6; see also, Duncan, 2020; Howard, 2004). Likewise, Martell (2013 2018) and Martell and Stevens (2019) argue that although the social studies seem best-equipped to help students understand issues of race and power, its standards and curricula, in concert with teachers' perceptions and practices, often fail to significantly examine issues of race and racism within classrooms.

According to Vickery and Duncan (2020), social studies education, despite earlier calls to confront race and racism (Busey et al., 2023; Howard, 2004; Ladson-Billings, 2021), continues to perpetuate Whiteness (Dozono, 2020; Gates et al. 2020; Hawkman, 2020; Kim, 2022). Chandler and Branscome (2015) define Whiteness in the social studies (or White Social Studies [WSS]) as social studies curriculum that ignores or essentializes the racial, linguistic, and cultural realities of minoritized communities. Critical scholars and educators (e.g., Duncan & Murray-Everett, 2022; Flores & Rosa, 2015; Vickery & Naseem-Rodriguez, 2022) have confronted WSS by interrogating social

studies policies, curricula, and practices framed around White mainstream social studies standards and curricular materials (Cuenca & Hawkman, 2018; Diaz & Deroo, 2020; Dozono, 2020; McClure, 2021). For example, An (2022) conducted a content analysis study of K-12 U.S. history curriculum standards across 50 states, and while finding some content about Asian Americans (e.g., Japanese internment and anti-immigration laws), the author found that Asian Americans and their contributions to nationhood (e.g., Asian American Civil Rights Activism) was "largely invisible in the official storytelling of the United States" (p. 178). Similarly, Cuenca and Hawkman (2018) examined the process of creating social studies standards in the state of Missouri and established that committee members voted to include Eurocentric notions of history, government, geography, civics, and economics, and failed to represent marginalized peoples' voices, perspectives, and experiences of oppression.

As a counter to WSS, scholars and educators (e.g., Archey, 2022; Ender, 2019; Hawkman, 2020; Hawkman et al., 2015; Martell, 2018) have examined how anti-racist social studies curriculum provides K-12 students and pre- and in-service social studies teachers with nuanced and critical understandings of race, racism, and Whiteness. Journell and Castro (2011), for example, observed a high school civics classroom and determined that when the teacher engaged Latine youth in "heated discussions" (p. 16) about immigration when teaching about the American political system, he aided students in understanding complex notions of citizenship and assisted them as seeing themselves as active participants in the political process. Furthermore, Martell (2023) conducted a longitudinal case-study of White elementary social studies teachers teaching in

predominately White communities and ascertained that when they engaged in self-reflection about their racial positionalities and collaborated with colleagues of color, they were more apt to include issues of race and racism within curriculum. When social studies research queries Whiteness within the social studies, it inevitably problematizes White conceptualizations of democracy and citizenship; helps teachers and/or students explore their standpoints within the greater societal socio-political and -linguistic context; and provides youth with opportunities to assert their voices for civic change (Gibson, 2020; Kim, 2022; Varga & Agosto, 2020; A. N. Woodson, 2016).

As asserted by Chan et al. (2020), WSS research and practice holds power to arm LM youth with democratic competencies that prepare them to be active and responsible citizens in a globalized world. In implementing anti-racist social studies research and practice, it therefore proves necessary for researchers and educators to consider intersecting forms of subordination such as linguicism. Adams (2020) examined Whiteness in the writings of social studies pre-service teachers and found that students used language in ways that made "Whiteness visible and Blackness invisible" (p. 635). The author discovered that students frequently used passive tense; and therefore, they concealed the "doer" (Adams, 2020, p. 635) of discrimination and placed the responsibility of racism on BIPOC themselves (e.g., "African Americans were discriminated against because of the color of their skin" [p. 639]). While Adams interrogated Whiteness within social studies language, the author did not address how WME in and of itself permeates the linguistic supremacy of White Anglo-Europeans. As Archey (2022) states, "language is not only an instrument of communication, but an

instrument of power" (p. 18). And when researchers and educators examine—and implement into social studies spaces—the histories, geographies, politics, and citizenships of minoritized peoples in WME-only—they fail to include the linguistic and literate realities of non-WME speaking communities. According to Archey, when researchers and educators overlook Whiteness inherent in mainstream notions of best academic language practices, they "repeat messages that promote reinforcement… assimilation and accommodation (see also, Baker-Bell, 2020; Flores & Rosa, 2015; Lippi-Green, 2012). When social studies researchers and educators recognize that "race is not isolated in biological definitions" (Irizarry, 2017, p. 85), and that Whiteness is evident in voice as much as in body, they join the conceptual and empirical project outlined by culturally responsive, relevant, and sustaining pedagogies (Ladson-Billings, 2021; Paris & Alim, 2017). Scholars and teachers merge their voices together and work towards "sustaining the lifeways of communities who have been and continue to be damaged and erased through schooling" (Paris & Alim, 2017, p. 1).

Culturally Responsive, Relevant, and Sustaining Pedagogies

As this study strives to interrogate Whiteness in language and race within culturally responsive, relevant, and sustaining social studies research and practice, I summarize below the tenets of culturally responsive, relevant, and sustaining pedagogies as they evolved from the multicultural education movement. I outline the pedagogies' tenets Table 2.

Table 2

Asset-Based Pedagogical Frameworks

Framework	Goals	Author(s)/Date
Multicultural education	• Schools/educators examine the intersections of race, ethnicity, gender, language, and dis/ability • Schools/educators consider sociopolitical consciousness	Banks, 1992, 1993, 2013; Gibson, 1976; Sleeter & Grant, 1985
Culturally responsive teaching	• Educators design culturally congruent curricula and instructional techniques • Educators provide culturally caring environments	Gay, 2001, 2010, 2013
Culturally Relevant pedagogy	• Students gain academic success • Students improve cultural competence • Students acquire sociopolitical consciousness	Ladson-Billin, 1995, 2008, 2014
Culturally sustaining pedagogies	• Students' youth cultures and languages are recognized as dynamic and worthy of sustenance • Academic learning is one of students' many linguistic and cultural repertoires • Students and educators work to combat systemic inequalities	Ladson-Billings, 2014, 2017; Paris, 2012; Paris & Alim, 2014

Multicultural Education

Acknowledging culture in education began in the early 1800s with African American historians and educators who envisioned an equal representation of African American ethnicity, race, and accomplishments in school curriculum and resources (Banks, 1993, 2013; Banks & Banks, 2019; King & Woodson, 2017). The multicultural movement was primarily initiated by minoritized scholars who (a) interrogated "the problem of the color line" (DuBois, 1925, p. 423; see also Apple, 2013; Vickery, 2016) in education; (b) sought to present a more accurate version of black history (Bair, 2012; King, 2016; Mathews & Jones, 2022; Tosolt, 2020; C. G. Woodson, 2023); and (c) examined race attitudes in children (L. D. Johnson & Pack, 2019; Lasker, 1929).

Although early proponents of multicultural education were majority African American, the 1930s to 1950s saw an emergence of White educators and scholars contributing to intercultural or intergroup education. This multicultural form of education included multicultural curricular materials, in-service teacher workshops, and radio shows and films to "encourage democratic cultural pluralism…and improve human relations" (L. D. Johnson & Pak, 2019, p. 6; see also Banks & Banks, 2019).

The multicultural movement grew steadily and gained momentum during the Civil Rights era of the 1960s and 1970s with ethnic studies programs arising in universities, and K-12 educators seeking to equalize learning in public schools through bilingual education, special education, and desegregation policies (Acuff, 2019; Banks, 2013; Morrison et al., 2019; Sleeter & Grant, 1985). Moving towards the 21st century, theorists and educators incorporated multicultural education as a method to refute the cultural deprivation paradigm within policies and programs that held students' parents, SES, culture, or English-status responsible for minoritized children's perceived low academic performance at school (Banks & Banks, 2019; Jenks et al., 2001; Sleeter & Grant, 1985). Multicultural activists (see, Au & Jordan, 1981; Banks, 1992, 1993; Gibson 1976; Gutiérrez et al., 1999; Ladson-Billings, 1995; Mohatt & Erickson, 1981; Moll & Gonzalez, 1994; Nieto, 2008; Sleeter & Grant, 1985) challenged the "curricular norm… grounded in Eurocentric rationalism and White codes of conduct" (Smagorinsky, 2022, p. 82). In solidarity, they created common goals and principles for the growing ubiquitous concept of multicultural education that included examining the intersections of race, ethnicity, gender, language, and dis/ability while addressing issues of power and

Whiteness within "institutionalized curriculum, assessment… approved speech genres… hidden curriculum, and so forth" (Smagorinsky, 2022, p. 82). These multicultural scholars then provided responsive and relevant applications that linked at-school learning to the varied and intricate out of school experiences of minoritized youth (Brazill & Ruff, 2022; Gorski & Dalton, 2020; Jenks et al., 2001; Kim, 2022).

Multicultural education theorists thus took more critical asset-based approaches to teaching students from diverse cultural, racial, and linguistic backgrounds by (a) incorporating the "funds of knowledge" (Moll & Gonzalez, 1994) students bring with them from home into at-school learning; (b) creating "third spaces" (Gutiérrez et al., 1999) within classrooms in efforts to link academic knowledge to students' everyday lives and experiences;" and (c) promoting "students' critical perspectives on values, beliefs, and policies" (Kim, 2022, p. 76) within classroom content and discussions. Culturally responsive teaching (Gay, 2001) and culturally relevant pedagogy (Ladson-Billings, 1995) were subsequent asset-based approaches in multicultural education that emerged at the end of the 20th century in what Paris (2012) referred to as the "golden age of resource pedagogies" (p. 94). Gay's culturally responsive teaching and Ladson-Billings' culturally relevant pedagogy, like the asset-based teaching approaches from which they emerged, considered the goal of education to provide minoritized youth with equitable and socially just (Ladson-Billings, 1995) educational experiences. To do so, the theorists called educators to provide youth of color with opportunities to learn "academic knowledge and skills... situated within [their] lived experiences and frames of references" (Gay, 2001, p. 106). In what proceeds, I describe culturally responsive and relevant

frameworks as outlined by both Gay (2001) and Ladson-Billings (1995). I next outline

Paris's (2012) culturally sustaining pedagogy as a more linguistically focused extension

of culturally responsive teaching and culturally relevant pedagogy.

Culturally Responsive Teaching

      Asserting that "culture is at the heart of all we do in the name of education"

(Gay, 2001, p. 8), Gay provided insight into how educators can be culturally responsive

to the race, culture, and ethnicity of underachieving students of color. Within her

theoretical concept of culturally responsive teaching, Gay (2001) invited teachers to

better understand minoritized youths' diverse cultural, racial, and ethnic backgrounds as

referents for creating and enacting responsive education; demonstrate genuine care for

students which includes holding them to high academic expectations; and consider how

cross-cultural communication such as delivery, body movement, and cooperative learning

impact student learning. Although Gay's further writings on culturally responsive

teaching (Gay, 2001, 2010, 2013) continue to argue for schooling that is responsive to

students' cultural, racial, and ethnic backgrounds, she also promoted the need for

educators to develop students' agency and empowerment by "equipping them with the

civics skills they need to participate as members of the greater society" (Gay, 2013, pp.

49-50). Additionally, Gay and Kirkland (2003) posited that educators must "develop a

deeper knowledge about what is taught, how, and to whom" (p. 163), and experience

"ideological transformations" (p. 163) by reflecting on how their personal, cultural,

ethnic, and racial identities impact their beliefs, world views, and biases, as well as their

perceptions and expectations of minoritized youth (Gay, 2013). As such, culturally

responsive teaching is a practical theory geared toward both in-service and pre-service teachers with the aim of helping educators build "cultural congruity in classroom instruction" (Gay, 2001, p. 112). Culturally responsive teaching is a concept of practice that guides teachers to better understand themselves in relation to minoritized students, critically examine biases or Whiteness within curriculum, and strive to merge students' cultural and racial funds of knowledge with academic content.

Culturally Relevant Pedagogy

Although Ladson-Billings (1995, 1998, 2008, 2014, 2017) likewise sought to improve the academic experiences of youth of color through making schooling responsive to students' cultural, racial, and educational understandings, her theory is more "posture and paradigm" (Aronson & Laughter, 2016, p. 163). Put differently, Ladson-Billings' (1995) culturally relevant pedagogy is a more abstract concept about how culturally relevant education positively influences schooling for minoritized youth, while Gay's (2001) culturally responsive teaching is a more focused presentation of classroom practices (Aronson & Laughter, 2016). Ladson-Billings (2008) proposed that culturally relevant pedagogy is not so much "how (teachers) do it," but rather "how (teachers) think" (p. 30). Therefore, for educators to enact culturally responsive and relevant practices, Ladson-Billings (2008) argued that they must engage in self-reflection and consider their own positionalities, the context in which they teach, and the students whom they serve.

Working with "exceptional" (p. 162) teachers of African American students, Ladson-Billings (1995) found that, while these educators used different teaching

techniques within their classrooms, they held a "common thread of caring" that had a "profound influence…on students' lives, the welfare of the community, and unjust social arrangements" (Ladson-Billings, 1995, p. 474). From these research experiences, Ladson-Billings created a culturally relevant theory in which teachers of culturally and racially diverse youth position their cultural, ethnic, and literate selves in relation to their students. She created a pedagogy where educators can critically consider how knowledge is "shared, recycled, and constructed" (Ladson-Billings, 1995, p. 481) through collaborative and fluid relationships between themselves and students. From this reciprocal relationship where educators learn from and not merely about youth of color, Ladson-Billings (2014) asserted that through being culturally relevant, educators and researchers can come to understand their students as "agents in the classroom" who hold understandings, life experiences, and knowledges "worthy of both study and emulation" (p. 76).

In this sense, when teachers contemplate their cultural and racial standpoints, they accordingly create and enact learning experiences that help youth gain "cultural competence over cultural assimilation or eradication" (Ladson-Billings, 2014, p. 76). Further, when educators connect content and learning to the cultural and racial understandings of youth of color, they help these students develop socio-political consciousness (Ladson-Billings, 1995, 2008, 2014). In so doing, they help these students take their understanding of societal inequities "beyond the confines of the classroom," (Ladson-Billings, 2014, p. 75) and into their everyday lives. According to Ladson-Billings (2021), culturally relevant pedagogy provides youth with civic tools to disrupt

political, economic, and racial systemic inequities in real-world contexts (Ladson-Billings, 1995, 2008, 2014, 2017).

Further, both culturally responsive and relevant pedagogies incorporate inclusive and caring (Nodding, 2012) approaches to learning and encourage educators to make efforts to understand students' varied cultural, racial, and social experiences; create safe classroom spaces where students feel safe to express themselves; and hold high expectations for youth to experience "intellectual growth" (Ladson-Billings, 2014, p. 75). As a result of both Gay's (2001) and Ladson-Billings' (1995) conceptualizations of culturally responsive and relevant pedagogies, they advanced relevant, caring, and socially just education for minoritized youth, and addressed issues of race and racism ingrained within the institution of education. Although Ladson-Billings (2021) contemplated a more "holistic, sociocultural approach to literacy [that] can hold some promise for the development of literacy among African Americans" (p. 63), she did not specifically address multilingualism within literacy, and did not emphasize linguicism within the realm of race and racism. Similarly, even though Gay (2013) prioritized issues of "race, culture, and ethnicity as they relate to underachieving students of color" (p. 52), she left other forms of diversity and discrimination such as gender, sexual orientation, class, or language as a focus for other scholars. In sum, Ladson-Billings' and Gay's theories of culturally responsive and relevant pedagogies do not distinguish how language(s) interact with race and racism; and/or or how linguistic self-reflection and socio-political consciousness include elements of linguistic racism (Paris 2012; Paris & Alim, 2017).

Culturally Sustaining Pedagogy

Paris (2012) and Paris and Alim (2014, 2017) on the other hand asked whether culturally responsive and relevant theories "go far enough in their orientation to the languages and literacies and other cultural practices of (marginalized) communities… [in a] multiethnic and multilingual society" (Paris, 2012, p. 93). Amidst the backdrop of a schooling student population that is majority "youth of color" (p. 3), Paris and Alim (2017) extended previous asset-based approaches to examine language as connected to race and culture while likewise calling for schooling that sustains youths' multifarious linguistic and literate conventions, including youth cultural practices. According to Paris and Alim (2017), culturally sustaining schooling requires researchers and educators to consider students' linguistic, literate, racial, and cultural funds of knowledge "as assets in and of themselves" (p. 4). The theory refutes the idea that WME is the "key to power" (Paris & Alim, 2017, p. 6) and encourages scholars and educators to recognize the dominant language as only one of many linguistic repertoires students use to make sense of their dynamic and diverse identities and lived experiences (Paris, 2012; Paris & Alim, 2014, 2017).

In making the paradigm shift from relevant to sustaining pedagogies, Paris and Alim (2017) envision equitable schooling for minoritized youth to include centering "cultural, linguistic, and literate pluralism as part of schooling," to "disrupt… ideologies of White, middle-class, monolingual…superiority" (p. 13). In this respect, Paris and Alim's (2017) culturally sustaining pedagogy rejects state schooling policies and practices (founded as part of a colonial project) that place Whitestream notions of

literacies, languages, race/ethnicity, and cultural practices as normative and best practices for learning. Because they renounce Whiteness in education policy, curriculum, and practice, Paris and Alim (2014) reject academic and language gaps based on quantified measures that present culturally and linguistically diverse youth as "deficient," or "'inferior' to a supposed gold standard of White, middle-class, monolingual, monocultural" (p. 79) achievement.

In concert with Paris and Alim, Ladson-Billings (2014, 2017) declared that multicultural education has become but "a shadow of its conceptual self" (p. 22). Unsatisfied with the "static concept of culturally relevant pedagogy" (p. 77), Ladson-Billings (2014) reasserted her pedagogical stance as "a vigilant and steadfast project" (p. 82) that focuses on postmodern realities of language and culture while seeking to promote linguistic revitalization and preservation. Within this theoretical re-mix, Ladson-Billings (2017) (re)envisioned culturally relevant pedagogies as a tool to engage educators and researchers in the project of linking schooling curriculum and practices to "the very survival of people who have faced systematic extinction" (p. 83). To reaffirm how culturally relevant pedagogy is indeed sustaining, she explained exactly what she meant by the term "culturally relevant" (Ladson-Billings, 2017, p. 141), as well as recontextualized the theory's tenets of academic achievement, cultural competency, and critical consciousness.

In her remix, Ladson-Billings (2017) rejects notions of academic learning "narrowly normed along White, middle-class, and monolingual measures of achievement" (p. 143), and instead envisions academic development in terms of students

gaining problem solving skills, reasoning abilities, and moral development—things foundational to learning but not so easily measured by standardized assessments. Furthermore, she promotes a conceptualization of culture that includes individuals' intergenerational, locally situated, and complex ways of being, knowing, and languaging, and promotes cultural competency as helping all students and teachers ("including White middle-class" ones) (Ladson-Billings, 2017, p. 145) to develop a multilingual and multicultural perspective about their own and others' identities. Ladson-Billings (2017) likewise describes sociopolitical (or critical) consciousness as the most "misunderstood" and "neglected" (p. 145) component of culturally relevant pedagogy and calls educators to aid students in asking "powerful questions about social, cultural, economic, political, and other problems" (p. 146), and engaging in meaningful projects to solve issues "that matter in their lives" (p. 146). In this sense, Ladson-Billings (2014, 2017) culturally relevant pedagogy "2.0" extends the idea that educators must not only make schooling relevant to youth, but also seek to sustain students' diverse and dynamic linguistic, cultural, and racial ways of knowing and being.

This theoretical move towards sustaining youths' assets as "goods unto themselves" (S. Alim, Paris, & Wong, 2020, p. 262) further shifts culturally relevant pedagogy to those of sustaining ones by (a) placing racial, linguistic, cultural, and "social justice at the center of teaching and learning" (Kinloch, 2017, p. 39); (b) turning the "gaze of schooling away from White, middle-class expectations," (p. 39) and toward community practices; and facilitating learning that encourages youths' to critique inequitable institutional boundaries (see also, Domínguez, 2017; Gutiérrez & Johnson,

2017; Irizzary, 2017; T. Lee & Walsh, 2017; San Pedro, 2017). However, despite critically seeking to sustain youths' languages, literacies, and racial and cultural understandings, Paris and Alim (2017) warn against promoting regressive youth practices found within homophobic and misogynistic Hip Hop lyrics for example. Thus, when theorizing and enacting culturally sustaining pedagogies, Paris and Alim solicit educators and researchers to interrogate how individuals' discourses do (or do not) advance equity across race, language, dis/ability, gender, sexuality, class, and so on. Although Alim et al. (2020) posited that not all aspects of culture are worthy of sustenance, they nonetheless invite education stakeholders to disrupt mono-cultural and mono-linguistic policies, curricula, and practices solidified within the institution of education (see also, S. Alim & Haupt, 2017; Kinloch, 2017; Rosa & Flores, 2017a).

Like Gay's (2001) and Ladson-Billings' (1995, 2014) culturally responsive and relevant frameworks, Paris and Alim's (2017) culturally sustaining pedagogies is a conceptual and empirical project that addresses the purpose of schooling for minoritized youth. In concert with, and in building upon, previous multicultural education scholarship, culturally sustaining pedagogies provide researchers and educators with theory and praxis that counter the "devastating effects [of schooling] …on the achievement and well-being of youth of color" (Paris & Alim, 2017, p. 1). In building upon culturally responsive and relevant pedagogy within multicultural research and practice, Paris (2012) calls researchers and educators to (re)consider nuanced notions of culture that include issues of race, language, and Whiteness; to consider how "White normativity, White racism and ideologies of White supremacy" (p. 261) continue to

inhabit schooling projects; and promote teaching and learning experiences that "embrace cultural pluralism and cultural equality…and forward a more equitable education and society" (pp. 95-96). In heeding this call to promote equity within education, many researchers and educators (e.g., Bucholtz et al., 2017; C. Lee, 2017; T. Lee & Walsh, 2017) have joined Paris and Alim's "conceptual and empirical project" (p. 14). In so doing, scholars have (and continue to) research and explore culturally sustaining practices that refute narrow perceptions of what counts as culture; "build on and recognize (youths') experiences, attachments, and evolving identities" (T. Lee & Walsh, 2017, p. 203; see also, Guitiérrez & Johnson, 2017); and simultaneously promote "justice-oriented citizenship that underscores the importance of challenging social injustices in the service of broader community interests" (p. 203). Many researchers and educators in all subject-areas, including the social studies, have taken the heed to operationalize culturally sustaining pedagogies with the goal of finding "more sophisticated ways…to engage…students' daily realities in healthy, life-affirming ways that do more than sustain their cultures, but sustain their lives as well" (Wong & Peña, 2017, p. 135).

Culturally Responsive, Relevant, and Sustaining Social Studies Education

As previously stated, the social studies should be the ideal educational setting for youth to learn about critical cultural awareness that includes topics of race and language, and White supremacy within the content areas of history, geography, economics, government, and civics (Howard, 2004; Ladson-Billings, 2021; Martell, 2013; Martell & Stevens, 2019). However, there continues to be a disconnect between the cultural, racial,

and linguistic lifeways of marginalized students and social studies curriculum at large

(Cruz & Thornton, 2009; Dabach & Fones, 2016; Martell & Stevens, 2019; Salinas et al.,

2017). Additionally, the language of the social studies found within disciplinary literature

such as textbooks proves challenging for students who are often required to read and

discuss text-heavy linguistic content filled with passive verbs, densely packed phrases,

and ambiguous terms such as patriotism or freedom (Cruz & Thornton, 2009; Ladson-

Billings, 2021; Pellegrino & Brown, 2020; Salinas et al., 2017). Beyond containing

difficult vocabulary and grammar, social studies curriculum also often represents non-

normative views of world history, politics, and economics which may further solidify the

disjuncture between social studies and LM students' personal lived experiences (Choi et

al., 2011; Cho & Reich, 2008; Dong, 2017; Dabach & Fones, 2016; Yoder, 2021). As a

result, when LM social studies students do not see their racial, linguistic, cultural, and

historical selves represented in content, they often "remain silent" (Choi et al., 2011, p. 8)

and withdraw from social studies learning altogether.

Choi (2013) posited that if LM youth see their cultural and linguistic identities as

other to dominant images and ideologies, and if teachers do not address power relations

drawn along racial, ethnic, cultural, and linguistic lines, schools may risk losing LM

student engagement and motivation in the social studies (Aronson & Laughter, 2016;

Franquiz & Salinas, 2011; Gibson, 2020; Yoder, 2021). Furthermore, Choi et al. (2011)

surveyed 5th to 12th grade Korean immigrant students in the U.S. to gauge their

experiences in the social studies and concluded that when youth found little to no

relevance in social studies instruction, they identified the subject as "boring" and

"meaningless" (p. 6). Similarly, Busy and Russel (2016) determined that Latine middle school learners held unfavorable perceptions of the social studies and yearned for curricula and practices to include representation of their cultural, racial, and transnational lived experiences and histories.

To exacerbate the situation further, many social studies teachers feel unprepared to teach subject area content and WME language skills to LM students with diverse life experiences, a range of formal educational backgrounds, and distinct differences in class, language, dialect, and historical traditions (Deroo & Ponzio, 2019; Dong, 2017; Salinas et al., 2017; Yoder et al., 2016). In response to the disjuncture between normative, Eurocentric social studies learning and the varied ways of knowing, being, and languaging of LM youth, many researchers and educators (see, Deroo & Ponzio, 2019; Dong, 2017; Gibson, 2020, Jaffee-Taylor, 2016a, 2016b; Yoder, 2021) have implemented culturally responsive, relevant, and sustaining approaches within social studies research and practice as a means to (re)frame social studies curriculum and practices in ways that counter Whiteness. Accordingly, culturally responsive, relevant, and sustaining social studies scholars and teachers have sought, and continue to seek, ways to enact socially just schooling for LM students and prepare LM youth to become engaged citizens of a democratic and multicultural, multiracial, and multilinguistic society (Deroo, 2020; Journell & Castro, 2011; Jaffee-Taylor, 2016a, 2016b; Yoder, 2021). Despite these strides in research to implement culturally sustaining and antiracist social studies education for LM youth, education policies, curricula, and practices continue to favor, and thus empower, Whiteness (Grice, 2022; Kim, 2022; Morgan, 2022). This "great

White hype" (Grice, 2022, p. 24) is evident in the 18 states (e.g., Alabama, Arkansas, and Idaho) that have voted to adopt anti-critical race theory policies that deem the teaching of race and racism in schools as discriminatory to White individuals and communities. According to Grice, the enactment of laws that prohibit topics of race, gender, and stereotyping in schooling "disrupt efforts towards equity and culturally relevant pedagogy in K-12 schools" (p. 24).

Amidst this growing Whiteness within the American education context, researchers and educators persist in enacting culturally responsive, relevant, and sustaining social studies, providing LM youth with the sociopolitical consciousness they need to confront racist rhetoric and laws. Irizarry (2017), for example, conducted culturally sustaining and antiracist research by engaging LM Latine youth in a participatory research project. As part of the Project FEURTE/Strong leadership program these students interrogated the educational experiences and outcomes of LM peers. They did so by comparing Latine and White students' standardized test scores; interviewing peers about their at-school linguistic experiences; and observing the classroom experiences of fellow LM students. Through participating in this research, LM youth determined that their languages and literacies were not considered appropriate for academic spaces, and that school curricula and practices doused in linguicism were, as one student stated: "tantamount to the subordination of one's identity" (Irizarry, 2017, p. 88). In engaging LM youth in a culturally sustaining participatory research, Irizarry provided Latine learners with the civic knowledge and skills they needed to participate as active citizens to confront Whiteness within their school and communities. Moving

forward—and to examine how other studies have conducted culturally responsive, relevant, and sustaining social studies scholarship for LM youth—I explore the findings of two research reviews: Aronson and Laughter's (2016) study, *The theory and practice of culturally relevant education: A synthesis of research across the content areas;* and Yoder et al.'s (2016) review, *Instruction for English language learners in the social studies classroom: A meta-synthesis*.

Reviews of Culturally Responsive, Relevant, and Sustaining
Social Studies Scholarship

Before engaging in my critical interpretive synthesis (CIS) of culturally responsive, relevant, and sustaining social studies research, I present findings from Aronson and Laughter's (2016) review of culturally relevant history/social studies education, as well as Yoder et al.'s (2016) meta-synthesis of ELLs (p. 20) in the social studies. In so doing, I explored possible gaps in asset-based social studies research and practice and investigated how researchers and educators have previously addressed issues of race, language, and Whiteness within in culturally responsive, relevant, and sustaining social studies scholarship.

Culturally Relevant Social Studies Education

Aronson and Laughter (2016) examined the operationalization of *culturally relevant education* (CRE)—a term that blends the ideas of both culturally relevant pedagogy and culturally responsive teaching—by conducting a literature synthesis of research across all teaching content areas, including six studies about culturally relevant

and responsive history/social studies (see, Choi, 2013; Coughran, 2012; Epstein et al., 2011; Esposito & Swain, 2009; Martell, 2013; Stovall, 2006). Through this synthesis of the literature, Aronson and Laughter (2016) examined how K-12 culturally relevant educators enacted and indicated outcomes for culturally relevant social studies education. Accordingly, the authors determined that when researchers and educators incorporated CRE into social studies practice, they created classroom learning spaces that built upon the varied cultural and racial practices of minoritized youth. This review thus highlighted cases of teachers who streamlined world history content to include relevant topics (e.g., the geography of China) to connect learning with the histories and the global experiences of LM students (Choi, 2013); and who expanded state history standards to incorporate multiple topics and interpretations of history (e.g., the Black Panthers and the Los Angeles Riots; Martell, 2013).

Aronson and Laughter (2016) further concluded that culturally relevant and responsive pedagogy works as an effective mechanism for educators to teach youth about social justice. This is evident in Esposito and Swain's (2009) study of a 4th grade teacher who engaged students in a critical conversation about comparing the number of incarcerations in their zip code to those within richer and Whiter neighborhoods. Aronson and Laughter similarly asserted that when culturally relevant and responsive educators engage students in critical dialogue about systemic inequalities and injustices, they simultaneously provide youth with the civic skills they need to enact change within the greater racial, social, political, and economic context (Epstein et al., 2011; Esposito & Swain, 2009; Laughter & Aronson, 2016). Additionally, Aronson and Laughter

ascertained that when the social studies educators implemented culturally relevant education, students were more motivated to learn social studies content, became more engaged in classroom conversations, and acquired greater confidence in their academic abilities within the social studies.

Although Aronson and Laughter's (2016) synthesis of culturally responsive and relevant education included literature pre-2016, it did not include culturally relevant and responsive studies published after 2016 or examine culturally sustaining social studies research. In addition, the review did not describe culturally relevant and responsive research within social studies subject areas beyond history, such as in geography, government, economics, and civics. While Aronson and Laughter (2016) established evidence that CRE positively affected students' academic achievement beyond standardized tests, they did not specify what academic success entails or define how students' knowledge of WME attributes to educational attainment. Although the authors accounted for language in English as a second language and Language Arts classrooms, they did not interrogate language within the social studies or examine the effects of WME as the most appropriate language for social studies spaces. Further, Aronson and Laughter did not interrogate the interconnection of race, language, and Whiteness within the concept of sociopolitical consciousness, and did not explore how the social studies reinforces the dominant paradigm of Whiteness. Additionally, they did not interrogate how WME as the most appropriate language for schooling holds layered linguistic, political, racial, and social implications for LM youth.

Culturally Relevant Social Studies for
Linguistically Minoritized Youth

Like Aronson and Laugher (2016), Yoder et al.'s (2016) meta-synthesis

explored social studies research pre-2016 and did not examine issues of race and

Whiteness within culturally responsive, relevant, and sustaining social studies

scholarship. However, the authors evaluated how social studies researchers and educators

implemented English language acquisition in social studies spaces for LM youth (see,

Amato, 2012; Bunch, 2006, 2013; Ciechanowski, 2012; Deltrac, 2012; Franquiz &

Salinas, 2011; Fritzen, 2011; Klingner et al., 1998; Myers & Zaman, 2011; Nazare, 2009;

Schleppegrell & Oliveara, 2004; Short, 2002; Taylor, 2013; Twyman et al, 2003).

Through this analysis of the literature, Yoder et al. (2016) concluded that teachers, as

"curricular and instructional gatekeepers" (p. 30), hold power to integrate culturally and

linguistically responsive education in ways that affirm the LM students' cultural and

linguistic realities. As such, Yoder et al. established that social studies researchers and

educators who work with LM students made social studies learning responsive and

relevant to LM students when they included learners' diverse languages, literacies, and

cultural experiences into social studies learning. Moreover, the authors concluded that,

beyond making social studies curriculum representative of LM students' identities,

researchers and educators must likewise incorporate multifarious notions of success

beyond normative assessments, and to speak to the learning experiences, interests, and

abilities of LM youth. (see also, Gay, 2001; Ladson-Billings, 2021; Lucas & Villegas,

2010).

In interrogating how social studies scholarship accounted for social studies

"language, content, and tasks" (p. 22) for LM students, Yoder et al. (2016) determined that social studies curriculum and practice were culturally and linguistically responsive when researchers and educators incorporated multiple modalities; used primary sources representing diverse perspectives; provided a variety of activities (e.g., role-plays and oral presentations) using multiple grouping strategies; and allowed for students to learn social studies skills and knowledge using informal language practices. Recognizing that the language of the social studies—in syntax, grammar, and vocabulary—proves complex for social studies students, the authors recommended that culturally responsive and relevant educators scaffold disciplinary literacy skills such as analyzing primary documents through using second language acquisition supports such as graphic organizers. In reviewing the 15 studies, the authors additionally determined that, to provide effective and equitable social studies instruction for LM students, educators must "consider *wha*t is being taught [academic language] in addition to *how* it is being taught [strategies for teaching diverse learners' content and language]" (p. 31). And while Yoder et al. challenged discourses of appropriateness that deem WME as the only language for ELLs to use in academic spaces, they did not define what informal language practices involve and/ or ascertain how teachers can implement students' non-WME languages into content and practice with the intention of sustaining youths' varied linguistic and literate practices. Further, Yoder et al. did not reference critical pedagogical practices such as translanguaging (O. García, 2009), and did not provide examples of teachers incorporating ELL youths' multilingual practices, not only as bridges to learn WME, but as assets in and of themselves (O. García, 2009; Paris & Alim, 2017). With regards to

Yoder et al.'s (2016) focus on institutionally classified ELLs in the social studies, the authors did not address invisible LM youth in the social studies who, while not officially designated as ELLs, come into classrooms using non-WME varieties. Although the authors asserted that social studies educators should implement curriculum and practices that are relevant to ELLs, such as having youth discuss and debate immigration and citizenship, they did not discuss culturally responsive, relevant, and sustaining practices that promote youth gaining sociolinguistic consciousness to navigate inequitable power structures that place boundaries around language and literacy in the form of WME.

In examining Aronson and Laughter's (2016) and Yoder's (2016) research syntheses of culturally relevant education for LM youth, I identified gaps in the literature that I could (re)examine within my CIS. Areas I found within these reviews that I could further interrogate consisted of the following: (a) exploring how social studies researchers and educators intersect notions of race, language, and Whiteness within their conceptualizations of the pedagogies; (b) interrogating if researchers and educators promote discourses of appropriateness; and (c) examining how researchers and educators account for issues of racism and linguicism within their studies. In what follows, I summarize Flores and Rosa's (2015) raciolinguistic theoretical perspective.

Raciolinguistic Theoretical Perspective

S. Alim et al. (2016) "forged" the field of raciolinguistics within language studies "to ask and answer critical questions about the relations between language, race, and power across diverse ethnoracial contexts" (p. 3). Raciolinguistics is an intersectional

approach that examines how language is used to construct race and maintain and

challenge racism. It is also a conceptualization that queries how racialized individuals

and communities reconstruct and transform language as integral parts of "larger socio-

political struggles, demographic shifts, and transformation" (S. Alim et al., 2016, p. 7;

Flores & Rosa, 2015; Rosa & Flores, 2017a, 2017b). Rosa and Flores (2017b) explored

raciolinguistics within bilingual education and, in so doing, interrogated how

Whitestream ideological constructions found within schooling sustain WME as the

premier language for learning. Flores and Rosa further examined Whiteness in research

and practice and asserted that even when asset-based researchers and educators affirm

LM students' multiple languages and literacies as assets, they may nonetheless perpetuate

Whiteness by deeming WME as the most appropriate language for academic contexts.

Thus, because the raciolinguistic theoretical perspective seeks to "unmask racism

inherent in dominant approaches to language education" (Flores & Rosa, 2015, p. 154)

within asset-based practices, I found it an invaluable lens through which to query issues

of race, language, and Whiteness in culturally responsive, relevant, and sustaining social

studies research and practice for LM youth.

In outlining the raciolinguistic theoretical perspective, I first outline critical race

theory (CRT) and critical language awareness (CLA)—theories from which Flores and

Rosa (2015) built their raciolinguistic theoretical framework within education. Next, I

detail Flores's and Rosa's concept of "raciolinguisic ideologies" (p. 149), which the

authors defined as Whitestream beliefs found within the perceptions of education

stakeholders, as well as within the policies, curricula, and practices they create, enact, and

solidify. Subsequently, I detail the how colonialism systematized WME to fortify Whiteness, power, and status within schooling; and thus, solidified discourses of appropriateness that (re)enforce the belief that WME is the most appropriate language for academic spaces. Next, I consider how education stakeholders' perceptions, along with education policies, curricula, and practices, place the onus of change on LM youth to adapt their languages and literacies according to the standards of WME. Following, I explore how Whitestream schooling continues to racialize LM students based on ideological perceptions of best language practices often based on beliefs about how LM youth stereotypically use language. Following, I restate the need for researchers and educators to challenge raciolinguistic ideologies through scholarship and pedagogy that fight against the "discursive wars waged against [LM students'] language and person" (S. Alim, 2005, p. 27). Lastly, I reaffirm that the raciolinguistic theoretical perspective as a pertinent theory through which to analyze social studies scholarship in ways that highlight lingering Whiteness in research and practice (Gutiérrez, 2006; Skutnabb-Kangas, 2015).

Critical Race Theory

Rosa's and Flores's (2017b) raciolinguistic theoretical perspective connects "critical-language research with critical-race scholarship in order to develop a more robust understanding of the historical and structural processes" (p. 622) that lead to the stigmatization of LM youth in education spaces. Like critical race and language theorists before them (e.g., S. Alim, 2005; Bell, 1980; Harris, 1993; Ladson-Billings & Tate, 1995; Smitherman, 1995), Flores and Rosa (2015) and Rosa and Flores (2017a, 2017b) asserted

that racism and linguicism are pervasive and permanent within American institutions through "interest convergence" (Bell, 1980, p. 522), or changes in perception, policy, curricula, and practices that only occur when modifications benefit the interests of the dominant White race. CRT is an intellectual movement that originated with legal scholars who developed a new approach to examine race and racism within legal studies in the 1970s and '80s. Since then, the theory has been used to interrogate White supremacy in other fields such as education (Kohli et al., 2017; Ladson-Billings & Tate, 1995; Tate, 1997; Vickery & Rodriguez, 2022).

Ladson-Billings and Tate (1995) confirmed this "paradigmatic kinship" (Tate, 1997, p. 2016) between CRT and education by outlining ways that schooling protects Whiteness. This includes when White middle-class WME-speaking youth have greater access to better school resources, updated facilities, and highly qualified teachers; and when White students dominate gifted and advanced placement programs (Cushing, 2021; Ladson-Billings, 1998). Although language is not specifically identified within Ladson-Billings's and Tate's (1995) conceptualization of CRT for education, scholars such as Brayboy (2005), Chang (1993), Crump (2014), Pérez Huber (2010), and Solorzano and Delgado (2001) reconceptualized CRT to include—amongst aspects such as nationality and sovereignty— issues of language and linguicism (see, Lat/Crit, Asian/Crit, Tribal/Crit, and Lang/Crit). Lang/Crit (Crump, 2014) focuses on the propagation of normative Whiteness associated with WME. Considering the persistence of racism for LM individuals, Crump recognized the influence that social and political hierarchies place around individuals because of language and race. The author also emphasized how

individuals' stories—recounted in individuals' distinct languages—counter "broader social, political, and historical practices and discourses" (p. 221) nested in Whiteness. In this regard, critical race theories intersect with critical language research in ways that underscore the inexorable link between language and race and emphasize the central role that language plays in maintaining racism (S. Alim et al., 2016; Baker-Bell, 2020; Flores & Rosa, 2020; Kohli et al., 2017; Smitherman, 2017).

Critical Language Awareness

Critical language theories such as critical language awareness (CLA; S. Alim, 2005) interrogate how unequal linguistic power relations continue to exist within a "still-segregated" (p. 26) schooling system. CLA focuses on how discrimination and control within schooling determine which languages are deemed most appropriate for academic environments (S. Alim, 2005; S. Alim et al., 2016; S. Alim & Reyes, 2011; hooks, 2010). S. Alim affirmed that educational approaches must move beyond the notion that "all languages are equal" and instead recognize that some languages "are more equal than others" (p. 28). To confront assimilative language practices in schooling that disparage non-WME languages, Alim inspires researchers and educators to upset sociolinguistic norms by arming LM youth with the socio-linguistic and political knowledge and skills they need to fight against language ideologies that reify linguistic borders of Whiteness placed around LM youth (S. Alim, 2005; Irizarry & Raible, 2014; Kohli et al., 2017; Pennycook, 2022; Rosa & Flores, 2017b; Smitherman, 2017). Accordingly, S. Alim's CLA is a form of praxis that helps researchers and educators reflect on linguistic White supremacy within schooling with the aim of providing pedagogies of social

transformation for LM students.

Raciolinguistic Ideologies

Rosa's and Flores's (2017b) raciolinguistic theoretical perspective similarly analyzes the intricate and intersectional relationship between race and language while also seeking to challenge and dismantle racism and linguicism found within the raciolinguisic ideologies of "animate" (p. 10) schooling subjects (e.g., parents/guardians, educators, policy makers, and so forth), as well as within the inanimate policies, curricula, and practices they maintain. Like critical race and language theories, Rosa's and Flores' raciolinguistic theoretical perspective confronts racial and linguistic inequalities solidified by people and practices in "institutional structures of power" (p. 639). In what follows, I outline the foundations, demonstrations, and effects of raciolingsuitic ideologies found within both animate and inanimate education subjects (Flores & Rosa, 2015; Rosa & Flores, 2017a, 2017b), and as fundamental to the racialization of LM youth.

Colonialism and Monoglossic Language Ideologies

Flores and Schissel (2014) theorized that individuals' raciolinguistic ideologies are influenced by personal and societal perceptions of race brought about "by the emergence of monoglossic language as part of the rise of European national and colonial projects" (p. 455). Monogolossic language ideologies rose alongside nation-states in Europe with the goal to "create a codified, standardized language to cleanse the language of perceived impurities" (Flores & Schissel, 2014, p. 456). Within the U.S. context,

although there were many colonial languages (e.g., Spanish, Dutch, and German) (Brown, 2021), it was the English language of the Anglo-European colonizers that became the de facto "official" (para. 13) language of state-sanctioned institutions. Anglo-European colonists enforced monolingual English as the standard for true Americanism, using this linguistic measure, in the form of various laws, to "eradicate the cultures and languages of native" peoples (Perea, 2003, p. 1427; see also, Brown, 2021; Flores & Schissel, 2014; O. García & Kleifgen, 2020; Makoni & Pennycook, 2005; Valdez, 2020). Consequently, colonists maintained political control as they sought to eliminate the languages of non-White peoples (Flores & Schissel, 2014; Perea, 2003). This is evident in legislation that made English the dominant language of conquered territories and institutions (Delgado, 2016; Flores & Schissel, 2014; Perea, 2003), and is manifest in the history of Indian boarding schools for example (McCarty & Lee, 2015; Reyhner, 2018; Reyhner & Eder, 2006). Through linguistic control, Anglo colonizers not only enforced English monolingualism to obliterate the languages and cultures of Black, Indigenous, and People of Color (BIPOC), they also imparted racializing linguistic ideologies to their posterity, who then passed it on to their children via policies, laws, institutions, and so on (Harris 1993; Pimentel, 2011; Rosa & Flores, 2017b).

Indeed, assimilative Whiteness in the form of WME has become so pervasive in "the social relations of everyday life" (Brewer, 1984, p. 67), that many people fail to recognize how unequal linguistic, racial, and cultural hierarchies influence their beliefs and worldviews about language, race, and culture. Consequently, American institutions continue to embolden linguistic ideologies encapsulated in Whiteness (Gort, 2015;

Pennycook, 2022; Perea, 2003). Because many Americans may unknowingly believe that the White ways of those who hold power are "common sense" (Snir, 2018, p. 299), or self-evident, they may fail to recognize colonialism's influence on mainstream linguistic discourses that in turn other non-normative and non-White individuals and communities (see also, Leonardo, 2007; Makoni & Pennycook, 2005; Pimentel, 2011). As such, many White Americans consider WME as a bounded set of systemized skills, no matter the social or linguistic context (O. García et al., 2017; Flores & Schissel, 2014; Jenkins & Leung, 2017). Those who believe WME is the "legitimate language" (Perea, 2003, p. 1427) of the U.S. similarly assume that when individuals use WME, they exhibit true Americanness and patriotism (see also Baron & Rogers, 2020). In consequence of Whitestream policies, curricula, and practices within education that solidify the superiority of WME, schooling "contributes to the enactment of forms of societal inclusion and exclusion" (Rosa, 2016, p. 162). In this sense, the institution of education encourages discourses of appropriateness that exclude the diverse languages and literacies of LM youth within academic backdrops.

Discourses of Appropriateness

When education stakeholders (e.g., teachers and parents) and non-animate education subjects (e.g., assessments and policies) advance raciolinguistic ideologies established because of colonialism, they esteem WME as the most appropriate language for students to learn and use within academic spaces (Flores & Schissel, 2014; G. García et al., 2021; Smitherman, 2017). Likewise, these subjects (both animate and inanimate) gauge WME as the most important tool LM youth use to gain academic knowledge and

skills (Deroo & Ponzio, 2019; O. García et al., 2017; Flores & Rosa, 2015; Kubota et al., 2022; Rosa, 2016). According to Rosa and Flores (2017a), when education subjects promote raciolinguistic ideologies, they enact discourses of appropriateness that "reify linguistic and literate borders" (Rosa, 2016, p. 163) fused in Whiteness—and in ways that position WME as superior to the diverse and dynamic linguistic and literate practices of LM students (Flores, 2020; O. García et al., 2017; Ortega, 2019; Rosa & Flores, 2017a, 2017b).

Although Flores and Rosa (2015) did not deny the differences between casual and formal language, or that LM youth should engage in academic linguistic practices considered most appropriate by mainstream society, they nevertheless interrogated who holds power to decide which language practices are most conducive to academic learning. Thus, Flores and Rosa challenged academic language as a "special kind of language that warrants differentiation from language framed as non-academic" (pp. 23-24). As an example, Flores (2020) highlighted complex out-of-school and "casual" activities, such as Pokémon card playing that, like in-school subject areas, emphasizes content-specific vocabulary and complex sentence structures. Flores compared the difficulty non-Pokémon players have learning context specific Pokémon language to the challenges LM youth face mastering subject-area content in WME. Subsequently, Flores concluded that casual activities can be as cognitively complex as at-school pursuits, and no less conducive to critical thinking.

In sum, Flores (2020) advanced the idea that academic language and interpersonal communication skills overlap, and that both should be appropriate instruments for

students to use in learning subject-area content and demonstrating knowledge (see also, Rosa & Flores, 2017a; O. García, 2009; O. García et al., 2017; Menken & Kleyn, 2010; Wei, 2018). Deroo and Ponzio (2022) also asserted that when schooling "delineates whose [languages] do and do not belong in schooling spaces" (p. 2), it continues to perpetuate linguicism in the form of the discourses of appropriateness. Moreover, in determining WME as the language of schooling, education subjects inevitably place the onus of change on LM students to adapt their languages and literacies in ways that simulate those of White monolingual and monocultural individuals (S. Alim & Paris, 2015; Deroo & Ponzo, 2022; Flores, 2020; O. García & Kleifgan, 2019; Ortega, 2019; Paris & Alim, 2017; Rosa, 2019).

Onus of Change on LM Students

Flores and Rosa (2015) argued that when hegemonic ideologies persist within education, education stakeholders, and the policies, curricula, and practices they sustain, place the responsibility of linguistic and literate change on LM students. As an example, Rosa and Flores (2017b) shared the experiences of an LM emergent bilingual student who remained in an English as a second language program because she failed to pass her state English language proficiency exam. Although this student engaged in "linguistic dexterity" (p. 157) by moving freely between English and Spanish depending on the social context, because she did not use language in ways deemed appropriate for school, both educators and the high-stake exam itself continued to "hear" her as an "English language learner" with inadequate literacy skills (p. 158; see also, Kohli et al., 2017; Rosa, 2016). In this sense, even when LM students critically "manipulate language(s) for

specific purposes" (Flores, 2020, p. 25)—and in ways that would be perceived as gifted if done by WME-speaking youth using a second language in a dual language program for example— education subjects persist in framing LM students' academic competencies as inherently inferior (Baker-Bell, 2020; Flores & Rosa, 2015; Pennycook, 2022; Valdes, 2020). Accordingly, schooling places the onus of linguistic and literate modification on LM students to acquire Whiteness in language and literacy. Conversely, educational stakeholders fail to adapt their perceptions, policies, curricula, and practices in ways that encourage non-WME linguistic varieties and practices as suitable for schooling spaces (Cenoz & Gorter, 2020; Flora & Rosa, 2015; O. García et al., 2017; O. García & Otheguy, 2020; Ortega, 2019; Rosa & Flores, 2017a). In putting the responsibility on LM youth to adapt to normative linguistic and literate measures within contexts of academic appropriateness, schooling proliferates raciolinguistic ideologies that inexorably racialize LM students.

Racialization of LM Youth

Flores's and Rosa's (2015) raciolinguistic theoretical perspective seeks to highlight racializing ideologies "through which different racialized bodies…come to be constructed" (p. 150) as participating in normative linguistic and literate practices. Consequently, LM students are racialized when they do not engage in monoglossic language practices esteemed superior via colonialism, and solidified within the institution of education (ACLRC, 2021; Flores & Rosa, 2022; Kohli et al., 2017). As an example, racialization occurs when educators prohibit LM youth from using non-WME linguistic repertories to learn academic content in classroom settings, as well as when teachers

judge LM youths' educational trajectory according to success or failure on state-mandated standardized assessments (S. Alim & Paris, 2015; Avineri & Johnson, 2015; Rosa, 2019). According to Flores and Rosa (2015), even when LM students use language and literacies in prescribed and innovative ways, they are often assessed by the raciolinguistic ideologies of educators, policy makers, parents and guardians, and other education stakeholders who consider them "as linguistically deviant" (p. 150). In other words, the color of students' bodies is inseparable from the sound of their voices, and schooling racializes LM individuals according to WME's fixed empirical set of linguistic features. LM youth are likewise discriminated against based on how education subjects perceive certain races as stereotypically performing language (Rosa & Flores, 2017b). As a result, education stakeholders permeate both racism and linguicism, and discriminate against LM youth based on students' "physical features and bodily comportment" (Rosa & Flores, 2017b, p. 629), as well as according to how closely LM youths' voices correspond to the set linguistic standards of WME (Kohli et al., 2017; Kubota et al., 2021; Rosa, 2016; Rosa & Flores, 2017b; Von Esch et al., 2020).

Romero (1994) provided examples of such racialization by conducting a two-year qualitative study to investigate Keresan Pueblo communities' perception of giftedness. In examining a high school Pueblo student classified as Special Education, Romero-Little et al. (2014) found that, while school records categorized the youth as having learning disabilities and behavioral issues, within the Indigenous community, the youth was considered "gifted" (Romero-Little et al., 2013, p. 163). According to the Pueblo community's beliefs about giftedness, the youth was exceptional because of his

compassion and generosity; his exceptional linguistic abilities in the Keres language, song, prayer, and dance; and his application of cultural knowledge (Romero, 1994; Romero-Little et al., 2013). Indeed, "giftedness is in the eyes of the beholder" (Romero-Little et al., 2013, p. 166), and both animate and inanimate education subjects continue to define academic success in terms of Whiteness (Avineri, 2015; Kholi et al., 2019; Kubota et al., 2021; Rosa & Flores, 2017b). Furthermore, racism and linguicism are evident when educators, policies, curricula, and practices interpret WME as the "codes of power" LM youth must acquire to achieve "pathways to mainstream institutional" (Flores & Rosa, 2015, p. 165; see also S. Alim & Paris, 2015) success. As evident in Figure 1, when LM students are racialized in both body and voice, they reside in a world of schooling where both animate and inanimate raciolinguistic subjects perpetuate colonialist ideologies that racialize LM youth (S. Alim, 2005; Flores & Rosa, 2015; Kubota et al., 2021; Pimentel, 2011; Von Esch et al., 2020).

In summary, Flores and Rosa's (2015) raciolinguistic ideological perspective calls researchers and educators to imagine a "raciolinguistic otherwise" and "envision unsettling the terms of race and language as part of broader efforts toward decolonization and the eradication of White supremacy" (p. 641). In this respect, Rosa and Flores (2016) advocated for "linguistic pluralism and racial inclusion" (p. 641) and asked researchers and educators to interrogate how they may—even unknowingly—perpetuate linguicism through discourses of appropriateness. Rosa and Flores (2017b) similarly advocated for asset-based education stakeholders to query their beliefs about WME as the panacea LM youth need to gain entrance into mainstream society. Put differently, Flores and Rosa

Figure 1

The Raciolinguistic Theoretical Framework
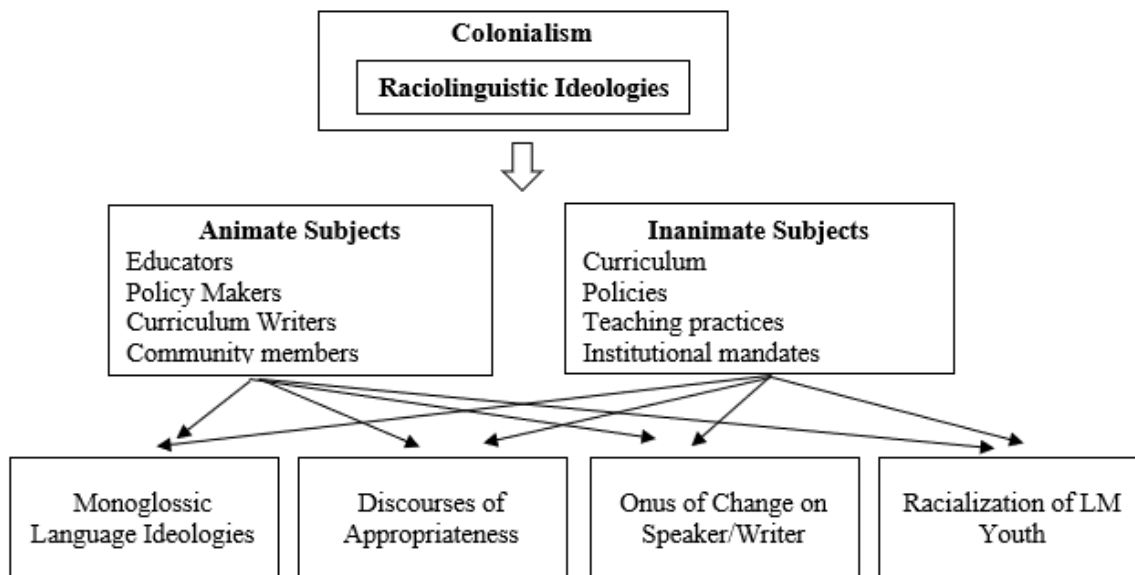
encouraged researchers and educators to interrogate how they may reproduce "racial normativity" (p. 149) by believing LM students' varied language practices as appropriate for informal settings foremost, and/or as tools to learn the more academic WME. In conducting this CIS, I implemented the raciolinguistic theoretical lens to examine potential issues of racism and linguicism within culturally responsive, relevant, and sustaining social studies scholarship. Accordingly, I hope to add my voice with those of other social studies researchers and educators who work to "decenter Whiteness" (Vickery & Duncan, 2020, p. xiii) within the social studies.

Chapter II Summary

In Chapter II, I outlined how researchers and theorists explain the intersectional

nature of race and language within the concept of culture. I also included a description of Whitestream notions of "best" language practices for schooling and social studies that result in the perpetuation of linguistic racism as institutionalized via colonialism (Flores & Rosa, 2015; Flores & Schissel, 2014). Moreover, as this dissertation study examines culturally responsive, relevant, and sustaining approaches to teaching LM youth social studies, I explained the theoretical tenets of culturally responsive, relevant, and sustaining pedagogies as outlined by the original theorists (Gay, 2001; Ladson-Billings, 2014; Paris, 2012), and as an extension of the multicultural education movement (Banks, 1993). Following, I described the field of raciolinguistics (S. Alim et al., 2016), and outlined the tenets of the raciolinguistic theoretical perspective as built upon critical race (Ladson-Billings & Tate, 1995) and language theories (S. Alim, 2005). Subsequently, I summarized raciolinguistic ideologies as: (a) holding monoglossic beliefs about language that stem from colonialism; (b) supporting discourses of appropriateness within academic spaces; (c) placing the onus of change on LM students; and (d) leading to the racialization of LM youth. Finally, I presented Flores and Rosa' (2015) challenge for researchers and educators to confront raciolinguistic ideologies and reaffirmed the need for a CIS to analyze culturally responsive, relevant, and sustaining scholarship using a raciolinguistic theoretical perspective.

CHAPTER III

METHODOLOGY

In this methodology chapter, I firstly "draw on my White innocence" (Gutiérrez, 2006, p. 223), and present my positionality to recognize how my world views, biases, ideologies, language practices, and position of power inevitably affected how I chose and analyzed culturally responsive, relevant, and sustaining social studies research for LM youth. Next, I restate the need to conduct a qualitative critical analysis of the literature and provide a description of the critical interpretive synthesis (CIS) review method. Subsequently, I present the findings of a scoping review that established there is sufficient literature around culturally responsive, relevant, and sustaining social studies to conduct a more in-depth synthesis (Gough et al., 2017; Grant & Booth, 2009). Further, and within the scoping review itself, I present the eligibility criteria, search strategies, and preliminary findings I used in conducting the scoping review and within the larger CIS. Following, I outline my data analysis process, which is based on Noblit and Hare's (1988) meta-ethnography methodology to synthesize qualitative research, and additionally include how I extracted and stored data and engaged in reciprocal translational analysis (RTA) and lines-of-argument synthesis (LOA). Lastly, I provide a chapter summary.

Positionality

I recognize that my personal worldviews, biases, and life experiences inevitably influence my "authorial voice" (Dixon-Woods et al., 2006, p. 10) and how I interpret and

(re)conceptualize the findings of authors who operationalized culturally responsive, relevant, and sustaining pedagogies in the social studies. I understand that my Whiteness in language and race (along with my educational experiences, SES, and so on) place me within the frame of education research conducted by White, middle-class, WME-speaking individuals. Thus, as a researcher interrogating equitable social studies curriculum and practice for LM youth, I acknowledge the profound importance of (re)examining my role as a White, Euro-Canadian, female, middle-class, WME-speaking, "disciplinary gatekeeper" (Stanley, 2007, p. 14). I grew up with the notion that knowing WME was the only means for me, my children, and every other American public-school student, to "better" their lives and enter post-secondary schooling and find economic middle-class employment. Even though Lorde (1984) states that the "master's tools will never dismantle the master's house" (p. 2), I believed, as many still do, that the master's tool of WME was indeed the most essential tool to dismantle systemic racism and provide voices of protest for LM youth (Perea, 2003). However, I never considered systemic linguicism and how the language of the Euro-American colonizers was Whiteness in and of itself.

Throughout my life experiences, I have come to understand how my race and language privileges me vis a vis non-WME-speaking minoritized individuals. Over the years, I have taught students from myriad backgrounds as an adult English as a second language teacher and as a 7th grade social studies instructor. Additionally, I have traveled extensively and lived in countries where I was an obvious minority in both color and voice. Nonetheless, because of my Whiteness, and the fact that many considered my

language a commodity, I came to realize how White norms permeate throughout the world; how Whiteness is "common and value-neutral" (Applebaum, 2016, p. 1); and how my Whiteness provides me advantages while simultaneously marginalizing others (Marx, 2006). I seek to interrogate such Whiteness within education research and practice. Specifically, I strive to assess how Whiteness is promulgated through WME as the most appropriate language for the social studies. That is, through conducting a CIS, I aim to query how culturally responsive, relevant, and sustaining social studies education can more effectively help youth of all racial, linguistic, and cultural and ethnic backgrounds develop significant understandings of their cultural, linguistic, racial, historical, and political identities (King & Woodson, 2017).

I understand I am a novice researcher in conducting a CIS analysis. Despite this, I recognize that, like other education scholars, I can glean from the experiences and research findings of previous and contemporary "humanizing" scholars (Paris & Winn, 2013). While I have and will continue to learn from the research practices and findings shared by fellow culturally responsive, relevant, and sustaining social studies researchers, I understand that scholarship is fluid and that revisions do not imply that original research is deficient. I further believe that it is crucial to "remix theories and findings we have inherited" (Ladson-Billings, 2014, pp. 78-76). Consequently, as a White researcher working to find equitable ways to better social studies for minoritized students, I stand in solidarity with minoritized scholars to search for more responsive, relevant, and sustaining ways to work with LM youth.

Even though I do not believe that school can ever be equal for everyone, I ask,

along with Paris and Alim (2017), what the purpose of schooling is for LM youth from diverse and dynamic cultural, racial, and linguistic backgrounds. As a former teacher, student, and a mother of children schooled in public education, I ask how my interests in social studies and second language acquisition in particular, merge with issues of race, language, culture, and Whiteness. Throughout the CIS process, I continually addressed these questions and interrogated how my positionality influenced my interpretations of fellow researchers' culturally responsive, relevant, and sustaining social studies research. Using CIS methodology, I hope to provide input into how the social studies can more effectively hear and sustain LM students' diverse linguistic and literate voices (Flores & Schissel, 2014; O. García et al., 2017; Rosa & Flores, 2017a).

Critical Interpretive Synthesis

As the goal of this dissertation study is to assess the knowledge base of culturally responsive, relevant, and sustaining social studies research and practice to date, as well as to create new insights in the field that highlight language, race, and Whiteness, I conducted a CIS (Dixon-Woods et al., 2006; Torraco, 2005, 2016).

Reinstatement of Justification for CIS

After 25 plus years of scholarship, it proves necessary to (re)develop a newer, fresher version of culturally relevant pedagogy that meets the needs of the growing population of students from multifarious linguistic, literate, racial, cultural, and social backgrounds, and to counter White supremacy (Hawkman & Shear, 2020; Ladson-Billings, 2017; Paris & Alim, 2017; Rosa & Flores, 2017a, 2017b; Vickery & Naseem-

Rodriguez, 2022). Through the medium of critical research review, this CIS provides

insight into how social studies authors have operationalized culturally responsive,

relevant, and sustaining social studies scholarship, and examines how they have

accounted for issues of race, language, and Whiteness within their operationalization of

these asset-based theories. As this topic explores phenomenon and seeks to "uncover

(abstract) patterns, connections, relationships and trends across multiple studies"

(Boreggo et al., 2014, p. 46), I use a less positivistic and more interpretive review to

answer the exploratory nature of my research questions.

RQ1: How do social studies authors operationalize culturally responsive, relevant, and sustaining pedagogies?

RQ2: How do authors account for race, language, and Whiteness within culturally responsive, and sustaining social studies literature?

I used the methodology of CIS to rigorously answer the above questions because CIS "is

one of the best study designs used to provide a fresh interpretation of…data" (Jarvis,

2017, p. 3).

Tenets of Critical Interpretive Synthesis

CIS is an inductive review method, conceptualized by Dixon-Woods et al. (2006),

for the purpose of generating explanatory concepts from a diverse pool of literature,

including qualitative, quantitative, and theoretical studies (Depraetere et al., 2020; Dixon-

Woods et al., 2006). The method builds upon Noblit and Hare's (1988) meta-ethnography

approach to research reviews that identifies overlying concepts across the literature, finds

contradictions between study reports, and constructs new conceptual frameworks as

informed by the literature synthesis (Depraetere, 2020; Dixon-Woods et al., 2006; Noblit

& Hare, 1988; Thomas & Harden, 2008). According to Schroerlucke (2014), the goals of CIS are to (a) assess how effectively the corpus of literature portrays the topic as a whole and (b) generate new theoretical interpretations from the evidence that informs future research and practice. In this sense, CIS is a synthesis review that results in new interpretations of the concepts and theories found within the reviewed research (Dixon-Woods et al., 2006; Noblit & Hare, 1988; Schoerlucke, 2014).

Authorial Voice

Like grounded theory (Corbin & Strauss, 1990), CIS requires reviewers to account for "authorial voice" (p. 3) explicitly and reflectively throughout the review process in efforts to confront personal biases within interpretations of the research (Creswell & Poth, 2018; Dixon-Woods et al., 2006).

Theoretical Saturation

Additionally, unlike more positivistic reviews where literature saturation occurs with exhaustive searches that identify and include all relevant research, CIS reviewers engage in theoretical sampling and select studies that yield the most complete understanding of the topic (Charmaz, 2004; Murphy & McFerran, 2017). As such, reviewers are less concerned with collecting large pools of data about a particular topic, and instead are more intent on analyzing how the data leads to "emerging evidence" (Templier & Pare, 2018, p. 506) about a particular phenomenon. Within the CIS methodology, reviewers engage in the iterative process of collecting and analyzing data until they have reached theoretical saturation (see Dixon-Woods et al., 2006;

Schroerlucke, 2014)—which is the point where "new data tend to be redundant of data already collected… and the researcher begins to hear the same comments again and again" (Sandelowski, 2008, p. 875; see also, Saunders et al., 2018).

Reproducibility

Even though the CIS methodology is an interpretive process, CIS reviewers must nonetheless systematically record search strategies, data selection, and analysis methods to ensure validity (Depraetere et al., 2020; Dixon-Woods et al., 2006). In other words, while CIS reviewers engage in the iterative process of continuing literature searches and selections during the analysis phase, and (re)formulating review questions and inclusion/exclusion criteria as they become more familiar with the topic, they must thoroughly record methodological steps and changes they make during the research process (Depraetere et al., 2020; Dixon-Woods et al., 2006; Schroerlucke, 2014). Depraetere et al. conducted a CIS of 77 CIS reviews in the health care policy and science fields to examine if the reviews ensured methodological trustworthiness and reproducibility. The authors found that the literature using CIS methodology varied in how much detail authors used in describing methodological decisions for formulating review questions; searching, selecting, and appraising the quality of literature; and synthesizing data to generate theory. Depreatere et al. thus concluded that while the CIS reviews recognized the interpretive realities of practice and experiences, they were less bound to thoroughly outlining the review process; therefore, they did not engage in enough rigor and transparency. While the authors asserted that CIS is not "an inherently reproducible process or product," they nonetheless called future CIS reviewers to "be

explicit in every decision and revision made" (p. 3), especially when accounting for how researchers synthesized literature to engender new conceptual frameworks. As a result of Depreatere et al.'s findings, and with the aim of conducting a sound, unbiased, and transparent review, I explicitly documented my CIS process including any changes I made or findings I procured. To do so, I adhered to traditional systematic review procedures adapted from the *Preferred Reporting Items for Systematic Reviews and Meta-Analysis* (PRISMA; Page et al., 2020), combined with Torraco's (2016) "Checklist for Writing an Integrative Review" (p. 423). Additionally, to determine whether a CIS on culturally responsive, relevant, and sustaining social studies research is feasible with regards to the amount of empirical literature available on the subject, I conducted an initial scoping review.

Scoping Review

A scoping review acts as a "preliminary map" (Arskey & O'Malley, 2005, p. 20) that establishes "the nature of research in a given field" (Gough et al., 2017, p. 48). The initial scope is a small-scale study that ascertains if there is adequate literature available on a topic to conduct a more in-depth CIS (Grant & Booth, 2009; Peters et al., 2020). In conducting a scoping review of culturally responsive, relevant, and sustaining social studies research, I determined eligibility criteria, search strategies, and initial literature selection methods that I also included in the more in-depth CIS.

Eligibility Criteria

In deciding eligibility criteria for a CIS about culturally responsive, relevant, and

sustaining social studies literature, I developed basic inclusion/exclusion criteria.

Afterwards, I enlisted the help of two academic librarians at Utah State University (USU)

(Kacy Lundstrom on October 10, 2020, and Dory Rosenberg on April 13, 2021) who

guided me to key databases used in education research. The librarians also helped me

establish constructive search terms. Before embarking on a search of library databases, I

determined broad inclusion/exclusion criteria that included literature that was…

- Published between 1995-present
- Peer-reviewed and empirical
- Written in English
- Conducted in K-12 social studies settings
- Referencing culturally responsive, relevant, or sustaining pedagogies
- Omitting literature reviews, teacher education articles, or culturally responsive, relevant, or sustaining social studies practitioner articles.

In what follows, I provide reasoning for my inclusion/exclusion decisions.

Dates. For the scoping review, I included culturally responsive, relevant, and

sustaining social studies literature published between 1995 and present. I chose these

dates because Ladson-Billings published *Toward a Theory of Culturally Relevant*

Pedagogy in 1995. Additionally, Gay coined the phrase *culturally responsive teaching* in

2000, and Paris wrote *Culturally Sustaining Pedagogy: A Needed Change in Stance,*

Terminology, and Practice in 2012. Between 1995-present, many asset-based social

studies scholars have referenced these formative theories in education research and

practice to ensure more equitable schooling for minoritized youth (see Cruz & Thornton,

2009; Jaffee-Taylor, 2016a, 2016b; Jimenez-Silva & Luevanos, 2017; Ladson-Billings,

2003; Martell, 2013; Martell & Stevens, 2017, 2019).

Peer Reviewed and Empirical. Although peer-reviewed literature is often

found in books, reports, practitioner articles, conference reports, and so forth, for this

scoping review, the literature I incorporated was peer-reviewed and empirical research studies and dissertations. I defined empirical to include studies where researchers provided well-defined purposes and research questions; clearly described sampling strategies and data collection procedures; and detailed the data-analysis methods used to corroborate research findings (Belcher et al., 2016; Wilson-Lopez et al., 2020).

Language. Even though studies about culturally responsive, relevant, and responsive social studies were researched and written by authors outside of the United States (e.g., Kanu's 2007 article about integrating aboriginal knowledge/perspectives into a social studies classroom in Canada), as English is my dominant language, the literature I included for the scoping review was written in English only.

K-12 Social Studies Settings. In examining how authors perceive and enact culturally responsive, relevant, and sustaining pedagogies in the social studies, the literature I considered for the scoping review took place within social studies settings. I determined such spaces to include middle school and high school history, geography, economics, government, and/or civics classrooms, as well as elementary school contexts that—while not outwardly social studies per se—engaged students in historical, geographical, economic, political, or civic endeavors (C-3 Framework, 2013). I also established social studies contexts to incorporate out of school clubs or activities where youth participated in social studies experiences such as Bajaj et al.'s (2017) study where immigrant students developed and implemented a "community walk" (p. 266) for teachers to learn about the surrounding school communities.

Culturally Responsive, Relevant, or Sustaining. The literature for the scoping

review was culturally responsive, relevant, and/or sustaining, with authors referencing these asset-based pedagogies within the study title, search terms, theoretical framework, methods, findings, discussion, and/or future research sections.

No Literature Reviews, Teacher-Education Articles, or Practitioner Studies. The literature for the scoping review did not include literature reviews, teacher education articles, and practitioner studies. Because I was looking specifically at the operationalization of culturally responsive, relevant, and sustaining social studies research and practice for LM youth in social studies contexts, I did not consider studies that took place out of K-12 settings, such as those within teacher education or in-service professional development (PD) studies. Additionally, despite that literature reviews are often peer-reviewed and target social studies practice in the social studies, I determined these syntheses to be secondary analyses rather than primary analysis about social studies students and/or teachers in social studies spaces directly. Lastly, although practitioner articles inevitably provide invaluable insight into how culturally responsive, relevant, and sustaining social studies is enacted in classroom spaces, I focused this CIS on empirical studies that directly included research questions, methods, data analysis, and findings.

Search Strategy. After determining basic inclusion/exclusion criteria, and in collaboration with the USU librarians, I found pertinent information sources and search terms to use in the scoping search.

Information Sources. I searched library databases for germane studies. Although I did not include literature reviews as data to analyze for the CIS, I did use literature reviews as guides to find applicable research about culturally responsive,

relevant, and sustaining social studies. I also scoped social studies and literacy journals directly using the search terms of "culturally responsive," "culturally relevant," and "culturally sustaining" to find relevant research (Dixon-Woods et al., 2006; Shroerlucke, 2014).

Library Databases. USU librarians informed me that the following databases have the most exhaustive compilation of education research articles: Education Source (EBSCO), ERIC (EBSCO), APA Psych Info (EBSCO), and Professional Development Collection (EBSCO). Accordingly, I searched each of these sites to find culturally responsive, relevant, and sustaining social studies literature.

Literature Reviews and Academic Journals. USU librarians led me to the *Joanna Briggs Institute* (JBI) *Manual for Evidence Synthesis* (JBI) (2020). In accordance with guidelines from this publication, along with Dixon-Woods et al.'s (2006) recommendation that CIS reviewers include searches beyond library databases, I searched Aronson's and Laughter's (2016) systematic synthesis of culturally relevant history/social studies education to discover further applicable studies. Additionally, and in conjunction with strategies found in the JBI Manual, I hand-searched *Theory and Research in Social Education*— a peer-reviewed journal "designed to stimulate and communicate systematic research and thinking in social education" (NCSS, 2013, para. 1), and the *Social Studies* and *Journal of Literacy Research* to find further germane studies.

Search Terms. To effectively scope the databases for relevant literature that best fit my first research question about how social studies authors operationalize

culturally responsive, relevant, and sustaining pedagogies, I first included key terms that represented the social studies subject areas of "history," "government," "geography," "civics," and "economics" (C3 Framework, 2016). Aiming to cast a wide yet pertinent net, I truncated the terms by entering their root word followed by an Asterix. As an example, Education Source recognized the terms "social studies" but also "social studies education", so I included the truncation, "social studies*." As "history education" is also a search term recognized by the databases, I entered "history*" to find articles about both history and history education. To incorporate culturally responsive, relevant, and sustaining literature to the search, I decided to include "culturally responsive" (Gay, 2001), "culturally relevant" (Ladson-Billings, 1995), and "culturally sustaining" (Paris 2012). Again, to find all the terms recognized by the databases—and ensure I caught as many articles about the pedagogies as possible—I used truncation (e.g., "culturally relevan*" to find articles using terms such as "culturally relevant civics" or "culturally responsive education"). Additionally, to make sure I was searching within K-12 education, I used the search terms "K-12 education," "elementary school," "high school," "middle school," "junior high school," and "NOT 'higher ed*.'"

I decided to exclude search terms for my second research question (RQ2) about how authors considered issues of race, language, and Whiteness within their operationalizations of culturally responsive and sustaining social studies research because this made the search too narrow. For example, when I added the term "linguistically minoritized" to my search of *Education Source*, the database yielded 0 results. When incorporating the more common term "emergent bilinguals," the databases came up with

only two articles. Further, if I added "English language learners" as a search term, I found

culturally responsive, relevant, and sustaining social studies articles about newcomer and

long-standing LM youth but failed to open my search to LM youth from heritage

language communities such as Latine, Asian American, Indigenous, and African

American youth who—while not designated ELL—may use English in non-mainstream

ways.

Search Numbers. In Figure 2, I outline the initial scope search strings for each

database. These incorporate the total search results I found after including the date

parameters (1995-present) and empirical studies ("academic article," "peer reviewed,"

and "dissertations").

In addition to these 828 results found in library databases, I also discovered six

relevant articles about CRE/social studies research from Aronson's and Laughter's

(2016) systematic review. After scoping *Theory and Research in Social Education* using

the search terms "*culturally responsive*," "*culturally relevant*," and "*culturally

sustaining*," I found a further 53 studies. Therefore, after searching library databases (828

results), Aronson's and Laughter's (2016) systematic review (6 results), and *Theory and

Research in Social Education* (53 results), I uploaded all 828 articles to the reference

management tool Zotero to manage and delete duplicate articles. After deleting, I was left

with 150 articles. To be as "accountable and replicable as possible" (Gough et al., 2017,

p. 122), I (re)examined the articles according to inclusion/exclusion criteria. In so doing,

I (re)examined the literature to make sure it took place in social studies settings, and

referenced culturally responsive, relevant, and sustaining pedagogies. Afterwards, I

Figure 2

Search Strings for Scoping Review

Database: Education Source on EBSCO Host
Date of Search: 4/16/21
Search String: ((social studies* OR "social sciences*" OR history* OR geography* OR government* OR civics* OR economics*) AND ("culturally sustain*" OR "culturally relevan*" OR "culturally respons*")) AND: (("elementary and secondary schools" OR "middle school" OR K-12* OR "high school")) NOT "higher ed*"
Number of results: 234

Database: APA Psych Info on EBSCO Host
Date of Search: 4/19/21
Search String: ((social studies* OR "social sciences*" OR history* OR geography* OR government* OR civics* OR economics*)) AND (("culturally sustain*" OR "culturally relevan*" OR "culturally respons*")) AND (("elementary and secondary schools" OR "middle school" OR K-12* OR "high school")) NOT "higher ed*"
Number of results: 340

Database: ERIC on EBSO Host
Date of Search: 4/22/21
Search String: ((social studies* OR "social sciences*" OR history* OR geography* OR government* OR civics* OR economics*)) AND (("culturally sustain*" OR "culturally relevan*" OR "culturally respons*")) AND (("elementary and secondary schools" OR "middle school" OR K-12* OR "high school")) NOT "higher ed*"
Number of results: 186

Database: Professional Development Collection on EBSCO Host
Date of Search: 4/23/21
Search String: ((social studies* OR "social sciences*" OR history* OR geography* OR government* OR civics* OR economics*)) AND (("culturally sustain*" OR "culturally relevan*" OR "culturally respons*")) AND (("elementary and secondary schools" OR "middle school" OR K-12* OR "high school")) NOT "higher ed*"
Number of results: 68 results

Total: 828 results

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ended up with 67 eligible studies. In Figure 3, I outline the processes I used to yield the 67 relevant studies from the information sources used in the scoping review.

Selection Process. After (re)scrutinizing articles for inclusion/exclusion criteria, I decided which studies were "fit for purpose" (Hartling et al., 2017, p. 1) and proved relevant or irrelevant to my research questions. The studies I included met the criteria

Figure 3

Results from Scoping Review

Library Databases	⟶	828 results
Literature Review	⟶	6 results
Research Journal	⟶	53 results
Duplicates Erased	⟶	150 results
Criteria re-applied	⟶	67 results

requirements: empirical and culturally responsive, relevant, or sustaining articles published between 1995-present in social studies settings; not literature reviews, teacher education, or practitioner-oriented. To illuminate my decision-making processes and ensure transparency, I next provide examples of studies I included or excluded for the scoping review.

Studies Included. I included culturally responsive, relevant, and sustaining social studies research that fit inclusion/exclusion criteria such as Jaffee-Taylor's (2016a) multiple case study examining culturally and linguistically relevant civic education for Latine newcomer youth. Additionally, I incorporated Gray et al.'s (2019) article that investigated elementary students engaging in a culturally relevant art project "important to teaching ethnic topics" (p. 276). While this activity was not designated social studies per se, it empirically explored students' concepts of race, culture, history, and society, and therefore, it was social studies related.

Studies Excluded. Many of the studies I excluded referenced culturally responsive, relevant, or sustaining literature, but did not include research gathered in K-

12 social studies contexts. For example, Shimojima's (2015) article about teaching culturally relevant, controversial topics to Chinese youth took place in a Japanese language (not a social studies) class. Furthermore, I excluded research from social studies spaces where, although researchers may have referenced culture (e.g., *culturally diverse*), they did not specifically refer to culturally responsive, relevant, or sustaining pedagogies. I also excluded culturally responsive, relevant, and sustaining social studies articles that, while examining discourse about race, language, and culture within state standards or textbooks, for example, did not implement culturally responsive, relevant, and/or sustaining pedagogies within classroom practice (e.g., Fitchett & Heafner, 2018; Saleem & Thomas, 2011). In Appendix B, I include the spreadsheet I created to store articles and verify whether the studies met inclusion/exclusion criteria.

Conclusions from Scoping Review

The scoping review reaffirmed that there is sufficient evidence about culturally responsive, relevant, and sustaining social studies research that meets determined inclusion/exclusion criteria. Further, the scoping review process provided me with articles and dissertations that served as a database from which I found the most applicable culturally responsive, relevant, and sustaining social studies research to include in a more comprehensive CIS (Dixon-Woods et al., 2006; Noblit & Hare, 1988).

Final Data Count

To determine which of the 67 studies I found from the scoping review best fit my inclusion/exclusion criteria, I (re)examined the literature (Dixon-Woods et al., 2006;

Schroerlucke, 2014). As such, I engaged in a theoretical sampling post-scoping review to decide which studies proved most appropriate to the aims and objectives of a CIS of culturally responsive, relevant, and sustaining social studies research using a raciolinguistic theoretical lens (Corbin & Strauss, 1990; Dixon-Woods, 2005; Dixon-Woods et al, 2006). As examples, I decided to eliminate social studies research that did not define, enact, or indicate outcomes of operationalizing culturally responsive, relevant, and sustaining pedagogies. I also removed research that used the pedagogies as descriptors, such as Rodriguez (2014) describing oral, visual, or written texts as "culturally relevant" without explaining what "culturally relevant" entailed or how it linked to Ladson-Billings' (1995) culturally relevant pedagogy. Additionally, I excluded studies that, although operationalizing culturally responsive, relevant, and sustaining pedagogies in various subject areas including the social studies, did not distinguish between operationalizations within science classrooms as opposed to those in social studies contexts. Consequently, in (re)reading the preliminary studies found in the scoping review—and in starting the early data analysis phase of extraction—my final dataset fell from 67 studies to 49 studies total. Table 3 (shown later in this chapter) lists the articles I selected as data for further analysis in my CIS. The table also includes the social studies subject area, grade-level, methodology, and type of pedagogy researchers used in operationalizing their culturally responsive, relevant, and sustaining social studies research.

Data Analysis Process

In conducting the final CIS, I (re)read the 49 articles included in the dataset. I then extracted relevant data, found common themes and contradictions across the studies, addressed potential contradictions, and integrated findings in ways that "provided more insightful, formalized, and generalizable ways of understanding" (Dixon-Woods et al., 2006, p. 5) how culturally responsive, relevant, and sustaining social studies research accounts for race, language, and Whiteness. In Figure 4, I summarize the data analysis process, which included three phases: (a) extracting data representing general themes for both RQ1 and RQ2 and placing them in a spreadsheet; (b) engaging in synthesis of the data extracted for RQ1 and creating and counting "holistic" (Saldana, 2014, p. 142) codes

Figure 4

CIS Strategies for Data Analysis

Phase 1: Data Extraction	Extract evidence for RQ1 and RQ2 from the data for further analysis
Phase 2: Reciprocal Translational Analysis and Refutational Synthesis	Find important concepts and themes to code across studies to answer RQ1
Phase 3: Lines of Argument Synthesis	Analyze evidence across studies using a raciolinguistic lens to answer RQ2
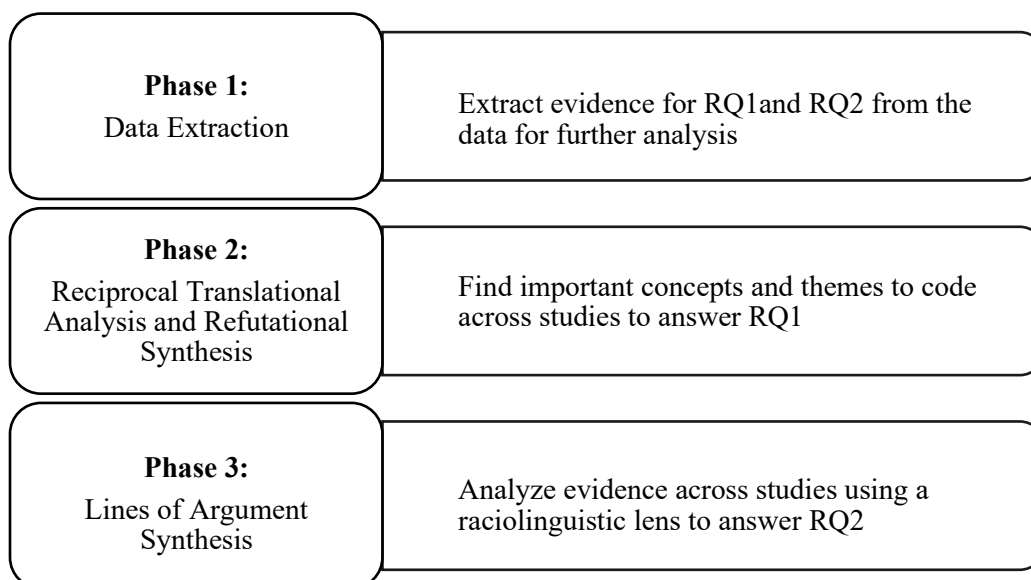
Note. Based on Dixon-Woods et al.'s (2006) critical interpretive synthesis approach and Noblit and Hare's (1988) meta-ethnography methodology.

and "subcodes" (p.77) to establish findings about how authors operationalized culturally responsive, relevant, and sustaining social studies; (c) (re)interrogating the findings for RQ1 using a raciolinguistic lens with the intention of answering RQ2 and developing new interpretations about how authors integrated issues of race, language, and Whiteness in their operationalization of the pedagogies. Again, as CIS is an iterative process (Dixon-Woods et al., 2006), I did not follow the above data analysis phases in a strictly linear fashion. Instead, I (re)analyzed and extracted data while creating codes and themes, and likewise, I conceptualized issues of race, language, and Whiteness during early extraction (Dixon-Woods et al., 2006; Gough et al., 2016).

Phase 1: Data Extraction

After finding studies that fit inclusion criteria, I created a spreadsheet to store evidence from each study (Britten et al., 2002; Depraetere et al., 2020; Gough et al., 2017; Wilson-Lopez et al., 2020). I considered each study a specific segment of data (Schreier, 2012; Wilson-Lopez et al., 2020), and thus pulled data for each of the 49 segments within the study. Beyond collecting general data such as each study's year of publication, source type, methods used, subject-area focus, grade level, school demographics, and so forth, I extracted data according to broad categories based on my research questions.

- How do social studies authors operationalize culturally responsive, relevant, and sustaining pedagogies?

- How do social studies authors account for race, language, and Whiteness within culturally responsive, relevant, and sustaining pedagogies?

In addressing my first research question about how social studies researchers

operationalize culturally responsive, relevant, and sustaining pedagogies, I divided the

term "operationalize" into parts which included: (a) how researchers defined the

pedagogies; (b) what operations (e.g., curriculum and instructional strategies) researchers

incorporated in social studies spaces; and (c) what outcomes researchers determined to

result from implementing the pedagogies in practice. In Table 3, I present the following

headings for RQ1 in the spreadsheet: "definition of pedagogy," "enactment of

pedagogy," and "outcome of pedagogy implementation." I also present ways I examined

researchers' and educators' operationalization of the pedagogies for issues of race,

language, and Whiteness—and to answer RQ2.

Table 3

Broad Categories Extracted from Studies

RQ1: How do social studies researchers operationalize culturally responsive, relevant, and sustaining pedagogies?	RQ2: How do researchers account for race, language, and Whiteness within culturally responsive, relevant, and sustaining pedagogies?
Definition of Pedagogy	• Race and/or racism evident in the pedagogy's definition • Language and/or linguistic racism evident in the pedagogy's definition
Enactment of Pedagogy	• Race and/or racism evident in the pedagogy's enactment • Language and/or linguistic racism evident in the pedagogy's enactment
Outcome of Pedagogy Implementation	• Race and/or racism evident in the pedagogy's outcome • Language and/or linguistic racism evident in the pedagogy's outcome

Furthermore, to answer RQ2 about how social studies researchers accounted for

race, language, and Whiteness in culturally responsive, relevant, and sustaining

scholarship, I extracted data that highlighted race and/or racism and language and/or

linguistic racism within the operationalization of the pedagogies. I also included "race" and "language" sections in the spreadsheet. Additionally, I extracted as evidence of "race" when researchers classified youth and/or teachers as "African American," "Aboriginal," "Latino," or "of color." I included data as "language" when researchers categorized students as "English language learners" (Cannella, 2009) or "emergent bilinguals" (Taylor & Iroha, 2015); implemented English language strategies in social studies lessons (e.g., building vocabulary, using graphic organizers or realia; Choi, 2013; Jimenez-Silva & Luevanos, 2017) taught non-English languages such as Swahili (T. Johnson, 2016); encouraged linguistic consciousness (Taylor, 2013); and implemented translanguaing pedagogy (Jaffee-Taylor, 2021 Yoder, 2021).

In Table 4, I provide an example of how I extracted relevant information from Jimenez-Silva and Luevano's (2017) study about culturally sustaining pedagogy in a secondary social studies classroom. Through the extraction process, I organized the dataset according to "broad thematic domains" (William & Moser, 2019, p. 47) relevant to RQ1 and RQ2 I could then (re)examine in subsequent data analysis phases in greater detail for thematic connectivity (Dixon-Woods et al., 2006; France et al., 2016; Torraco, 2005).

Phase 2: Reciprocal and Refutational Synthesis

After data extraction, and as outlined by Dixon-Woods et al. (2006), I engaged in reciprocal translational analysis (RTA) and identified "key metaphors, themes, and concepts found across the data set" (p. 5) for RQ1. As such, I carefully (re)read what I

Table 4

Extraction of Jimenez-Silva and Luevanos's (2017) Study

General Extraction	
Methodology	Case-study
Subject Area	Middle and high school
Grade level	U.S. and world history

RQ1 Extraction	
Pedagogy Type	Culturally relevant and sustaining pedagogy
Definition of Pedagogy	The authors define culturally relevant pedagogy as "a means to make learning more relevant to students who have traditionally been marginalized from the mainstream curriculum by using their knowledge and frames of references to facilitate academic success and cultural competence" (p. 83).
Enactment of Pedagogy	The authors see the pedagogies enacted when "the teacher allows students to use technology to connect Egyptian traditions regarding honoring the dead to the Aztec/Mexican traditions of Day of the Dead with which students are familiar" (p. 102).
Outcome of Pedagogy	The authors determine an outcome of the pedagogies when "students experience academic success in the context of maintaining and/or developing both their cultural competence and a critical consciousness" (Ladson-Billings, 1995, p. 83).

RQ2 Extraction	
School and Participant Demographics	Included in study
Researcher Positionality	Not included in study
Issues of race within the operationalization	While the authors do not mention the term race directly, they "invite students to add [to social studies content] from their own cultural background; and by teaching students first and secondary sources about Mexican American musician, Richie Valens" (p. 84). The researchers thus include race indirectly within the concept of culture
Issues of language within the operationalization	The authors state that teachers who implement culturally relevant and sustaining pedagogies into social studies curriculum help instill "a pride of multiple cultures and languages" (p. 83)
	The authors assert that "mainstream cultural literacy… may pose a challenge for students, especially for those from limited English language backgrounds" (p. 85)

had initially extracted in Phase One and found reoccurring and common concepts and themes that helped me facilitate emerging conclusions about how social studies authors operationalized culturally responsive, relevant, and sustaining social studies. In comparing the data across the studies for common themes, I also engaged in refutational synthesis and explored and "attempted to explain" (Dixon-Woods et al., 2006, p. 5) contradictions between individual studies. Within this comparison process, I (a) (re)examined the broad data I had extracted from the data set for RQ1; (b) created holistic codes to "consolidate meaning and explanation" (Lincoln & Guba, 1985, p. 21); and (c) created matrices to organize data and purposefully compare how researchers defined, enacted, and perceived outcomes for the operationalization of culturally responsive, relevant, and sustaining social studies (Aannestad et al., 2020; Bales & Wong, 2005; Brisset et al., 2013); (d) (re)examined holistic codes found within the matrices, and incorporated second order subcodes to provide detail and nuance to broader themes; and (e) counted the number of times particular codes occurred within the dataset for RQ1 to assess patterns within the phenomena, as well as to form a base from which to further "connect… integrate… scrutinize" (Saldana, 2014, p. 39), and generate new understandings about how authors have operationalized culturally responsive, relevant, and sustaining social studies research and practice to date. Appendix A contains an example of matrices I created for the definition, enactment, and outcome phases.

Holistic Coding

Within the this first order holistic coding process, I "sifted" (Williams & Moser, 2019) through the dataset to further organize and synthesize the data "with the goal of

creating distinct thematic categories" pertinent to RQ1 for "definition of pedagogy,"

"enactment of pedagogy," and "outcome of pedagogy" (p. 50) To achieve this organizing

objective, I engaged in reciprocal and refutational synthesis where I continually analyzed

and cross-referenced data while revising theme classification (Dixon-Woods et al., 2006;

Saldana, 2014; Strauss & Corbin, 1998; Williams & Moser, 2019). In Appendix C, I

outline the holistic codes I created for "definition," "enactment," and "outcome." I used

these first order holistic codes to capture an overall sense of themes and concepts found

within the culturally responsive, relevant, and sustaining social studies literature (Bales &

Wong, 2005; Saldana, 2014; Soundy & Heneghan, 2022). For example, in interrogating

how authors reciprocally defined culturally responsive, relevant, and sustaining

pedagogies, I found they largely adhered to Ladson-Billing's (1995) conceptualization of

culturally relevant theory. In so doing, most defined the pedagogies as attributing to

either teachers' and/or students' academic achievement, cultural competency, critical

consciousness, and care. I also identified that authors often incorporated students' funds

of knowledge (Moll et al., 1992) as integral to their definitions for culturally responsive,

relevant, and sustaining pedagogies.

Matrices

To keep track of the data and coding within the dataset while also "providing

illustrations of associations between study components" (Soundy & Heneghan, 2022, p.

269), I created three matrices: one for "definition," one for "enactment," and one for

"outcome." In Appendix C, I provide an example of these matrices. The matrices served

as data sheets in which the columns corresponded to the selected studies for review, and

the rows identified the holistic categories or emerging themes I discovered when extracting data for RQ1 and engaging in holistic coding (Brisset et al., 2013; Britten et al., 2002; Cahill et al., 2018; Saldana, 2014). As an example, in the "definition" matrix I included the name and date of each of the 49 studies along the top of the matrix, and for the rows I inserted the themes of "academic achievement," "cultural competency," "critical consciousness," "care," and "funds of knowledge." I then placed relevant information from my extraction spreadsheet within the corresponding box. For instance, in the "definition" matrix, I inserted Hersi's and Watkinson's (2012) reference to Gay's and Ladson-Billings' conceptualization of culturally responsive teaching as "situating an ethic of care" (p. 107) as evidence of a "care" holistic code. Additionally, while moving extracted data between the spreadsheet and the matrices, I (re)read the studies to ensure I incorporated information germane to the holistic themes. In so doing, I similarly (re)analyzed the evidence, continued to revise themes and concepts, and created subcodes for those holistic codes I felt needed further clarification.

Subcoding

After completing the matrices and (re)examining the studies, I conducted a more "nuanced analysis" (Saldana, 2014, p. 69) and created appropriate subcodes for most, but not all, of the holistic codes. This required that I carry out more complex sub-categorizing by adding "taxonomy and hierarchy" to some of my original holistic themes (Onwuegbuzie & Frels, 2016, p. 138). For example, in (re)examining the holistic code I created for how authors incorporated "reflection" within their enactments of culturally responsive, relevant, and sustaining social studies, I found they engaged in various forms

of reflection. As such, I included the following subcodes to the higher order "reflection" code: (a) "teachers and/or students reflecting on curriculum and practice;" (b) "teachers, students, and/or researchers reflecting on their positionalities;" and (c) "teachers reflecting on their identities of teachers." Additionally, under "academic achievement," I found that, within describing academic achievement as an "outcome" for operationalizing the pedagogies, some authors included a definition for academic achievement and others did not. I thus included sub-codes of "defined" and "undefined." Further, in incorporating "funds of knowledge" within their definitions of culturally responsive, relevant, and sustaining pedagogies, authors included different conceptualizations of "funds of knowledge" that included "teachers using students' assets for learning WME," and "teachers using students' assets in and of themselves." I therefore included these as subcodes.

Because not all original holistic codes presented varied conceptual definitions and diverse viewpoints across the studies, I did not provide subcodes for every holistic code. For instance, the authors who determined "belonging" as an outcome for operationalizing culturally responsive, relevant, and sustaining social studies, did not conceptualize belonging beyond students finding positive connections within social studies spaces. I therefore created only one holistic code for belonging and did not include additional subcodes. In Appendix C, I present the subcodes I added to the holistic codes for how researchers define, enact, and determine outcomes for culturally responsive, relevant, and sustaining social studies. I also provide definitions and examples of these codes.

Counting Codes

Coding and interpretation are not "two distinct phases, but interrelated processes that co-evolve" (Linneberg & Korsgaard, 2019, p. 266) throughout data analysis. To interpret which codes occurred across the dataset, and with what frequency, I counted how many times holistic and subcodes occurred within each study as a basis for comparison (Linneberg & Korsgaard, 2019; Saldana, 2014; Wilson-Lopez et al., 2020). Although counting helped me measure the instances of phenomenon occurring within this large set of data, and, thus, helped with overall interpretation, I looked beyond the numbers and integrated findings in ways that emphasized "elaborate detailed descriptions" and "discussions of outliers" within and across the studies (Linneberg & Korsgaard, 2019, p. 267). In other words, although coding and counting helped me to divide data into elements and obtain a general sense of the relationship between themes and categories, I also interrogated and assessed the data by (re)reading the studies and writing analytic memos during analysis to reflect and expound on emerging findings (Saldana, 2014).

Despite that I engaged in more inductive forms of analysis, I nonetheless counted codes as a method to generate theory from data (Saldana, 2014; Wilson-Lopez et al., 2020). I did so by (a) sifting through data found within the matrices and assigning codes for each study or segment of data (Schreier, 2012); (b) counting one holistic code for each theme (e.g., "definition," "enactment," and "outcome") one time per segment regardless of how many times the study addressed the conceptual idea behind the code; (c) and also counting one time each for subcodes found within each segment.

Accordingly, in the frequency count for the CIS, one code was counted for each segment; nevertheless, "each study (and each segment) could receive multiple codes from the same superordinate categories" (Wilson-Lopez et al., 2020, p. 287). For example, while I counted Jimenez and Luevano's multi-case study only one time for having implemented culturally responsive, relevant, and sustaining social studies "curriculum" (holistic code), I also accounted for the multiple types of curricula that the teacher used within her lessons and accounted for subthemes such as "using diverse curriculum supports" and "multiple perspectives." As such, in accounting for both holistic and subcodes, the number of counts per study may total more than 49 (the total number of studies I examined for this CIS). Additionally, if the studies' holistic codes did not contain subcodes (e.g., "belonging") I counted for the holistic code only. For example, six of the 49 studies referenced belonging, but did not account for possible differences within the conceptualization of belonging.

After adding which studies contained which holistic codes and subcodes, and counting the frequencies between and across the data, I pondered the findings and wrote analytical memos. In so doing, I engaged in "informal, reflexive writing or visualization" that allowed me to "reflect analytic thought and heighten theoretical sensitivity as the process of data [was] unfolding (D. Lee et al., 2017, p. 2). Although I detail findings from both counting and analytical memoing in Chapters IV and V, in Appendix C, I provide an example of an analytic memo I wrote after counting for the holistic code "funds of knowledge" under the "definition" category. The memo also includes my thoughts on the subcode counts for "assets for learning WME" and "assets in and of themselves." In

short, memo writing represented my thought processes as I coded, counted, and evaluated how authors operationalized culturally responsive, relevant, and sustaining pedagogies.

Phase 3: Lines-of-Argument Synthesis

After analyzing the data via reciprocal and refutational translational analysis and interrogating the frequency of codes and subcodes across the studies for RQ1, I (re)examined the findings using a raciolinguistic lens. Accordingly, I conducted Phase Three of the data analysis process, Lines-of-Argument Synthesis (LOA), and accounted for how authors accounted for issues of race, language, and Whiteness within their operationalizations of the pedagogies. I did so with the goal of not only answering RQ2, but to generate new conceptualizations about race, language, and Whiteness in culturally responsive, relevant, and sustaining social studies scholarship.

To answer my second research question about how social studies research accounts for race, language, and Whiteness within culturally responsive, relevant, and sustaining pedagogies, I critically compared the findings for RQ1 and considered more nuanced interpretations about how the studies addressed the phenomenology of raciolinguistics within the literature (Dixon-Woods et al., 2006; Noblit & Hare, 1988). In order to critique the literature in ways that were "dynamic, recursive, and reflexive… playing a key role in theory generation" (Dixon-Woods et al., 2006, p. 6), I conducted LOA to critically comprehend how culturally responsive, relevant, and sustaining social studies authors represented language and/or linguicism and race and/or racism in their conceptualizations of the pedagogies.

In conducting LOA, I went back to the "definition," "enactment," and "outcome" matrices to (re)analyze data findings from the RTA and refutational synthesis phase by looking for examples of race, language, and Whiteness. In Table 5, I detail what I looked for with regards to how authors accounted for issues of race and racism and language and linguicism within their operationalizations of culturally responsive, relevant, and sustaining pedagogies. Similar to the broad categories I used to extract data in Phase One about race and language (see Table 5), I determined researchers and educators incorporating issues of race when they: (a) included the racial classification of teachers and/or students; (b) integrated race and/or racism as a topic within social studies content; and (c) encouraged teachers' and/or students' personal experiences with race and/or racism within social studies spaces. Further, I decided that authors incorporated issues of language and/or linguicism when they (a) stated students' and/or teachers' linguistic categorizations (e.g., "emergent bilingual"); (b) implemented language acquisition learning in conjunction with teaching social studies content; (c) taught language and/or linguicism as a content topic (e.g., "the history of the N word" [Sampson & Garrison-

Table 5

Accounting for Issues of Race and Language Within the Literature

Race	Language
- Racial categorizations of teacher, students, and/or authors - Race and/or racism as a topic within content - Teachers', students', and/or authors' personal experiences with race and/or racism	- Language categorizations of teacher, students, and/or authors - Language and/or linguicism as a topic within content - Language acquisition skills taught in conjunction with social studies content - Teachers', students', and/or authors' personal experiences with language and/or linguicism

Wade, 2010); and (d) included discussions about teachers' and/or students' personal experiences with linguicism.

To keep track of which studies contained references to issues of race and/or racism and language and/or linguicism, I color coded the data within the matrices: (a) yellow if they referenced issues of race and/or racism; (b) blue if the data discussed issues of language and/or linguicism (c) and green if they referenced issues of both race and/or racism and language and/or linguicism. In Appendix D, I include an example of color-coded data I created for "defined" and/or "undefined" "academic achievement" as an outcome for the operationalization of culturally responsive, relevant, and sustaining social studies.

In using a raciolinguistic lens, I also queried whether authors defined language and race as interconnected or as distinct conceptualizations. Although I examined whether authors accounted for linguistic racism within their conceptualizations of racism, I perhaps failed to recognize how individuals' linguistic ideologies (and the policies, curricula, and practices they enact) may indeed promote and solidify standardized linguistic Whiteness within social studies spaces. As a White, middle-class WME-speaking researcher, I understand my limitations in determining what accounts for race, language, and Whiteness within culturally responsive, relevant, and sustaining social studies scholarship. I inevitably brought my personal Whiteness into the interpretation of the literature. I likewise realize that my "master narrative" (Stanley, 2007, p. 15)—including the master language of WME I used to examine the data— inescapably infused Whiteness into this CIS.

Chapter III Summary

In Chapter III, I presented my positionality and examined how my position of power influenced how I conducted a CIS of culturally responsive, relevant, and sustaining social studies. Following, I described the CIS methodology; provided findings from a scoping review that included eligibility criteria, search strategies, and preliminary findings; and reinstated the need to conduct a CIS of culturally responsive, relevant, and sustaining social studies literature to date. Next, I outlined the data analysis process which included insight into how I gathered and stored data (Phase One); coded and counted data (Phase Two) to find answers to RQ1; and (re)interrogated findings for RQ1 using a raciolinguistic theoretical perspective (Phase Three) to answer RQ2. In sum, I explained the extraction, RTA, refutational, and LOA processes I used in conducting the CIS, and as methods to discover how authors accounted for issues of language, race, and Whiteness in their operationalizations of culturally responsive, relevant, and sustaining pedagogies.

CHAPTER IV

FINDINGS FOR RESEARCH QUESTION 1

In this chapter, I present general findings from the CIS study that include methodologies, social studies subject areas and grade levels, and types of pedagogy researchers and educators incorporated within the dataset. Next, I will answer the first major research question for this study: How do social studies researchers and educators operationalize culturally responsive, relevant, and sustaining pedagogies? To answer RQ1, I present findings to establish how researchers and educators defined, enacted, and determined outcomes for culturally responsive, relevant, and sustaining social studies for LM youth, as well as to extend previous critical literature analyses (e.g., Aronson & Laughter, 2016; Yoder et al., 2016). Through CIS, I "produced pooled estimates of effect" (Barker et al., 2021, p. 1) in the form of frequencies to identify relationships between concepts, and with the goal forming new theoretical insights into how researchers and educators account for race, language, and Whiteness in social studies research and practice for LM youth (see also, Depraetere et al., 2020).

Consequently, within these general findings for RQ1 examined counts to examine the correlations between themes. These frequencies, or numbers, were not final findings in and of themselves, but instead served as visuals to help me examine relationships between and across the data. Although I counted each data set only one time for each holistic code, I also interrogated counts for subcodes within each categorization to explore further how researchers and educators conceptualized and/or enacted themes. For example, in Clay's and Rubin's (2021) conceptualization of culturally relevant,

responsive, and sustaining pedagogies, the authors conceptualized cultural competency to include both teachers' understanding of students' racial and cultural backgrounds, as well as teachers gaining awareness of their own races and cultures. In this way, the frequencies of subcodes helped me gain a more nuanced insight into how the authors envisioned cultural competency and for whom. After presenting findings for RQ1, I conclude Chapter IV with a summary of the chapter's overall findings.

General Findings for Research Question 1

In conducting a CIS of 49 culturally responsive, relevant, and sustaining social studies research studies, I explored what methodologies researchers and educators used, and in what grade-level and social studies subject-areas they enacted and studied the pedagogies. I outline these general findings in Figures 5-8. In Table 6, I provide a more detailed summary of each of the studies including subject areas and grade levels; pedagogies; methodologies and purposes of the studies; and whether they included race, language, and/or both in their operationalization of the pedagogies.

In interrogating which methods researchers and educators used in conducting culturally responsive, relevant, and sustaining social studies, I found that 38 of the studies (81%), utilized qualitative methods to conduct culturally responsive, relevant, and sustaining social studies research. Of these qualitative studies, 22 (44%) carried out case-study methodologies. Only 10 studies (17%) conducted mixed methods research, and in only one study (2%), Harrell-Levy (2018) enacted a quantitative study.

Table 6

Overview of CIS Studies including if the studies include Language and Race in Definition (D, Enactment (E), and Outcome (O)

Study	Subject	Grade level	Pedagogy	Methodology/purpose	Include race	Include language	Include both
Akinyele (2018)	history	high school	culturally relevant pedagogy	Case-study to examine how inner-city teachers teach youth historical thinking skills while using culture and critical literacy to empower students (p. 66).	D		E, O
Bajaj et al. (2017)	U.S. history	high school	culturally relevant pedagogy	Case-study to examine the types of approaches that newcomer programs and schools employ to meet the needs of newcomer students (p. 259).	D	E	O
Branch (2004)	social studies	elementary	culturally relevant curriculum and pedagogy	Case-study to examine how one teacher assists students in understanding the facilitation of ethnic identity development (p. 540).			O
Busy & Russel (2016)	social studies	middle school	culturally responsive social studies	Narrative methodology used to determine Latino/a students' perceptions of social studies (p. 5).	E, O		
Callahan & Oberchain (2016)	civics	high school	culturally relevant pedagogy	Mixed-methods study to investigate how the civic potential of the immigrant students is realized in the social studies (p. 45).		D, O	
Cannella (2009)	American government	high school	culturally relevant pedagogy	Participatory action research to examine how students construct conscious education and activism because of participating in culturally relevant and political development program (p. 12).	O		
Choi (2012)	global history	high school	culturally relevant pedagogy	Multiple case-study to interrogate how Korean American teachers perceive of social studies in the realities of classrooms (p. 7).	D		E, O
Choi (2013)	global history	high school	culturally relevant pedagogy	Case-study to conceptualize social studies curriculum and pedagogy for students (p. 13).		D, O	E
Clay & Rubin (2021)	civics; U.S. history	high school; middle school	culturally relevant, responsive, and sustaining pedagogies	Youth participatory action research project to study youth civic identity; design-based project to redesign U.S. history curriculum to encompass meaningful civic learning (p. 162).	D, E, O		

(table continues)

Study	Subject	Grade level	Pedagogy	Methodology/purpose	Include race	Include language	Include both
Darlington (1999)	U.S. history	high school	culturally responsive social studies	Descriptive qualitative study to examine the impact of culturally relevant history on the higher order thinking skills of emergent bilingual students (p. v).		D, O	E
Epstein et al. (2011)	U.S. history	high school	culturally responsive social studies	Case-study to assess the effects of culturally responsive social studies on students' historical and contemporary understandings of race and racism (p. 2).	D, O, E		
Ernst-Slavit & Morrison (2018)	social studies	elementary	culturally responsive and relevant teaching	Case-study to explore how emergent bilingual students related to a 19th century immigration unit (p.309).		O	E
Fine et al. (2021)	civics	middle school	culturally sustaining pedagogy	Youth participatory action research to query how immigrant youth experience the pandemic, racial uprisings, and on-line learning (p. 442).	O		
Gao (2020)	world studies and American government	high school	culturally relevant and sustaining pedagogies	Phenomenological study to investigate how Asian American perceive of and interpret social studies curriculum.	E, O		
Gray et al. (2019)	social studies	elementary	culturally responsive pedagogy	Mixed methods study to investigate how do students' racial identities change because of lessons about traditional African cultures (p. 282)	D, E, O		
Gross & Wotpika (2019)	U.S. history	high school	culturally responsive teaching	Mixed methods study to examine if students' understanding of slavery differ based on their race, ethnicity, and gender (p. 222)	E, O		
Harrell-Levy (2018)	civics	high school	culturally relevant teaching	Quantitative study exploring whether participants' experience in a "social justice" course leads to high levels of sociopolitical efficacy and engagement (p. 101)	D, E, O		
He et al. (2018)	civics	high school	culturally and linguistically responsive pedagogy	Case-study to explore a social studies student teacher's promising culturally and linguistically relevant practices English learners (p. 17)		D, O	E
Hersi & Watkinson (2012)	social studies	high school	culturally responsive teaching	Multiple case-study to examine students' perceptions of three teachers they identified as particularly supportive (p. 102)	D, E	O	
Hilburn (2015)	civics; economics	high school	culturally sustaining pedagogy	Case-study to explore how six teachers draw upon the assets of immigrant students to enhance civics instruction for all students (p. 373)		D	E

(*table continues*)

Study	Subject	Grade level	Pedagogy	Methodology/purpose	Include race	Include language	Include both
Hilburn et al. (2016)	social studies	high school; middle school	culturally relevant teaching; culturally responsive pedagogy	Mixed-methods study to investigate social studies teachers' perceptions of English language learners (p. 46)		D	E
Jaffee-Taylor (2016a)	U.S. history; global history	high school	culturally relevant pedagogy	Case-study to explore how one social studies teacher implements history for Latine English Language Learners (p. 89)		D, E	O
Jaffee-Taylor (2016b)	civics	high school	culturally relevant pedagogy	Case-study to understand how social studies prepares Latine newcomer students for active and engaged citizenship (p. 148)		D, E, O	
Jaffee-Taylor (2021)	civics; economics	middle school	culturally relevant pedagogy	Mixed methods study to query how two middle level teachers conceptualize and implement social studies education for Latine emergent bilinguals through collaboration (p. 6)			E, O
Jimenez (2020)	history	elementary	culturally relevant and sustaining pedagogy	Ethnographic study to interrogate how a teacher understands, and implements culturally relevant and sustaining pedagogies (p. 777)			D, E, O
Jimenez-Silva & Leuvanos (2017)	U.S history; world history	high school; middle school	culturally sustaining pedagogy	Case-study to examine culturally sustaining strategies used by the classroom teacher in secondary classrooms			E
T. Johnson (2016)	African centered after school program	elementary	culturally responsive pedagogy	Action research to explore what occurs in a group of students when educators explicitly include African history (p. 143)	D, O		E
Kanu (2007)	social studies	high school	culturally responsive curriculum and pedagogy	Curriculum study to integrate nine aspects of First Nations' culture and other Aboriginal perspectives into the instructional planning (p. 28)	D, O		E
Lawrence (2017)	geography; psychology	high school (on-line)	culturally responsive pedagogy	Grounded research methodology to learn how culturally responsive teaching can occur on-line (p. xi)			
Manfra & Lee (2012)	U.S. history	high school	culturally relevant instruction	Qualitative methods to determine students' experiences when teachers a implement culturally relevant educational blog (p. 121)			E
Martell (2013)	U.S. history	high school	culturally relevant teaching	Practitioner research to examine how a teacher/researcher implements culturally relevant curriculum to address needs of students of color (p. 66)	E, O		D

(*table continues*)

Study	Subject	Grade level	Pedagogy	Methodology/purpose	Include race	Include language	Include both
Martell (2018)	U.S. history	high school	culturally relevant pedagogy	Case-study to examine the beliefs and practices of three self-identifying culturally relevant social studies teachers (p. 63)	E, O		D
Martell & Stevens (2019)	U.S. history	high school	culturally sustaining pedagogy	Multiple case study to better understand how culturally sustaining pedagogy is employed within the social studies classroom (p. 4)	D, E, O		
Medina (2012)	social studies	high school; middle school	culturally responsive teaching	Multiple case study to examine the characteristics of novice teachers who completed a course in multicultural education (p. viii)			E
Milner (2014)	U.S. history	middle school	culturally relevant pedagogy	Case-study to explore how one teacher develops cultural knowledge and competence to teach diverse youth (p. 10)	E, O		
Miranda (2019)	social studies	high school	culturally relevant teaching; culturally responsive curriculum; culturally sustaining pedagogy	Interpretive interactionism methods to understand the cultural and pedagogical practices of one high school that reports positive outcomes for immigrant youth (p. 11)		O	E
Noboa (2013)	history	high school	culturally relevant pedagogy	Narrative study to explore the views of how teachers incorporate culturally relevant history (p. 324)	D		E, O
Panther (2018)	social studies	high school	culturally sustaining pedagogy	Critical ethnography to explore how culturally sustaining pedagogies inform teachers' understanding of effective literacy instruction		D	E
Paz (2019)	U.S. and world history	high school	culturally responsive teaching	Narrative research to examine the narratives of Black and Latine teachers' experiences incorporating multicultural instruction (p. 61)	D, E, O		
Raghunandan-Jack (2015)	social studies	high school; middle school	culturally relevant curriculum	Case-study to examine the roles that educators and youth assume as they codevelop a Hip Hop-themed curriculum for social justice (p. 79)	D, E		
Rocco (2021)	American history; government	high school	culturally responsive pedagogy	Phenomenological study to interrogate English learner's perceptions of effective social studies practices (p. 29)	O	D, E	

(*table continues*)

Study	Subject	Grade level	Pedagogy	Methodology/purpose	Include race	Include language	Include both
Sampson & Garrison-Wade (2010)	history; psychology	high school	culturally relevant curriculum	Mixed-methods research to determine whether African American students prefer culturally or non-culturally relevant lessons (p. 284)	D, O		E
Stovall (2006)	history	high school	culturally relevant instruction	Autoethnographic research to understand how Hip-Hop attributes to students developing critical thinking			E, O
Subedi (2008)	history	elementary	culturally relevant curriculum	Phenomenological study to explore dialogue on cultural differences teachers of color use to facilitate critical conversations			D, E, O
Taylor (2013)	U.S. and global history	high school	culturally relevant curriculum	Multiple case study to examine how teachers implement culturally relevant social studies for newcomer youth (ii)		D	E, O
Taylor & Iroha (2015)	social studies	high school	culturally responsive teaching	Action research project to evaluate the impact of students' involvement in community, art-based activities (p. 1)	E		
Thomas & Howell (2012)	social studies	middle school	culturally responsive teachings	Case-study to examine how a teacher negotiates the demands of state standards and cultural responsiveness (p. 10)			
Wang (2007)	social studies	high school	Culturally relevant curriculum	Ethnographic action research to provide a sense of how new immigrant Asian youth cope with unique issues in the social studies (p. 45)		D, E	O
Yoder (2021)	U.S. history	Middle school	culturally responsive instruction	Narrative methods to examine the perspectives of emergent bilingual middle school youth			E, O

Note. Table 6 provides the subject-area, grade-level, pedagogy, and methodology from each of the CIS' 49 studies. It also indicates whether the studies include race, language, or both within their definitions for and enactments of culturally responsive, relevant, and sustaining pedagogies, as well in their determined research outcomes. If they include race, language, and/or both within their definitions, I mark "D." If they merge race, language and/or both within their enactments, I mark "E." If they merge race, language, and/or both in their outcomes, I mark "O."

Figure 5

General Findings for CIS Methodologies Used
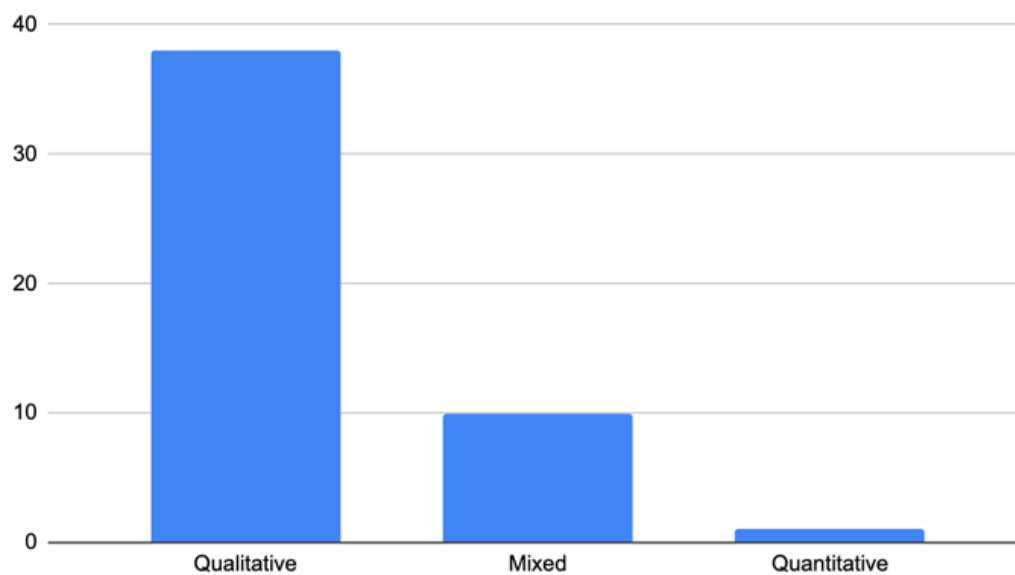
Figure 6

General Findings for CIS Grade-Levels
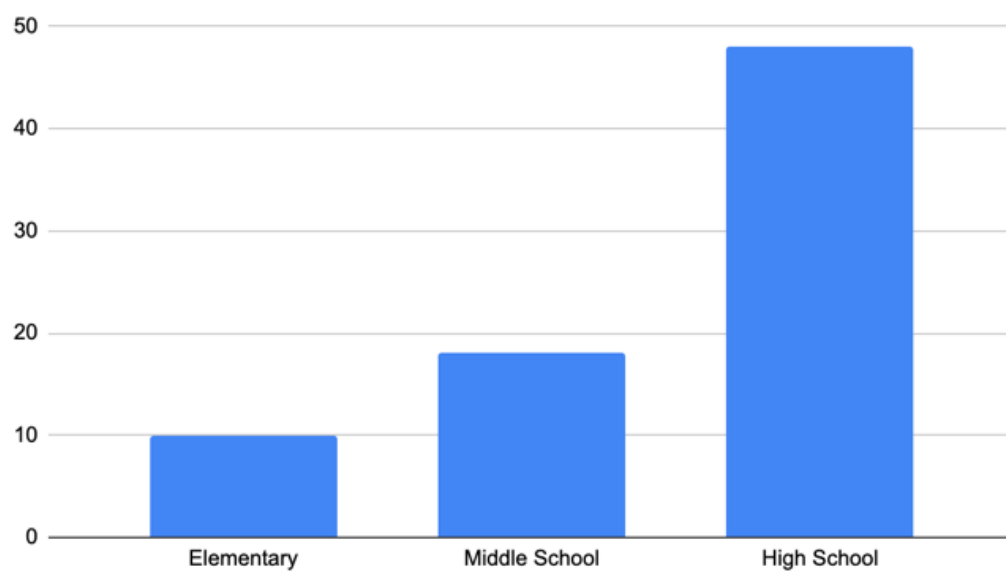
Figure 7

General Findings for CIS Subject-
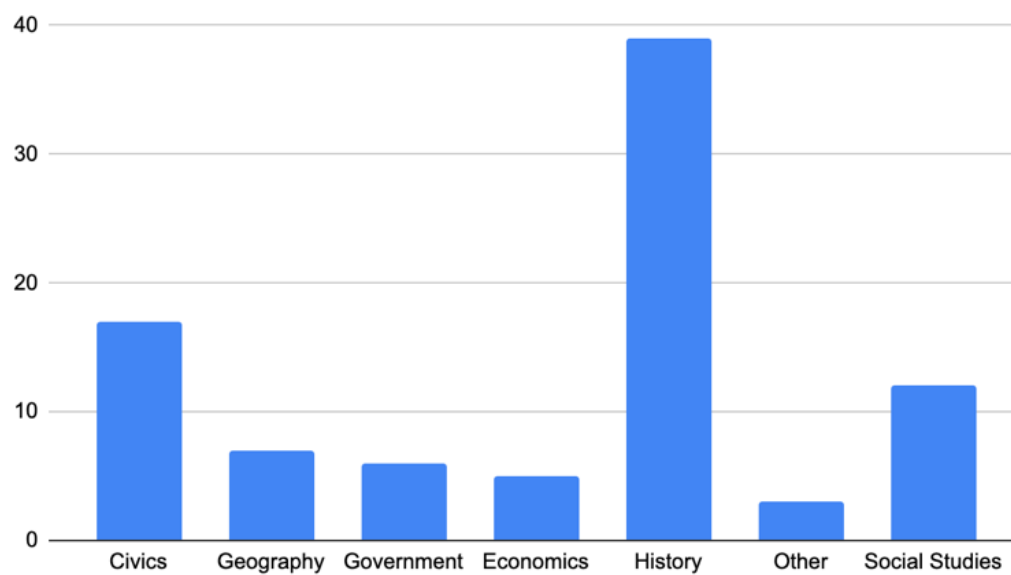
Figure 8

General Findings for CIS Pedagogies Used
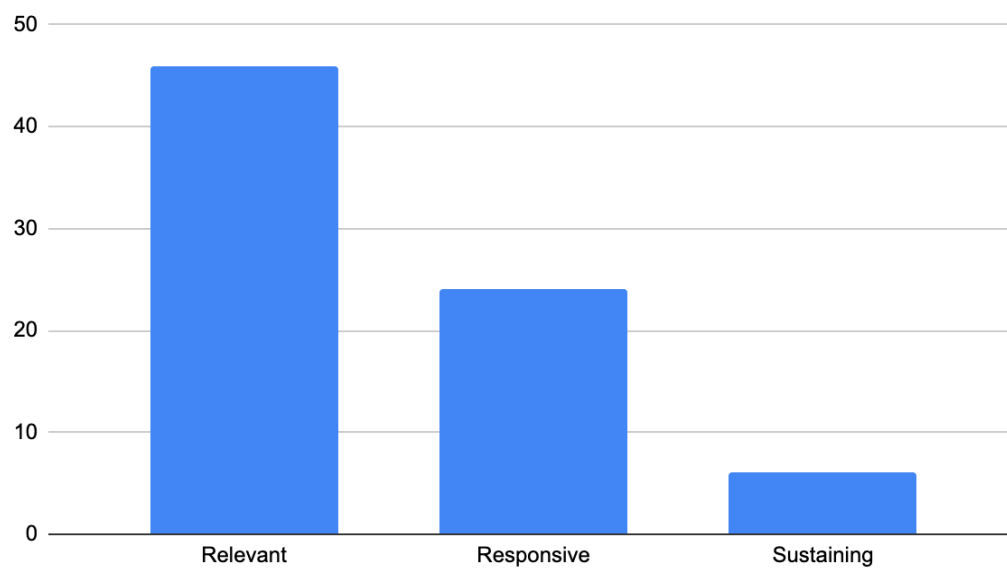
In accounting for the grade levels in which the studies referenced and/or implemented culturally responsive, relevant, and sustaining social studies, I found that 35 of the studies (63%) were conducted in high school contexts while 11 (24%) were enacted with middle school students, and 6 (13%) in the elementary grades. Additionally, in 39 of studies (51%), researchers and educators interrogated culturally responsive, relevant, and sustaining pedagogies in history classrooms. In other studies, they implemented the pedagogies within civics (17 or 22%); geography (7 or 8%); government (7 or 8%); and economics (5 or 7%). In 12 of the studies (24%), researchers and educators implemented the pedagogies in general social studies areas. For example, in Gray et al.'s (2019) study, the authors conducted a mixed-methods study asking how students' racial identities changed because of participating in a unit about traditional African cultures. This study encompassed the subject areas of history, geography, art, music, and so forth. I therefore referenced the study as incorporating general social studies content. It is also necessary to note that I accounted for every social studies subject area in each study. For example, in Taylor's (2013) dissertation researching teachers of newcomer LM students, the author included cases from both U.S. and global history courses. I thus counted both content areas within my overall counts for context of implementation.

As each segment of a study may have referenced more than one pedagogy, I accounted for every pedagogy the researchers and educators integrated. For example, because Ernst-Slavit's and Morrison's (2018) study "juxtaposed culturally responsive and relevant teaching" (p. 309), I counted it as having implemented and/or observed both

culturally responsive and relevant teaching. Also, although the studies used a variety of terms to represent culturally responsive, relevant, and sustaining pedagogies such as "culturally responsive education" (Bajaj et al., 2017) and "culturally and linguistically relevant citizenship education" (Jaffee-Taylor, 2016b), I recognized the studies as referencing specific pedagogies if they cited the theorists who conceptualized them (e.g., Gay, Ladson-Billings, and Paris). In so doing, I found that 46 studies (93%), mentioned and/or incorporated culturally relevant social studies; 24 (49%) referenced and/or included culturally responsive social studies; and six (12%) studies implemented culturally sustaining social studies. As culturally sustaining pedagogy (Paris, 2012) is a newer asset-based theory that builds upon the previous culturally responsive and relevant pedagogies, it is understandable that fewer studies operationalized culturally sustaining social studies within social studies research and practice between 1995-present. It is also important to consider the significance of Ladson-Billings' (1995) culturally responsive framework, as not only influencing other asset-based theories such as culturally sustaining pedagogies, but also in shaping social studies research and practice for LM youth.

General findings indicated that most of the culturally responsive, relevant, and sustaining research referenced Ladson-Billings' (1995) conceptualization of culturally relevant pedagogy; took place in high school history classrooms; and employed qualitative case-study research methodologies. Findings indicated the need for more quantitative and/or mixed methods studies conducted in elementary and middle school settings that focus on social studies subject areas beyond history.

Operationalization of the Pedagogies

Through the methodological process of coding, counting, and creating analytic memos, I explored how social studies researchers and educators operationalized culturally responsive, relevant, and sustaining pedagogies. As such, I defined operationalization as the process of defining abstract ideas in a way that makes them visible and measurable, and divided the term operationalize into three parts: definition, enactment, and outcome. In what follows, I present findings of operationalization by outlining: (a) how in the definition phase, studies defined culturally responsive, relevant, and sustaining pedagogies considering the sub themes of academic achievement, cultural competency, critical consciousness, funds of knowledge, and care; (b) how in the enactment phase, studies enacted the pedagogies in real-life social studies spaces incorporating the sub themes of communicating, reflecting, and implementing curriculum and instructional strategies; and (c) how in the outcome phase, studies determined outcomes for operationalizing the pedagogies within the subcategories of (i) students achieving academic success, cultural competency, critical consciousness, self-efficacy, and a sense of belonging; (ii) teachers gaining increased cultural competency; and (iii) educational and societal reform. Following, I detail overall findings for RQ1.

Definition Phase

In examining how studies conceptualized the pedagogies within their operationalization, I found they mostly corresponded to Ladson-Billings' (1995) conceptualization of culturally relevant pedagogy comprising the following elements: (a)

students gaining academic achievement; (b) students' and/or teachers' developing and/or maintaining cultural competence; and (c) students learning critical consciousness "through which they challenge the status quo of the current social order" (p. 160). I likewise established that many studies also embraced concepts from Moll et al.'s (1992) funds of knowledge theory within their definitions of the pedagogies, and therefore recognized the rich cultural and cognitive skills, and knowledge students bring into the classroom from home. An "an ethic of care" (Ladson-Billings, 2021, p. 24), was also evident as an essential component of cultural competency.

I provide frequencies and counts for "definition" in Table 7. Following, I query and provide findings for how the studies conceptualized culturally responsive, relevant, and sustaining pedagogies. In describing these findings, I realize that studies may only have provided brief definitions, and that descriptions of the pedagogies evolved during the enactment phase. In Table 6, I give a more detailed summary of each study, including context, methodology, and summary.

Cultural Competency

Nineteen of the 42 studies (45%) that incorporated cultural competency within definitions of the pedagogies, conceptualized cultural competency as teachers developing "knowledge and awareness of students' cultures and life experiences" (Hilburn, 2015, p. 393). Gray et al. (2019), for example, emphasized that teachers gain "cultural knowledge of students' heritage and cultural groups" (p. 277), including an understanding of youth and pop culture, and technical knowledge. Thirteen studies (31%) aligned their definitions with Ladson-Billings (2017) and defined the pedagogies as assisting students

Table 7

Frequencies for Definition Counts

Holistic Code	# of studies	Subcodes	# of studies	% of studies
Cultural competency	42	Teachers' cultural competency about students	19	45
		Students' cultural competency about self and other	13	31
		Teachers' cultural competency about self	2	5
Funds of knowledge	42	Using funds to help students learn content	33	79
		Using funds as assets in and of themselves	8	16
Academic achievement	37	Undefined	22	59
		Defined	15	3
Critical consciousness	39			80
Care	23			47

in appreciating "their own history, culture, and traditions while also becoming fluent in at least one other culture" (p. 89). Raghunandan-Jack's (2015) dissertation similarly envisioned culturally responsive teaching as students gaining "self-understanding, positive self-concepts and pride in one's own ethnic identity" (p. 26). Jimenez's (2020) study conceptualized culturally relevant and sustaining pedagogies as necessary tools to expose youth to others' racial, ethnic, and cultural perspectives.

Despite cultural competency being a major characteristic of the studies' definitions of culturally responsive, relevant, and sustaining social studies, only two studies (5%) incorporated teachers becoming "cognizant of their own cultural heritage" (Gay, 2013, p. 149). Clay and Ruben (2021), for instance, envisioned cultural

competency as "teachers having fluency in more than one culture beyond their own" (p. 3). Likewise, T. Johnson (2016) defined cultural awareness within culturally relevant pedagogy as teachers becoming aware of, and comfortable with, their own cultural ways of being and knowing. While most studies determined who the recipients of cultural competency should be (e.g., teachers and/or students) within their definitions, they did not always include rigorous conceptions of the terms culture and competency. Although studies such as Choi (2012, 2013) and Clay and Rubin (2021) theorized culture as a nebulous concept that holds intersectional elements such as racial and religious underpinnings, most overlooked the multidimensional nature of culture during this first definition phase of operationalization.

Funds of Knowledge

Thirty-three of the 42 studies (79%) that incorporated funds of knowledge as essential to the pedagogies conceptualized the pedagogies as tools educators employ to gather and implement students' "hybrid funds of knowledge" (Gray et al., 2019, p. 276). Although not using the term "funds of knowledge" (Moll et al., 1992) per se, studies such as Gao's (2020) visualized funds of knowledge as facilitating students' funds—or familial, community, historical, cultural, and experiential skills, and knowledges—as assets to facilitate learning. Only eight studies (19%) defined the pedagogies as tools to sustain students' assets "unto themselves" (S. Alim et al., 2020, p. 262). For example, Martell's (2018) study described culturally relevant pedagogy as an investment in maintaining youths' "cultural practices, heritages, and languages" (p. 275). While Callahan and Oberchain (2016) defined funds of knowledge as advancing "youth

empowerment" (p. 43), most studies conceptualized the pedagogies as incorporating students' funds of knowledge as bridges to help youth attain academic achievement.

Academic Achievement

In 22 of the studies (59%) that encompassed academic achievement as an important aspect of the pedagogies' definitions, academic and achievement were not rigorously explained. Although Thomas and Howell (2012) conceptualized culturally responsive teaching as helping youth "address standards and meet assessment goals" (p. 8), other studies such as Busy and Russel (2016) envisioned academic achievement as different from normative, static learning. However, the studies that considered academic achievement beyond traditional conceptions of learning and success did not provide thorough insight into how academic learning and achievement proves non-standard, and/or incorporates intersectional notions of learning and success. Furthermore, 15 studies (31%) provided definitions for academic achievement in disciplinary terms and as involving "more cognitively challenging, discipline-based historical instruction" (Manfra & Lee, 2012, p. 119). Jimenez (2020), for example, conceptualized culturally relevant and sustaining theories as pedagogies capable of fostering students' intellectual growth. Nevertheless, most studies that defined academic achievement within their conceptualizations of the pedagogies did not thoroughly outline what it means for youth to gain critical thinking skills, for example, and/or in which academic spaces students most readily acquire these skills.

Critical Consciousness

Thirty-nine studies (80%) implemented cultural consciousness as an integral part of their definitions for the pedagogies. These studies conceptualized critical consciousness as providing teachers and students with praxis-oriented knowledge and skills to critically analyze and refute deficit-laden assumptions within society. Jimenez-Silva and Luevanos (2017), for instance, described culturally relevant teaching as helping "students develop a broader sociopolitical consciousness to critically engage in social issues such as "educational inequities" (p. 83). Additionally, Stovall (2006) defined culturally responsive teaching as integral to engaging both educators and students in the "collective struggle against the status quo" (p. 588). In short, studies that incorporated critical consciousness as a central principle within their definitions conceptualized teachers and/or students gaining the understandings and skills to solve "micro-, meso- and macro-level matters that have a bearing on [their] lived experiences and educational interaction" (Sampson & Garrison-Wade, 2010, p. 284).

Care

Twenty-three of the studies (47%) integrated care within their definitions of the pedagogies. These, like Ladson-Billings (1995), visualized the pedagogies as situating the "common thread of caring…on students' lives, the welfare of the community, and unjust social arrangements" (p. 24). For example, Bajaj et al. (2017) imagined culturally responsive pedagogy as "central in fostering a family-like space of belonging and support for native-born and immigrant youth" (p. 260). Similarly, T. Johnson (2016) emphasized the ethic of care within culturally responsive teaching as providing youth with a space

"that is safe and nurturing and gives them the necessary tools to live meaningful lives" (p. 145). Studies that considered care in their definitions for the pedagogies conceptualized the pedagogies as assisting teachers in caring for students, as well as in helping youth to care for—and better understand—themselves and their communities.

Enactment Phase

All the 49 studies examined enacted operations and integrated culturally responsive, relevant, and sustaining resources, activities, and strategies into social studies contexts. Table 8 outlines the frequencies and findings for how the pedagogies were enacted, taking into consideration holistic codes and subcodes. I also provide results for how the studies engaged teachers and/or youth in communication and reflection practices, as well as how they implemented care within social studies learning environments.

Curriculum

Forty-three studies (88%) renegotiated traditional Eurocentric social studies content and "provided counter-narratives to typical deficit-oriented or assimilationist ideas" (Ernst-Slavit & Morrison, 2018, p. 317). Several authors incorporated the pedagogies by including multiple perspectives within social studies curriculum. As an example, Yoder's (2021) study encouraged teachers to embed competing narratives (e.g., Chinese, South Korean, and American) within the historical context of the Korean War. Similarly, Jimenez-Silva's and Luevanos' (2017) research provided the case of a middle and high school social studies teacher who considered the cultural and lived experiences of urban youth in inner-city Los Angeles by relating the causes of WWII, such as

Table 8

Frequencies for Enactment Counts

Holistic code	# of studies	Subcodes	# of studies	% of studies
Implementing curriculum	49	Multiple perspectives	43	88
		Diverse curriculum supports	41	84
		Global themes	17	35
		Student-directed curriculum	9	18
Implementing instructional strategies	49	Multimodal strategies	28	57
		Experiential strategies	23	47
		Differentiation strategies	17	35
Communicating	44	Student self-expression	29	66
		Critical conversations	28	64
Reflecting	42	Students reflecting on curriculum	17	40
		Teachers reflecting on curriculum and strategies	15	36
		Students reflecting on self and other	15	36
		Teachers reflecting on self	10	24
		Teachers reflecting on students	9	21
Enacting care	41	Learning about students	24	59
		Creating safe classroom spaces	16	39
		Holding high expectations for students	13	32

imperialism, alliances, and the arms race, to neighborhood gang relations.

While including counter narratives within social studies curriculum, the studies overwhelmingly centered content around American historical, geographical, political, civic, and economic topics. Only 17 studies (35%) implemented curriculum that help youth "stay abreast on content spanning global, national, and local spheres" (Ernst-Slavit & Morrison, 2018, p. 317). For instance, Choi (2013) provided the example of a global history teacher who taught a month-long unit about Taoism, Buddhism, and Confucianism, along with "addressing the dynamic geographical and religious

characteristics of China and surrounding regions" (p. 14). Likewise, Gray et al. (2019) gave the example of an elementary school teacher who administered global curriculum by having students create dioramas based on the Bamana people of Africa. Martell (2013) similarly implemented Brazilian immigration history within his U.S. history course and Baja et al. (2017) highlighted a student-driven research project where a youth gave a presentation about civil rights activist Rigoberta Menchu's book about the Guatemalan Civil War (1960-1996).

Only eight studies (16%) enacted culturally responsive, relevant, and sustaining pedagogies by providing youth with opportunities to "drive instruction, assessment, and curriculum design" (Panther, 2018, p. 6). Fine et al.'s (2021) research, for example, created an after-school oral history project where students "become agents in their own learning" (p. 441) and led critical discussion with peers, family, and community members about the implications of COVID on their schooling and social and political relations. Additionally, Baja et al. (2017) gave the example of a professional development community walk created by students to teach educators about their local and global communities while also engaging in planned protests regarding immigrant rights.

Along with incorporating social studies topics that comprised multiple perspectives, global themes, and student-driven content, 41 studies (84%) incorporated diverse curriculum supports and resources within their enactments of content, such as PBS documentaries and Hollywood movies (Gros & Woptika, 2019; Jaffee-Taylor 2016a; Subedi, 2008); guest speakers such as Aboriginal elders and gang intervention officers from the LAPD (Jimenez-Silva & Luevanos, 2017; Kanu, 2007); social media

and technology-based teaching resources such as Twitter, Facebook, and podcasts (Fine et al., 2021; Hilburn et al., 2016; Jimenez, 2020); works of literature, biographies, and autobiographies including myths of the Great Wall and Shi Huangdi (Choi, 2013); a variety of primary sources such as the Constitution, political cartoons, death certificates, and historical photographs (Epstein et al., 2011; Jimenez-Silva & Luevanos, 2017; Manfra & Lee, 2012); rap and Hip-Hop music (Raghunandan-Jack, 2015; Stovall, 2006); and field trips to museums (Gross & Wotipka, 2019). In enacting the pedagogies, most studies incorporated a variety of diverse resources and supports that were multimodal and spoke to the lived experiences and interests of LM social studies students.

Instructional Strategies

As it is impossible to teach curriculum without correspondingly enacting teaching methods, all 49 studies implemented instructional strategies to help learners connect to social studies content. Within their instruction, studies referenced multimodal (28 or 57%), experiential (23 or 47%), and differentiation (17 or 35%) strategies as essential to enacting culturally responsive, relevant, and sustaining social studies. For instance, Choi (2012) presented the case of a high school history teacher who had students draw comic strips based on stories they read for global history homework. Jaffee-Taylor (2016a) likewise provided the example of a high school instructor who implemented a simulation of the Industrial Revolution factory by having youth work on an "assembly line" to create paper airplanes. In addition, Taylor and Iroha's (2015) research supported LM students in designing and creating billboards about community issues relevant to their everyday lives. Through multiple forms of instruction, these studies enacted relevant and

meaningful teaching strategies that accommodated LM youths' diverse cultural and cognitive ways of learning.

Communicating

In enacting experiential, multimodal, and differentiation strategies, 28 studies (64%) simultaneously provided youth with opportunities to "express their voice in the classroom" (Manfra & Lee, 2012, p. 120). For example, Stovall's (2006) study connected with youth not only via conversations about current music, but also about issues found within this music such as lyrics about gangs, drugs, issues with police, parents, and friends. In addition, Ernst-Slavit's and Morrison's (2018) analysis asserted the need for social studies educators to promote critical consciousness by involving youth in "points of disconnect between students, school, and larger social systems" (p. 310). Twenty-nine studies (66%) encouraged youth to participate in "expansive dialogue" (p. 284) and express their perspectives and experiences about critical topics such as race, gender, sexuality, culture, citizenship and so forth. Subedi (2008) gave the example of a teacher who enacted a safe classroom space where students would not "be ridiculed for their viewpoints" (p. 435). Studies that saw critical conversations and student self-expression as essential to enacting the pedagogies engaged youth as citizens and involved them in conversations about "points of disconnect between students, school, and larger social systems" (Ernst-Slavit & Morrison, 2018, p. 310).

Reflection

In concert with enacting the pedagogies through critical conversations, several of

the studies helped students and/or teachers develop reflection skills. Seventeen studies

(40%) provided cases of students reflecting on the relevance of social studies curriculum

to their personal ways of knowing and being. Gao (2020), for example, conducted a study

of Asian American students' perceptions of the social studies, and determined that the

youth found a disconnect between social studies content and their cultural and racial

experiences. As a result, the author recommended that culturally relevant educators

provide opportunities for students to reflect on social studies curriculum and practices

and find ways to adequately incorporate issues of inclusion and diversity. Fifteen studies

(36%) encouraged teachers to reflect on their curriculum and instructional strategies. For

instance, Jaffee-Taylor (2016b) advocated for social studies teachers to critically reflect

on whether the methods and historical curriculum they implement proved relevant to the

lived experiences of those who are marginalized. Stovall (2006) likewise challenged

fellow researchers and educators to reflect on how their chosen social studies curriculum

was "actualized in the lives of young people" (p. 589).

Beyond engaging students and/or teachers in reflection about social studies

curriculum and practice, 15 studies (36%) helped youth to reflect on themselves and

others. As an example, Gray et al. (2015) showcased a teacher who had 5th grade students

"express opinions about themselves" in relation to the African cultures they studied.

Hilburn (2015) encouraged culturally relevant facilitators to have students "think more

deeply about their preconceived notions of aspects of American government" (p. 386).

Only nine studies (21%) provided examples of social studies teachers reflecting about

their students' varied cultural identities. Ten studies (24%) deemed the pedagogies as

enacted when teachers contemplated their personal standpoints in relation to their students.

Hilburn et al. (2016), for example, asserted that culturally responsive educators must "achieve self-realization of "who they are, what has shaped their beliefs, and recognize and confront biases that have influenced their value system and practice" (p. 57). Similarly, Akinyele's (2018) dissertation asserted that culturally relevant pedagogy is not so much about what teachers do, "but who they are" (p. 62). Although authors may have observed teachers reflecting on students' cultures, they may not have used the term "reflection," but instead referenced it while "enacting care" for example. Consequently, because of the semantics scholars used when writing up their studies, I may not have accounted for—within this reflection section—instances of researchers and educators reflecting on students' cultural identities.

Enacting Care

Along with the studies enacting culturally responsive, relevant, and sustaining social studies through diverse curriculum and instructional strategies, and critical reflection and communication practices, some studies also enacted "trust, reciprocity, and cariño" (Jimenez, 2020, p. 800). Twenty-four studies (59%) considered the pedagogies as implemented when teachers learned about "students' cultures, family history, home life, and socioeconomic status" (Jimenez-Luevanos, 2017, p. 84). Choi's (2012) study, for instance, presented the case of a high school global history teacher who was "always surrounded by students in hallways or during lunch hours…talking about basketball, college, and varied issues of schooling and families" (p. 81). Additionally, a pre-service

social studies teacher in He et al.'s (2018) study, taught an adult education citizenship course outside of school time "as a means to get to know families and students' home communities" (p. 18). Sixteen studies (39%) posited that, when educators learned about students' lives, experiences, and interests, they "created a safe, brave, and open community of learners" (Jaffee-Taylor, 2021, p. 3). Panther's (2018) dissertation, as an example, considered safe schooling spaces as integral to care and called educators to "legitimize the knowledge and experience through which students give meaning to their lives (p. 214).

Thirteen studies (32%) interpreted care as implemented when teachers held high expectations for students. According to Raghunandan-Jack's (2015) dissertation, students felt their social studies teachers genuinely cared about them when they placed rigorous demands on their learning and provided support systems to help meet these expectations. Moreover, these studies conceptualized care for LM youth "primarily in terms of what they bring (their assets) instead of what they lack (their deficits)" (Bajaj et al., 2017, p. 266). As Harrell-Levy (2018) stated, "youth must believe that…they are capable and competent…[and] that people in a position to make change care about what they say and do" (p. 102).

Outcome Phase

After defining culturally responsive, relevant, and/or sustaining pedagogies, and enacting these conceptualizations within social studies spaces, all 49 studies (100%) shared outcomes for having implemented the pedagogies. As outlined in Table 9, I present these outcomes as resulting in (a) youth achieving academic success; (b) teachers

and/or students gaining cultural competency; (c) students learning critical consciousness;

(d) students acquiring self-efficacy and feeling a sense of belonging in social studies

spaces; (e) students engaging in social studies learning; and (f) educational and societal

reform.

Table 9

Frequencies for Outcome Counts

Holistic code	# of studies	Subcodes	# of studies	% of studies
Students achieving academic success	42	Explained	33	79
		Unexplained	9	21
Students and/or teachers gaining cultural competency	38	Students gaining competency about students' cultures	20	53
		Students gaining competency about own and others' cultures	20	53
		Teachers gaining competency about their own cultures	3	8
Students learning critical consciousness	35			71
Students acquiring self-efficacy	31			63
Students feeling a sense of belonging	25	Teachers reflecting on curriculum and strategies		51
Students engaging in social studies learning	18			37
Educational and societal reform	10	Students reflecting on self and other	10	20

Students Achieving Academic Success

Thirty-three studies (79%) determined students achieving academic success as a

vital outcome to implementing the pedagogies in social studies contexts. Although most

studies do not detail conceptualizations for the terms "academic" and "achievement,"

nine studies (21%), delineated success in schooling as non-normative. While not

specifically describing what academic achievement entails, these studies defined academic success in the social studies as "extending beyond standardized assessments" (Milner, 2014, p. 16).

Additionally, thirty-three studies (79%) indicated disciplinary learning as evidence of students' gaining academic knowledge and skills. These studies established learning in terms of LM youth recalling historical information (Choi, 2012, 2013; Martell, 2013); understanding complex social studies concepts and multiple perspectives (Darlington, 1999; Jaffee-Taylor, 2021); and using language to engage in critical discussions about social studies topics (Jimenez, 2020; Yoder, 2021). Jimenez-Silva and Luevanos (2017), for example, established culturally sustaining pedagogy as attributing to youths' awareness of "cause and effect, sequencing events, and application to their personal lives" (p. 98). Most studies envisioned LM youth as attaining academic achievement when they acquire higher order thinking skills in areas of innovation and problem solving (Gao, 2020; Hersi & Watkinson, 2012; Wang, 2007).

Students and/or Teachers Gaining Cultural Competency

In addition to youth achieving academic success, 38 studies (76%) determined students and/or teachers gaining cultural competency as an outcome of enacting the pedagogies. Of these studies, 20 (53%) found teachers acquiring cultural competency about their students' cultural backgrounds as an important outcome. Paz's (2019) dissertation, for example, identified culturally responsive teaching as "increasing teachers' understanding of racially and ethnically underprivileged students" (p. 12).

Similarly, Hilburn et al. (2016), Manfra and Lee (2012), and Medina (2012) considered teachers' cultural understand of students' home cultures and lived experiences as an essential means to help to reduce prejudice in the classroom and improve teacher/parent relationships. Twenty studies (53%) attributed the pedagogies as leading to youth attaining cultural competency of self and other. As an example, Cannella (2009) asserted that exposure to culturally relevant pedagogy gave students awareness of "the circumstances and history of their family and their own futures...(and) their own potential role in shaping that world" (pp. 274-275). Likewise, Gray et al. (2019) described the pedagogies as aiding youth "to identify several cultural universals common to human experience" (p. 303). Only Branch's (2004) study determined the pedagogies as resulting in teachers asking questions about themselves and others by reflecting "about the different, and sometimes discriminatory ways some ethnic groups have been treated in the U.S." (p. 538). In other words, few studies perceived teachers' increased cultural competency as an outcome for enacting culturally responsive, relevant, and sustaining social studies.

Students Learning Critical Consciousness

Thirty-five studies (71%) established critical consciousness as an outcome for implementing the pedagogies. Noboa (2013), for instance, concluded that the pedagogies increased youth involvement in sociopolitical activities, and provided students with "a strong sense of voice and agency" (p. 325). In addition, Sampson and Garrison-Wade (2010) credited the pedagogies as assisting students to identify "existing power privileges and paradigms in…systems that sustain privilege" (p. 300). Harrell-Levy (2018) likewise

posited that culturally responsive, relevant, sustaining social studies helped students to acquire "socio political efficacy" (Harrell-Levy, 2018, p. 111); and, therefore, receive the civic understandings and skills they need to act against unequal power relations.

Students Acquiring Self-Efficacy

Along with acquiring critical consciousness, 31 studies (63%) also indicated that students achieved self-efficacy as an outcome of operationalizing the pedagogies. In Jaffee-Taylor's (2016b) study, a high school social studies teacher asserted that, when students had "opportunities to have" (p. 166), they saw themselves as efficacious learners. In another example, Hilburn (2015) advanced that youth gain self-confidence in supportive and respectful classroom environments where they feel their "voices were heard" (p. 391). The studies that established student self-efficacy as an outcome, suggested that as a result of enacting then pedagogies, students acquired confidence to enact change regarding issues "of deep concern" (Jaffee-Taylor, 2021, p. 4) for themselves and their communities.

Students Feeling a Sense of Belonging

Twenty-five studies (51%) determined students feeling a sense of belonging as an essential outcome to enacting the pedagogies. For example, Subedi (2008) indicated that LM students felt validated in culturally relevant social studies classrooms when teachers developed "meaningful relations or affiliations across…difference" (p. 425). Likewise, in T. Johnson's (2016) case study of a year-long after-school program about African culture and history, the author found that LM youth "felt a greater sense of belonging and

purpose" (p. 152). Jimenez-Silva and Luevanos (2017) and Ernst-Slavit and Morrison (2018) similarly indicated that, when LM youth engaged in social studies learning in caring classroom contexts that affirmed their lived experiences and funds of knowledge, they attained a greater sense of belonging with teachers and peers, and consequently found purpose within schooling.

Students Engaging in the Social Studies

Seventeen studies (35%) determined the pedagogies increased LM students' engagement in learning. As an example, Kanu (2007) established that culturally responsive curriculum and pedagogy easily translated "into enhanced student motivation" (p. 38). Similarly, Yoder (2021) envisioned the pedagogies as aiding youth to "find value, meaning, [and] engagement… in the curriculum that connects directly to their own identities" (p. 176). Milner (2014) similarly determined that students attend school more regularly when educators enact culturally relevant social studies. Further, Baja et al. (2017) and Fine et al. (2021) saw the pedagogies as supporting youth in graduating from high school and moving on to post-secondary studies.

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Educational and Societal Reform

Ten studies (20%) recognized the pedagogies as "resulting in educational reform for…minorities" (Choi, 2013, p. 15). Jaffee-Taylor (2021), for instance, asserted that culturally relevant social studies have the potential to "reconceptualize notions of citizenship…leading to societal change" (p. 2). Wang (2007) similarly suggested that the pedagogies provided students with the skills and knowledge they need to "become

change agents on campus" (p. 99). While most studies determined outcomes at the individual level (e.g., teachers gaining cultural competency of students and/or youth feeling a sense of belonging), a handful of studies indicated the longitudinal effects of implementing culturally responsive, relevant, and sustaining pedagogies.

Conclusions for Research Question 1

In answering RQ1, I interrogated how the 49 studies defined, enacted, and determined outcomes for operationalizing culturally responsive, relevant, and sustaining pedagogies. Through my analysis, I found that researchers and educators overwhelmingly described the pedagogies as reflecting a "deep commitment on the part of teachers and schools to caring for and supporting" (Clay & Rubin, 2021, p. 175) LM youths' cultural competency, academic achievement, and socio-political development. However, I also determined that while authors included thorough descriptions of enacting the pedagogies within social studies contexts, and strongly indicated outcomes for having enacted the pedagogies, they provided less rigorous conceptualizations of the pedagogies within their definitions. In what follows, I provide a summary of my overall findings for RQ1.

In defining cultural competence, the authors foremost explained cultural competency in terms of teachers acquiring awareness about students' cultural identities, as well as youth achieving greater understanding about their own and others' ways of knowing and being. Few studies conceptualized the purpose of the pedagogies as helping teachers acknowledge their personal cultural standpoints in relation to those of their students'. While some studies conceptualized culture as intersectional and dynamic, in

the definition phase, few described the intricate nature of "culture" that extends beyond generalized notions. Similarly, although some studies envisioned the purpose of the pedagogies as helping youth achieve academically—and described academic success as transcending fixed, standardized interpretations—most did not rigorously define "academics" and "achievement." Most studies conceptualized the pedagogies as tools to help researchers and teachers better understand students' cultural and linguistic assets. Overwhelmingly, the studies described the pedagogies' purpose as incorporating youths' funds of knowledge as bridges to teach academic or disciplinary skills and knowledge. Few studies conceptualized the pedagogies as critical approaches to sustaining youths' heterogenous cultural, social, linguistic, literate, and historical understandings. Those studies that did envision the pedagogies as tools to sustain students' diverse funds, framed their studies equally around culturally relevant and sustaining theories. With regards to critical consciousness, most studies, no matter the pedagogy they conceptualized, defined the theories as capable of uniting teachers and students in solidarity to critique and engage in "social issues such as educational inequities" (Jimenez-Silva & Luevanos, 2017, p. 83).

In enacting culturally responsive, relevant, and sustaining social studies scholarship, the authors largely integrated curriculum that (a) included multiple viewpoints and diverse curriculum supports; (b) used multimodal, experiential, authenticated, and differentiated instructional strategies; (c) provided authentic spaces for youth to engage in self-reflection and critical conversations about diverse social studies topics; and (d) enacted care through getting to know students, creating safe classroom

spaces, and holding high learning expectations for all youth. However, fewer studies enacted the pedagogies in ways that engaged teachers in self-reflection about their personal cultural, racial, and linguistic world views, biases, and life experiences. Additionally, while implementing diversified curriculum and instructional strategies, few studies incorporated student-directed curriculum, and/or identified how implementing global themes within social studies curriculum and instruction was indeed culturally responsive, relevant, and sustaining.

Similarly, while most studies did not describe the pedagogies' outcomes as leading to teachers' acquiring critical awareness, they overwhelmingly established the pedagogies as generating students' sociopolitical consciousness. Additionally, many studies described the pedagogies as increasing students' engagement and self-efficacy in learning social studies, along with feeling a sense of belonging within social studies spaces. Additionally, fewer studies indicated longstanding outcomes of operationalizing the pedagogies as essential in helping youth enact educational and societal reform as future citizens. In Chapter V, I explore these studies further to examine how they accounted for issues of race, language, and Whiteness within culturally responsive, relevant, and sustaining social studies.

Chapter IV Summary

In this chapter, I presented general findings from the CIS study. Next, I answered the first major research question for this study: How do social studies researchers and educators operationalize culturally responsive, relevant, and sustaining pedagogies? In

answering RQ1, I explained findings from coding and analytic memoing by providing frequencies and examples of how the studies: (a) defined the pedagogies they set out to measure; (b) enacted the pedagogies within the studies; (c) and determined outcomes for having implemented culturally responsive, relevant, and sustaining social studies. Finally, I provided overall findings for how the studies operationalize the pedagogies in social studies contexts.

CHAPTER V

FINDINGS FOR RESEARCH QUESTION 2

In Chapter V, I present findings for RQ2. In using the theoretical underpinnings

of the raciolinguistic theoretical perspective (Flores & Rosa, 2015; Rosa & Flores 2017a,

2017b), I (re)examined findings from RQ1 to interrogate how the authors in the CIS

incorporated issues of race, language, and Whiteness in operationalizing culturally

responsive, relevant, and sustaining social studies. In so doing, I also provided findings

for the subsidiary research questions for RQ2.

A. Do researchers and educators define language and race, and if so, do they describe language and race as interconnected or as distinct conceptualizations?

B. Do researchers and educators account for their personal languages or races, as well as the languages and races of research participants?

C. Do researchers and educators define what social studies language is (or is not), and what languages and practices are appropriate or inappropriate for particular social studies spaces?

D. Do researchers and educators incorporate asset-based pedagogies as bridges to teach WME, or do they consider LM youths' linguistic and literate practices as assets in and of themselves?

To introduce conclusions for RQ2, I first present the frequencies of instances in which

the authors refer to race and/or racism and language and/or linguicism within their

writings, and across the three phases of operationalization (definition, enactment, and

outcome). As previously mentioned within the methodology section, and in Appendix E,

I color coded and counted findings within the data for instances when the authors

included examples of race or language; implemented representations of race and

language conjointly; and/or omitted issues of race or language altogether.

Next, in (re)interrogating the frequencies for each phase of operationalization I determined, not only in which instances the authors integrated race and language within holistic themes (e.g., "cultural competency" under "definition"), but also when the authors incorporated race, language, and Whiteness within subthemes (e.g., "teachers' cultural competency of self" under "cultural competency"). Subsequently, I established how the authors applied race and/or racism and language and/or linguicism within the literature. As such, I accounted for the studies as including race and/or language when authors: (a) included the racial and linguistic categorizations of participants and/or self; (b) incorporated race and/or racism and language and/or linguicism as an essential component of the pedagogies' definitions or outcomes; (c) implemented issues of race and language and/or Whiteness within social studies curriculum and practice; and (d) provided narratives of their and/or participants' personal experiences with racism and/or linguicism. I accounted for these findings for each phase of definition, enactment, and outcome.

As Whiteness is often "invisible" (Hawkman & Shear, 2020, p. xi), it is difficult to account for Whiteness unless the authors directly used the term. Accordingly, I analyzed the data for instances of Whiteness within the authors' "silence" (Castagno, 2008, p. 314) around racism and linguicism (Baker-Bell, 2019, 2020; Castagno, 2008). In this sense, I found Whiteness evident not only in what authors said outright about Whiteness, but also if they omitted issues of race and language within their operationalizations of culturally responsive, relevant, and sustaining social studies altogether. After providing findings for how the authors accounted for race, language,

and Whiteness within the phases of definition, enactment, and outcome, I conclude

Chapter V with a summary of the chapter's overall findings.

Definition Phase

In this definition phase, I present findings for how researchers and educators

incorporated race, language, and Whiteness within their definitions for culturally

responsive, relevant, and sustaining social studies—and across the holistic codes of

cultural competency, funds of knowledge, critical consciousness, academic achievement,

and care. I present these frequencies in Table 10. In Table 6, I gave a more detailed

summary of each study, including whether they integrated race, language, and/or both

within the definition, enactment, and outcome phases.

Table 10

Frequencies for Race and Language in Definition Counts

Holistic code	# of studies	Race		Language		Both		Neither	
		n	%	*n*	%	*n*	%	*n*	%
Cultural competency	42	7	17	8	19	2	5	25	60
Funds of knowledge	42	3	7	12	29	0	0	27	67
Critical consciousness	39	9	23	5	14	0	0	26	65
Academic achievement	37	9	24	4	11	0	0	24	65
Care	23	4	17	0	0	0	0	19	83

Race, Language, and Whiteness in Cultural Competency

In the 42 studies that included cultural competency as an essential component of

the definition for the pedagogies, just seven (17%) integrated issues of race. In this

operationalization phase of defining the pedagogies, some studies indicated race within cultural competency by including participants' racial categorizations. For example, Epstein et al. (2011) conceptualized culturally responsive social studies as a "means to promote cultural competence of students of color" (p. 4). However, other studies deemed race as a necessary component of cultural competency. Jimenez's (2020) research, for example, stated that focusing solely on culture negates the reality of race and racism in American society. Similarly, Clay and Rubin's (2021) study recognized that, in leveraging normative notions of culture, researchers and educators had "aided in rhetorically deracializing the race-specific concerns of marginalized groups" (p. 175). Accordingly, these studies conceptualized the notion of culture as "never separated from issues of race…and other forms of social analysis" (Kanu, 2007, p. 25). In so doing, they surmised racial awareness as essential to teachers and/or students gaining cultural competency. Clay and Rubin's (2021) research, for example, conceptualized cultural competency as teachers understanding youths' racial identities and lived realities by recognizing racism and other forms of oppression, and by questioning current societal inequities including institutional racism. Moreover, in conceptualizing the pedagogies as promoting youths' racial competency of self and other, Jimenez's (2020) work likewise described the pedagogies as exposing students to multiple racial, ethnic, and cultural perspectives. In this sense, while studies varied in their explanations of who gains skills in cultural competency (e.g., teachers vs. students), most extended the notion of culture beyond static Eurocentric interpretations to include students' and/or teachers' gaining awareness of their own and others' experiences with racism.

Additionally, in eight studies (18%), researchers and educators conceived cultural competency as including issues of language. These studies overwhelmingly conducted culturally responsive, relevant, and sustaining social studies research for LM students classified as "newcomers" (e.g., Choi, 2013; Taylor, 2013), "immigrants" (Hilburn, 2015; Hilburn et al., 2016) or "English learners" (e.g., He et al., 2018). To recognize and affirm the multiple languages these LM youth brought into social studies spaces, these studies expanded cultural competency to also incorporate linguistic awareness—or specifically educators' linguistic cognizance of students' "language backgrounds, experiences, and proficiencies" (Jaffee-Taylor, 2016a, p. 91). For instance, Panther's (2018) dissertation envisioned the pedagogies as helping teachers build "cross-communication skills" (p. 206) as they made efforts to understand their students' varied linguistic capabilities. While Rocco's (2021) dissertation conceptualized cultural competency as "emphasizing a classroom of mutual respect and appreciation of non-native speaker's home culture and language" (p. 7), most studies provided generalized notions of linguistic competency. In other words, apart from some studies conceptualizing cultural competency as teachers' gaining linguistic awareness about students' languages, most did not consider how to help youth gain linguistic awareness of self and other, and/or how teachers may acquire understanding of their own linguistic identities.

However, in their resistance to static notions of culture, only two studies (5%) defined the concept of culture as including issues of language and race conjointly. As an example, Subedi's (2008) research conceptualized the pedagogies as tools that aid "youth of color… [to] look at issues of language and cultural differences" (p. 423). The author

considered issues of language as an essential component within the definition of culture, but only included race as it pertains to students' racial classification. Contrarily, Taylor's (2013) dissertation intersected both race and language within cultural competency by deeming the concept of culture as holding essential elements such as "race, ethnicity, language, class, gender, political ideology, and religion" (p. 10). Further, in examining how studies included Whiteness within their notions of cultural competency, Clay and Rubin's (2021) study posited that, to nurture cultural competence, White teachers "must examine their Whiteness" (p. 81) and confront their personal White privilege. Additionally, Martell's (2013) research described cultural competency as helping White educators interrogate their privilege and race to find their "own place in an institutionalized system" (p. 67).

In 25 studies (60%), researchers and educators did not mention Whiteness directly in their conceptions of culture. Thus, when studies failed to thoroughly include issues of race and language within their definitions of critical competency, they may have unknowingly promoted Whiteness. In not considering issues of race and language as pertinent to cultural awareness, studies may have left conceptualizations of the pedagogies open to Whitestream interpretations of culture. In addition, in not emphasizing the need for teachers to gain linguistic and racial competency of themselves and others, studies may have also unknowingly allowed future researchers and educators to interpret cultural competency as a necessary skill for students of color, but not for White, mainstream individuals who, in learning social studies, must also problematize Whiteness. Finally, in not including race and language as interconnected within culture,

studies may have similarly accommodated future researchers and educators to consider racial competency as pertinent to LM youth of color, and linguistic awareness as necessary for LM newcomer youth only. In turn, this may have reiterated Whitestream notions of most appropriate language practices for schooling, and perhaps may have led future researchers and educators to contemplate cultural competency in ways that ignore the linguistic expertise of LM non-newcomer students of color, as well as the racial understandings of LM newcomer students who may also be youth of color.

**Race, Language and Whiteness in Funds
of Knowledge**

In just three of the 42 studies (7%) that included funds of knowledge as pertinent to the pedagogies' definitions, authors incorporated issues of race. These studies implemented race into their conceptualizations of funds of knowledge by including students' racial classifications. For example, Kanu's (2007) study argued that "traditional values and practices of Native students and families…may be significant assets for learning" (p. 24). Similarly, Bajaj et al.'s (2017) research defined culturally relevant pedagogy as aligning curriculum and pedagogy with the experiences of students of color. In not incorporating race within funds of knowledge beyond racial categorizations, or within their conceptualization of funds of knowledge, these studies did not rigorously consider how students' racial identities and literacies are indeed assets, and/or how youths' racial knowledges are worthy to sustain in and of themselves.

On the other hand, in 12 studies (29%), researchers and educators merged language and funds of knowledge within their definitions of the pedagogies. These

studies overwhelmingly accounted for research that took place in social studies contexts

for LM newcomer students and considered LM youths' multiple language and literacy

skills as assets. Jaffee-Taylor's (2016a) investigation, for instance, explained culturally

and linguistically relevant social studies in terms of implementing students' cultural and

linguistic backgrounds "as vehicles for learning" (p. 90). Similarly, Rocco's (2021)

dissertation defined the pedagogies as employing students' youth languages such as

Black Language [BL] and "elements of hip-hop" (p. 197) to build meaningful

connections of content for "English learner students" (p. 31). Consequently, studies that

implemented language within their conceptualizations of funds of knowledge considered

students' languages and literacies as resources to help youth simultaneously gain

language acquisition and social studies skills and knowledge.

However, no studies in this collection considered students' races and languages as

combined tools to help youth learn social studies, or as assets "unto themselves" (S. Alim

et al., 2020, p. 262). Furthermore, no studies incorporated the notion of Whiteness within

their conceptualizations of funds of knowledge. However, in the 27 studies (67%) that

did not include race and/or language as funds to sustain and/or as bridges to learn social

studies knowledge and skills, researchers and educators may have left their

conceptualizations of funds of knowledge open to Whitestream interpretations of using

students' various funds as conduits to learn WME, but not as knowledge to maintain in

and of themselves. In addition, studies may also have opened their studies to Whiteness

by not including students' racial understandings as important skills to sustain.

Race, Language, and Whiteness in
Academic Achievement

In nine of the 37 studies (24%) that included academic achievement in the
definition of the pedagogies, researchers and educators accounted for issues of race.
These studies mostly considered race by indicating students' racial categorizations. For
example, Kanu's (2007) study considered that one purpose of culturally responsive
curriculum and pedagogy was to help Aboriginal youth obtain "successful school
outcomes" (p. 21). Likewise, Epstein et al.'s (2011) analysis stated that "researchers
develop the concept of culturally responsive teaching as a means to promote academic
achievement for youth of color" (p. 4). While Paz's (2019) dissertation and other studies
refuted recognized narrow definitions of achievement and looked "to the pedagogy's
ability to empower students" (p. 48) as citizens, most did not factor into their studies how
racial knowledges and experiences were indeed important skills to incorporate and
sustain.

In just four studies (11%), authors integrated aspects of language within their
definitions of academic achievement. Although Darlington's (1999) dissertation included
students' language status "as pertinent to the academic functioning of "bilingual
students" (p. vi), other studies integrated language within their conceptions of academic
language. For example, He et al.'s (2018) study envisioned academic language as
including "student content mastery and language development" (p. 22). Similarly,
Taylor's (2013) dissertation determined teachers' linguistic competency as supporting
"immigrant Ells' academic engagement" (p. 10). Consequently, if studies did not
specifically define what academic language is (or is not), they may have, by default,

encouraged White interpretations of academic success that deem LM students mastering subject area content and disciplinary skills in WME as most important. While Hersi and Watkinson's (2012) research defined the pedagogies as helping researchers and educators "possess an understanding of how race and culture impact academic success" (p. 102), other studies that included academic achievement within their definitions did not elaborate on the influences of race on academic learning and/or query how academic success can indeed include sustaining LM youths' multilingual and multiracial understandings.

Furthermore, no studies outright mentioned Whiteness within their notions of academic success. However, Whiteness was evident in the 24 (65%) studies that did not largely contemplate issues of race and language conjointly, and/or did not include teachers' and/or students' skills and awareness about racism and linguicism as essential components of academic achievement. In addition, these studies may have unintentionally encouraged future researchers and educators to understand the concept of academic success according to White, middle-class visions of achievement.

**Race, Language, and Whiteness in
Critical Consciousness**

In nine of the 39 studies (23%) that integrated critical consciousness as essential to the pedagogies' definitions, researchers and educators implemented matters of race and racism. As a part of these studies, authors defined the pedagogies as assisting youth in thinking critically about the intersections of race and power (e.g., Choi, 2012; Epstein et al., 2011). As such, studies that referred to race within their conceptualizations of critical

consciousness understood the pedagogies as "centering issues of race, xenophobia…and inequality" (Jimenez, 2020, p. 787), and as aiding youth in identifying and redressing systemic racism. In five studies (13%), researchers and educators established language as an important component of critical consciousness within their definitions of the pedagogies. In these instances, studies expanded their descriptions of critical consciousness to also incorporate linguistic consciousness, a central tenet of linguistically responsive teaching (Lucas & Villegas, 2010). As an example, Jaffee-Taylor's (2016b) study asserted that culturally relevant pedagogy promoted linguistic consciousness that enabled educators to advocate for LM students' language experiences while simultaneously inspiring LM youth to "act upon issues of social justice in their school, community, nation, and world" (p. 152). Furthermore, Wang's (2007) dissertation conceptualized the pedagogies as including two main objectives: (a) interconnecting language and identity and (b) recognizing "the sociopolitical dimensions of language use and instruction" (p. 14). As is the case for cultural competency and funds of knowledge, authors that considered language within critical consciousness were conducting research in social studies contexts for LM newcomer youth. Contrarily, studies that interrogated heritage LM students within the social studies—including Black, Indigenous, and Latine youth—did not include linguistic consciousness as a feature of critical consciousness.

While in 26 studies (65%) researchers and educators did not specifically use the term "racism" within their definitions of critical consciousness, in positioning critical consciousness as a liberatory practice for "transformative social change" (Clay & Rubin, 2021, p. 176), they inevitably insinuated issues of racial inequity. However, if these

studies did not specifically mention race and racism within their conceptualizations of critical consciousness and/or include issues of linguistic racism, they may have opened their conceptions to generalized interpretations of consciousness that fail to challenge discrimination based on inequitable linguistic hierarchies. Moreover, while studies may have allowed future researchers and educators to understand consciousness in terms of racism, in not including linguicism, they may have opened their studies to the explanation that "dominant knowledge," in the form of WME, is not something to challenge, but instead "something to master" (Hilburn et al., 2016, p. 58).

Race, Language, and Whiteness in Care

In four of the 23 studies (17%) that considered care within their conception of the pedagogies, researchers and educators included race. These authors merged race and care by referring to the racial categorization of students. For example, Jimenez's (2020) study defined culturally sustaining pedagogy as holding an "ethic of care for the Latino community" (p. 789). Likewise, Clay and Rubin's (2021) research envisioned culturally relevant pedagogy as "reflecting a deep commitment…to caring for and supporting marginalized Black and Brown youth" (p. 175). None of the studies at this phase of operationalization fused care with language or combined care with issues of both language and race.

Additionally, in the 19 (83%) studies that did not consider race and/or language within their notions of care, authors may have unconsciously promoted Whiteness by leaving their conceptualizations of care open to understandings predicated on White, middle-class notions of care as "a common, altruistic sentiment" (Leu Bonanno et al.,

2022, p. 244). Studies may have also permitted Whiteness to seep into their conceptions of culturally responsive, relevant, and sustaining pedagogies by not rigorously defining care to include "critical…power-laden activity" (Leu Banonno, 2022, p. 244). However, it is important to note that although studies may not have included care within this definition phase of the pedagogies, they may have indeed promoted care within their enactments and perceived outcomes for culturally responsive, relevant, and sustaining pedagogies.

Definition Summary

In the definition phase of operationalization of the pedagogies, most studies did not query issues of race, language, and Whiteness. Those studies that accounted for race and language within their conceptualizations of culturally responsive, relevant, and sustaining pedagogies did not often merge race and language as interconnected elements, and therefore, did not thoroughly consider how race and racism may affect LM newcomer youth and/or how LM heritage students may experience language and linguicism. Furthermore, in not implementing racism and linguicism within their definitions of culture, studies may have opened their conceptualizations of culture to generalized notions defined according to White, mainstream interpretations.

Enactment Phase

In the enactment phase of the dissertation, I present findings for how study authors incorporated issues of race, language, and Whiteness when (a) implementing curriculum and instructional strategies; (b) integrating communication and reflection

practices; and (c) enacting care. I also provide insight into how and if the studies

accounted for race, language, and Whiteness across the subcodes for each holistic code

(e.g., "multiple perspectives" under the holistic code of "implementing curriculum"). I

outline these frequencies in Table 11.

Table 11

Frequencies for Race and Language in Enactment Counts

Holistic code	# of studies	Race		Language		Both		Neither	
		n	%	*n*	%	*n*	%	*n*	%
Implementing curriculum	49	27	55	18	37	3	6	1	1
Implementing instructional strategies	49	15	31	23	47	1	4	10	18
Communicating	41	18	44	12	29	1	2	10	24
Enacting care	41	11	27	10	24	2	5	18	44
Reflecting	41	16	39	7	17	0	0	18	44

Race, Language, and Whiteness in Implementing Curriculum

In 27 of the 49 studies (55%) that implemented culturally responsive, relevant,

and sustaining curriculum, researchers and educators contemplated issues of race/racism.

These studies provided examples of educators who "depart from the tried-and-true

methods of more traditional-minded pedagogies" (Harrel-Levy, 2018, p. 100). In so

doing, studies that included race/racism in social studies content incorporated the

historical, geographic, social, economic, and citizenship experiences of minoritized

individuals and communities. T. Johnson's (2016) study, for example, enacted African-

centered content with youth of color by connecting curriculum to students' "lives and skin" (p. 150), and teaching about "the benefits of melanin and…positive associations with terms such as black and darkness" (p. 149). Similarly, Martell's (2013) research renegotiated Eurocentric curriculum to teach youth social studies topics about BIPOC including "slave revolts, the Battle of Wounded Knee, the Zoot Suit Riots…the Black Panthers…and the L.A. Riots" (p. 82). Further, studies shared examples of teachers who implemented autobiographical counter stories into curriculum by allowing teachers and/or students to share their personal experiences with racism while also teaching youth about resistance against systemic inequalities (e.g., Fine et al., 2021).

In implementing race and racism into curriculum, these studies also highlighted cases where educators integrated race-focused resources and curriculum supports. As examples, studies incorporated materials such as news sources to capture violence against Black Americans (Harrel-Levy, 2018); photographs of all-Black-regiments (Manfra & Lee, 2012); music by Black musicians such as Tupac Shakir and Nina Simone (Raghunandan-Jack, 2015; Stovall, 2006); and video clips of popular movies about Latine historical figures including Richie Valens in *La Bamba* (Branch, 2004; Jimenez-Silva & Luevanos). To engage students who were "generally alienated from schools" (Cannella, 2009, p. 1), these studies also integrated social studies content that was both race-conscious and student-driven. For instance, Fine et al.'s (2021) study engaged Latine students in conducting oral histories of peers and family members about their experiences of the COVID pandemic and racial uprisings. Furthermore, although T. Johnson's (2016) and Gray et al.'s (2019) research linked social studies content to the histories and cultures

of Africa, the studies largely integrated topics about race and racism within American contexts only.

In 18 of the 49 studies (37%), researchers and educators implemented issues of language within culturally responsive, relevant, and sustaining social studies curriculum. Unlike studies that researched race and racism within social studies content, those that conducted research with LM newcomer social studies youth incorporated students' transnational experiences and histories. For example, in Choi's (2012) study, social studies teachers integrated global themes such as war in the Middle East, Mesoamerican civilizations, and world religions such as Hinduism, Buddhism, and Islam to connect social studies content to the "increasing cultural diversity in the U.S. and a broader global society" (p. 86). Similarly, Baja et al.'s (2017) research provided the case of newcomer youth who researched information about water usage in their native countries.

Beyond connecting curriculum to global content, studies that included language in curriculum also created and implemented content that spoke to the local lives of LM newcomer youth. Ernst-Slavit and Morrison's (2018) study, for example, integrated local history within social studies "because it normalizes linguistic and cultural diversity and provides a counter-narrative to typical deficit-oriented or assimilationist ideas about English primacy" (p. 317). Hilburn's (2015) research similarly targeted topics relevant to the lived experiences of LM students from Mexico by incorporating topics such as Bracero programs and immigration. Moreover, studies that included research targeting LM newcomer youth simultaneously integrated English language acquisition content with social studies curriculum to assist LM students' English language proficiency

development and to "foster their academic content mastery" (He et al., 2018, p. 13). According to Miranda's (2019) research, "learning language is just as important as learning content" (p. 151). While some studies included student-directed curriculum about racial issues, fewer encompassed curriculum that engaged students in topics surrounding youths' personal experiences with language and/or linguistic racism. An exception was Baja et al.'s (2017) study, that gave the example of a LM newcomer student who presented student-directed research about Guatemala's 23 languages.

In only three studies (6%), researchers and educators contemplated the intricate relationship between race and language within social studies curriculum. As an example, T. Johnson's (2016) investigation conjoined the racial categorization of African American students with curriculum on the Swahili language. Similarly, Sampson's and Garrison-Wade's (2010) study enacted a lesson about the history of the N-word for African American students. Accordingly, this lesson interrogated racializing aspects of language. In centering Whiteness within curriculum, Hilburn's (2015) research further linked cultural genocide to curricula and pedagogy that imposed "White norms and cultural capital" (p. 45). Busy & Russel (2016) examination also compared Whiteness in curriculum to "discourse of invisibility" (p. 3). Although researchers and educators confronted Whiteness and "American Exceptionalism" (Yoder, 2021, p. 169) in social studies curriculum (Yoder, 2021, p. 169), few studies problematized issues of race and racism when specifically studying LM newcomer youth. Furthermore, despite confronting Whiteness in content, few studies considered how the use of WME within curriculum and resources, such as state standards and historical documents written, may

have unintentionally assented to future researchers and educators interpreting mainstream English as the most appropriate language for LM youth to gain social studies knowledge and skills. Correspondingly, in studies that interrogated social studies curriculum for non-newcomer LM youth—such as Indigenous and African American individuals—the linguistic experiences of minoritized communities throughout U.S. history were not included. Overall, most studies in this collection did not feature linguicism as an essential factor within socially just social studies curriculum.

Race, Language, and Whiteness in Implementing Instructional Strategies

In 15 of the 49 studies (31%) that included culturally responsive, relevant, and sustaining instructional strategies, researchers and educators provided students' racial classifications. For example, Taylor and Iroha's (2015) study allowed African American students to use arts-based strategies to create billboards about civic issues, and Gray et al.'s (2019) research examined Black fifth graders making three-dimensional dioramas of traditional African cultures (Sampson & Garrison-Wade, 2010). In addition, these studies promoted social studies instructional strategies that helped youth understand their personal experiences with race and racism. Raghunandan-Jack's (2015) dissertation, for instance, implemented multi-modal strategies by using hip-hop as a medium to help African American students gain the skills needed to "combat measures of oppression" (p. 147). Similarly, Fine et al.'s (2021) study examined an oral history project where youth explored racialized oppression and resistance by talking with community members about their experiences with racism. These studies engaged students in experiential civic

projects where youth lived social studies as opposed to just learning about it.

In 23 of the 49 studies (47%), researchers and educators also blended language strategies within culturally responsive, relevant, and sustaining social studies. These studies implemented instructional approaches to build LM newcomer students' English language proficiency. Thus, studies that merged language and instructional strategies encouraged social studies teachers of LM newcomer students to include English language supports to meet the linguistic demands of classroom task and support student understanding of content knowledge (Jaffee-Taylor, 2016a, 2016b). Studies in this collection provided examples of researchers and educators who accommodated a variety of groupings and collaborative learning activities (Choi, 2012; Ernst-Slavit & Morrison, 2018); embedded supports and visual aids such as realia, Venn diagrams, CLOZE paragraphs, KWL charts, and Word Walls (Jaffee-Taylor, 2021; Jimenez, 2020); scaffolded instruction and matched students with appropriate level texts and activities; and contextualized and corroborated social studies concepts and themes through hands-on activities (Ernst-Slavit & Morrison, 2018; Taylor, 2013).

Studies such as Hilburn et al.'s (2016) exploration of a high school civics classroom called for teachers to "restructure their curricula, practices, and classroom learning environments to maximize the full participation of learners" (p. 45). To do so, some studies asserted the need for social studies researchers and teachers to incorporate translanguaging pedagogy as an instructional strategy to leverage students' "bilingual proficiencies and emerging English language proficiencies" (Jaffee-Taylor, 2016b, p. 164). In using translanguaging pedagogy within social studies spaces, these studies

presented cases of teachers who encouraged youth to create videos about ancient

civilizations in both English and Spanish (Taylor, 2013); allowed students to give oral

presentations in Spanish (Darlington, 1999) and engaged in classroom discussions about

social studies themes using multiple languages (Choi, 2012; Ernst-Slavit & Morrison,

2018); and permitted youth to use Google translator to translate course texts into Spanish,

French, and Bengali, for example (Akinyele, 2018; Taylor, 2013).

While most studies that enacted translanguaging in the social studies focused on

LM newcomer youth particularly, Panther's (2018) dissertation incorporated

translanguaging for non-newcomer African American LM youth. This study presented

the case of a teacher who considered "students' experiences with rap music, use of

African American Language (AAL), adeptness at translating between AAL and standard

English… as strengths" (Panther, 2018, p. 30) in teaching the social studies.

Only one study (Kanu, 2007) integrated both language and race by highlighting

differentiation strategies and English language supports to help Aboriginal youth learn

social studies concepts and vocabulary. In the 10 studies (18%) that did not mention race

and language within the enactment of social studies strategies, authors may have

unknowingly encouraged future researchers and educators to interpret their findings

according to Whitestream explanations of success in the social studies as defined by

White normative language and literacy practices. In the studies that incorporated

translanguaging pedagogy, researchers and educators countered Whiteness and

discourses of appropriateness by encouraging educators to open social studies spaces to

youths' multifarious linguistic and literate practices. Nonetheless, even within these

studies that leveraged translanguaging strategies, if authors did not rigorously explain the purpose of translanguaging as a pedagogy to sustain youths' varied languages and literacies, future researchers and educators may interpret translanguaging as a strategy primarily used to teach youth social studies in WME.

Race, Language, and Whiteness in Communicating

In 17 of the 41 studies (41%) that enacted the pedagogies through communication practices, researchers and educators encouraged youth to share their personal experiences with race and racism and engaged students in critical conversations about race-related topics and issues. For example, Martell's (2013) study supported students in integrating their experiences with race and ethnicity into class discussions. Gao's (2020) research similarly facilitated Asian American students in debates and arguments about the portrayal of Asian Americans in social studies contexts such as Pearl Harbor. As such, studies that engaged youth in communicating about race and racism directly confronted "systemic racism and challenge[ed] oppressive barriers by allowing students to…freely express insights and opinions without fear of experiencing consequences" (Raghunandan-Jack, 2015, p. 79). In providing safe spaces for LM students to express dialogue "around sensitive issues of race and identity" (Paz, 2019, p. 83), these studies facilitated student empowerment.

Twelve studies (29%) included issues of language and emphasized critical conversations as essential for LM newcomer youth to learn both second language acquisition skills and social studies disciplinary knowledge. Yoder's (2021) analysis, for instance, engaged youth "tasked with learning English" (p. 167) in discussions critiquing

the Ku Klux Klan and Donald Trump's discriminatory rhetoric concerning Muslims.

Similarly, in Jimenez's (2020) study, an elementary teacher involved students in difficult

conversations surrounding aspects of immigrant life, such as deportation. These studies

not only gave students opportunities to express their personal views and lived experiences

through conversation, but they also allowed youth to "make meaning of content through

communicative… practices in both English and their native language to facilitate new

knowledge of the material taught" (Jaffee-Taylor, 2016b, p. 169).

Conversely, in only one study (2%), researchers and educators merged issues of

both race and language within their implementation of critical conversations. Sampson

and Garrison-Wade's (2010) study assisted African American youth in participating in

discussions "challenging racially demeaning terminology" (p. 293) such as the N-word.

With regards to implementing Whiteness as a topic of critical conversation, Martell's

(2013, 2018) research supported LM newcomer, LM heritage, and White WME-speaking

youth in sharing their experiences with discrimination—including how they have

discriminated against others; how they have personally experienced discrimination;

and/or how they have witnessed discrimination in action. Through such critical

conversations, Martell's (2013, 2018) exploration of culturally relevant and sustaining

social studies opened classroom dialogue to allow for White youth to engage in

discussions about racism and linguicism with LM peers. The 10 studies (24%) that did

not include issues of race and language within communication practices may have

reproduced White interpretations of discussions as non-critical. In this sense, they may

have provided space for future researchers and educators to describe classroom

conversations as not considering matters of race, language, power, and Whiteness.

Race, Language, and Whiteness in Enacting Care

Eleven of the 41 studies (27%) that enacted care within the pedagogies required educators to get to know students from varied racial backgrounds. In Jimenez's (2020) study, for example, the author provided the case of a social studies teacher who held "an ethic of care for the Latino community" (p. 789) and created an open classroom where students felt safe to share their families' experiences with immigration. Further, Martell's (2013) research encouraged teachers to get to know students' cultural and racial histories to "form fluid social relationships and demonstrate connectedness with their students" (p. 72). In the 10 studies (24%) that implemented care, also incorporated issues of language. Jaffee-Taylor's (2021) study, as an example, recognized that educators enacting care sought to learn about LM newcomer youth' language backgrounds, proficiencies, and experiences; built classrooms of trust; and set high expectations and goals with students. The author likewise envisioned care as enacted when teachers push newcomer students "towards what they can do rather than what they can't" (Jaffee-Taylor, 2016b, p. 173).

Similarly, Hilburn et al. (2016) asserted that teachers hold high expectations for youth when they believe "all children can learn, and...appreciate the multiple diversities brought by immigrant students to the classroom" (p. 58). Studies that merged language with care largely researched newcomer youth within the social studies. Sampson and Garrison-Wade's (2010) study, however, merged issues of language and care for non-newcomer LM students by striving to understand the non-standardized ways youth use language through "slang and African American Vernacular" (p. 301). In 28 studies

(68%), researchers and educators did not comingle race and language within their enactment of care. Consequently, most studies did not explain how learning about students' races and languages, as well as their lived experiences with racism and linguicism, help educators comprehend the lived realities of LM youth. In not considering heterogeneous notions of care based on individuals' and communities' cultural, racial, and linguistic world views and understandings, studies may have unknowingly reproduced White Eurocentric definitions of care. This proves contrary to critical notions of care that create "vision, culture, climate, and instructional initiatives that sustain multicultural, multilingual, and pluralistic identities" (Leu Bonanno et al., 2023, p. 242).

Race, Language, and Whiteness in Reflecting

In 16 of the 41 studies (39%) that integrated reflection activities, researchers and educators included issues of race and racism. These studies predominately referenced teachers' and/or youths' racial categorizations. For example, Kanu's (2007) research invited social studies teachers of Aboriginal youth in Australia to keep journals to "reflect on their practice and their own personal experiences" (p. 31). In conceptualizing reflection beyond students' racial classifications, Epstein et al.'s (2011) study envisioned reflection as encompassing "the institutional, social, and psychological dimensions of racism" (p. 13). These studies also promoted students engaging in critical self-reflection about their personal experiences with "racism and discrimination" (Manfra & Lee, 2012, p. 126). Milner's (2014) investigation, for example, provided the case of a teacher who "attempts to help her students think beyond themselves as they make decisions and experience the world" (p. 9). In having youth conduct oral histories, Fine et al.'s (2021)

engaged youth in contemplating how social media during the pandemic "might have accelerated the pace and velocity of uprisings" (p. 454) such as those initiated by Black Lives Matter (BLM).

In seven studies (17%), researchers and educators considered language with reflection practices. Most of these studies consisted of culturally and linguistically responsive teachers who critically reflected on their language teaching methods such as effectively scaffolding historical content (Jaffee-Taylor, 2016a, 2016b, 2021) for LM newcomer learners. To better implement instructional strategies that helped youth learn social studies knowledge and skills, authors such as He et al. (2018) supported teachers in reflecting on "curriculum, students, community influences, and so forth" (p. 20). Taylor's (2013) study gave the example of a global history teacher of LM newcomer youth who saw "language as a political act" (p. 136). As such, Taylor's (2013) research called for teachers and/or students to query how language contains political, racial, and social underpinnings of power.

While Jaffee-Taylor (2016b) study supported teachers in developing "awareness of their own speech and texts used" (p. 149), most studies in this collection did not engage teachers and/or students in reflection about their personal language and literacies, and/or how their linguistic standpoints may differ from WME-speaking individuals and communities. In considering Whiteness within reflection practices, Martell's (2013) analysis advocated for "White teachers who work with students of color…to examine their Whiteness" (p. 82) and "challenge the institutionalized power that privileges White Americans" (p. 82). Through its absence, Whiteness was evident in the 18 studies (44%)

that did not include issues of race, language, racism, and linguicism as reflection topics for teachers and/or students. If studies did not investigate the possible impacts of White teachers reflecting on how Whiteness permeated institutions such as education, they may unintentionally leave future researchers and educators to understand reflection as something that White teachers and/or students do to learn about non-White cultures and experiences, and not as something they do to understand their own White culture, race, and language.

Enactment Summary

In enacting the pedagogies, most studies included issues of race within curriculum, instructional strategies, critical conversations, reflection practices, and care. However, most of the research examined in this collection did not consider the interconnection of race and language and/or racism and linguicism in the enacted pedagogies. Very few studies examined how WME is contextualized within historical, geographical, political, civic, and economic curriculum, and/or raised the idea of linguicism as a necessary topic for social studies learning. While some studies incorporated translanguaging pedagogy, and thus considered linguistic power structures within the classroom, few encouraged teachers and/or students to reflect on their linguistic standpoints in relation to others. Further, no studies interrogated teachers' and/or students' personal experiences with linguicism. Finally, few studies implemented enactments of critical care, or considered "the ways in which communities of color may care about and educate their own" (Antrop-González & De Jesús, 2006, p. 413) as different than Whitestream conceptualizations of care.

Outcome Phase

In this third phase, outcome, I examined how researchers and educators determined the results for having enacted culturally responsive, relevant, and sustaining pedagogies. Specifically, I examined how studies considered race, language, and Whiteness related to students' achieving academic success; teachers and/or students gaining cultural competency; and students' learning critical consciousness. I further explored how the studies envisioned the pedagogies as helping students feel a sense of belonging, as well as increasing youths' engagement in social studies learning. Finally, I explored if the studies indicated educational and societal reform as an outcome of the pedagogies. Frequencies for outcomes are included in Table 12.

Table 12

Frequencies for Race and Language in Outcome Counts

Holistic code	# of studies	Race		Language		Both		Neither	
		n	%	*n*	%	*n*	%	*n*	%
Students achieving academic success	41	13	44	12	29	0	0	16	39
Students and/or teachers gaining cultural competency	38	16	39	9	24	1	3	12	32
Students learning critical consciousness	35	9	26	6	17	2	6	17	49
Students acquiring self-efficacy	31	9	29	5	16	1	3	16	52
Students feeling a sense of belonging	25	3	12	3	12	0	0	19	76
Students engaging in social studies learning	16	4	25	5	31	0	0	7	44
Educational and societal reform	10	1	10	2	20	0	0	7	70

Race, Language, and Whiteness in Students
Achieving Academic Success

In 13 of the 41 studies (44%) that examined students achieving academic

success, authors included the notion of race. Some of these studies incorporated race as

the racial classification for students. For example, Clay and Rubin's (2021) study saw an

outcome of the pedagogies as "supporting marginalized Black and Brown youths'

academic… development" (p. 175). Martell's (2018) research likewise found evidence

that culturally relevant pedagogy connected students of color to historical content.

However, while studies such as Akinyele's (2018) extended the concept of academic

success beyond normative, Whitestream notions of learning and achievement, and

conceptualized social studies achievement based on students' "critical conception of

knowledge" (p. 221), most studies did not theorize how youth learning "racial literacy"

(Guinier, 2004, p. 100) for example, may indeed be a form of academic success. Further,

although many studies described academic achievement overwhelming in terms of

students acquiring disciplinary knowledge and skills such as analyzing primary

documents and sequencing events, they did not indicate how success in the social studies

may also include youth learning to engage in critical discussions about race and racism,

and/or acquiring ways to cope with discrimination in their daily lives.

In 12 studies (29%), researchers and educators implemented issues of language

within their notions of students' achieving academic success. Although studies that

included language incorporated language status such as academic achievement for

"newcomer youth" (Jaffee-Taylor, 2016b), they also conceptualized achievement as

developing "ELL students' understanding of academic and linguistic tasks associated

with concept formation" (p. 166). As such, studies that examined newcomer youth largely described academic achievement in terms of students learning a "range of language competencies" (Ernst-Slavit & Morrison, 2018, p. 309). While studies that indicated language as central to students' academic achievement encouraged language acquisition skills, they did not communicate the importance of sustaining students' multilingual assets. In not describing how the pedagogies were conduits in helping youth sustain their racial, cultural, and linguistic understandings, they may have inadvertently allowed future researchers and educators to interpret youths' funds of knowledge as bridges from which to build competencies in WME.

Although no studies used the term "Whiteness" within their conceptualizations of academic achievement—beyond Martell (2013) asserting that culturally relevant pedagogy helped White students "understand more of other people's perspectives" (p. 74)—Whiteness was evident in the 16 studies (39%) that did not include race and/or language within their outcome of students' achieving academic success. In not rigorously conceptualizing academic achievement "beyond conventional and temporal indicators" (Bajaj et al., 2017, p. 261), studies may have opened their conceptualizations of students gaining academic success to White interpretations. For example, because the notion of academic achievement is not rigorously defined, future researchers and educators may envision the pedagogies as helping youth gain academic skills based in White mainstream notions of academics, such as passing standardized tests and procuring middle-class employment.

Race, Language, and Whiteness in Students
and/or Teachers Gaining Cultural Competency

In 16 of the 38 studies (42%) that described students and/or teachers gaining

cultural competency as an outcome of the pedagogies, researchers and educators

considered issues of race and racism. These studies mostly included the outcome of

students gaining competency in their own and other's racial identities, as well as teachers

increasing their understanding of students' cultural and racial backgrounds. For instance,

Kanu's (2007) study highlighted Aboriginal youth who gained historical understandings

about "cultural genocide" (p. 33) within their communities as a result of the pedagogies.

Although studies such as Jaffee-Taylor's (2016b) critiqued "deficit notions of culture" (p.

151) that omit race, ethnicity, political ideology, and so on, few studies identified

teachers gaining awareness of students' racial identities as an outcome of the pedagogies.

In addition, most studies did not problematize how racial competence was indeed an

integral part of cultural competency. In nine studies (29%) in this collection, researchers

and educators incorporated language as a component of cultural competency. These

studies argued that educators and/or students attained linguistic understanding as an

outcome of enacting the pedagogies. Jimenez's (2020), investigation, for example,

provided the case of a social studies teacher who helped Latine youth understand

"community cultural wealth" (p. 787) and helped develop LM students' pride in speaking

Spanish. Subedi's (2008) study likewise established the pedagogies as fostering open

dialogue about the "linguistic challenges immigrant students face in U.S. society" (p.

436).

Even though some studies conceptualized the pedagogies in the definition phase

to incorporate linguistic competency, most did not find linguistic awareness as an outcome of enacting the pedagogies in social studies spaces. Only Branch's (2004) study argued that teachers who made connections between race, language, ethnic identity, and the social studies were more likely to "facilitate students' racial and ethnic development within curriculum" (p. 541). This study established the centrality of language and race within students' identities and perceived the pedagogies as developing teachers' cultural competence about LM youth and communities. Although Martell's (2013, 2018) studies determined an outcome as White students learning "more about how Whites treated other races based on perceived superiority, most studies in this collection did not include the term "Whiteness" within their study results. Twelve studies (39%) did not integrate matters of language and race within the outcome phase of cultural competency; and thus, they left their outcomes open to generalized interpretations of culture that do not incorporate the intersections of race and/or racism and language and/or linguicism.

Race, Language, and Whiteness in Students
Learning Critical Consciousness

Nine of the 38 studies (26%) that cited students learning critical consciousness as an outcome of the pedagogies integrated matters of race and racism. For example, Harrel-Levy's (2018) study determined an outcome of the pedagogies as increasing students' awareness the perpetuation of racism within social power dynamics. This author likewise attributed the pedagogies as helping LM youth confront inequity and make impactful change for themselves and their communities. Similarly, Epstein et al.'s (2011) research established the pedagogies as helping students "grasp subtle and complex forms

of racism" (p. 2) with the goal of enabling students to "organize movements for social justice" (p. 3). These studies considered race and racism to be central elements of critical consciousness. Six studies (17%) in this collection incorporated issues of language within the outcome of critical consciousness. These studies mostly referenced students by language status and did not conceptualize critical consciousness as incorporating elements of linguistic racism. Miranda's (2019) dissertation, for instance, determined the pedagogies as helping LM newcomer "immigrant students" (p. 201) "feel seen and heard" (p. 200), as they gained civic skills to participate fully within society. Similarly, Jimenez's (2020) investigation saw the pedagogies as providing Latine immigrant youth with the language skills they needed "to counter deficit perspectives" (p. 787). In other words, the studies that combined language with critical consciousness included students' linguistic and literate knowledges in WME as tools to aid youth in confronting unequal power structures (Bajaj et al., 2017; Stovall, 2006). In this outcome phase, however, studies did not consider how youth used critical consciousness to challenge discrimination and prejudice in the context of language use.

Two studies (6%) connected language and race within their conceptualizations of critical consciousness. Stovall (2006), for example, considered how the infusion of the language of hip-hop culture into classrooms addressed "issues of race, gender, class, and sexuality" (p. 587), and provided context for students to "develop a critical lens" (p. 587). Bajaj et al. (2017) saw the pedagogies as fostering LM youths' "political engagement across national borders" (p. 260); however, the authors included language only in terms of students' linguistic status and did not incorporate linguicism into their

conceptualization of critical consciousness. While Akinyele's (2018) dissertation alluded to Whiteness by determining that the pedagogies enable LM youth to think "beyond the master historical narratives…to develop empowered identities…and sense of place…in U.S society" (p. 3), no studies outrightly used the term "Whiteness" within the outcome of critical consciousness. However, Whiteness was present in the 17 studies (49%) that did not integrate language and race. As such, these studies may have left future researchers and educators to interpret critical consciousness as a general awareness of discrimination within society without underscoring the necessity of combating racism and linguicism in daily life.

Race, Language, and Whiteness in Students
Acquiring Self-Efficacy

Nine of 31 studies (29%) included students acquiring self-efficacy as an outcome of the pedagogies. Most of these studies expressed race only in terms of students' racial categorization, such as Harrell-Levy's (2018) perceived outcome of the pedagogies as "improving Black adolescents' perceptions of their learning experience" (Harrell-Levy, 2018, p. 113). Similarly, some of the studies incorporated youths' "racial discovery or identity as an outcome" (Sampson & Garrison-Wade, 2010, p. 300) in and of itself. T. Johnson's (2016) study, for instance, determined the pedagogies as helping construct African American students' "racial and ancestral legacy" (p. 146). Likewise, Gray et al.'s (2019) and Paz' (2019) research envisioned the pedagogies as attributing to youths' positive racial understandings of self and other.

In five of the 31 studies (16%), researchers and educators also established self-

efficacy as including issues of language. Most of these studies simply noted students' language status. As an example, Rocco's (2021) dissertation saw the pedagogies as assisting "ELLs" (p. 75) to feel "positive about their ability to succeed in their social studies classroom environment" (p. 75). These studies also emphasized how the pedagogies had potential to help LM newcomer youth "feel proud of their linguistic and cultural diversity, maintain ties to their home countries, and navigate their newly hyphenated identities" (Miranda, 2019, p. 210).

However, no studies in this collection integrated both race and language within their self-efficacy outcomes. Consequently, these studies may have inadvertently encouraged future researchers and educators to determine racial self-efficacy as important to LM heritage youth of color only, and linguistic assurance as only necessary for LM newcomer youth. Although no studies used the term "Whiteness" within their outcome of self-efficacy, Whiteness is manifest in 16 of the 31 studies (52%) that did not include issues of race and/or language. In not robustly defining self-efficacy to integrate LM youths' confidence about their various racial and linguistic understandings, studies may have unknowingly reproduced White notions of self-efficacy that include students acquiring proficiency in WME to pass standardized assessments for example.

Race, Language, and Whiteness in Students
Feeling a Sense of Belonging

Three of the 25 studies (12%) that established a sense of belonging as a pedagogical outcome incorporated issues of race. For example, Subedi's (2008) study determined the pedagogies as helping "marginalized students feel validated in social

studies…and develop meaningful relationships or affiliations across ethnic/racial difference" (p. 435). Two studies (8%) integrated language within the outcome of students feeling a sense of belonging (Ernst-Slavit & Morrison, 2018; Rocco, 2021). Rocco's dissertation, for example, saw belonging as spaces where "ELLs" (p. 75) felt secure learning social studies, and "less stress when making mistakes" (p. 775). Ernst-Slavit and Morrison (2018) envisioned the pedagogies as creating "a community of learners where diversity and difference are welcomed" (p. 322) and shared examples of social studies teachers who provided LM newcomer youth with safe and collaborative learning spaces to share their world views and lived experiences.

Nonetheless, none of these studies considered how incorporating students' multilingual assets within social studies learning, and/or engaging youth in discussions about linguicism could also promote a sense of belonging for LM students. Nineteen of the 25 (75%) studies that did not mention race or language within the outcomes of students feeling a sense of belonging may have unknowingly enabled future researchers and educators to imagine the concept of "sense of belonging" according to "white eurocentric tendencies of care" (Leu Bonanno, 2023, p. 249). In general, studies in this collection did not query how LM youth felt a sense of belonging when their intersectional identities were recognized as assets in and of themselves. Nor did they describe how cultivating "a sense of boundary crossing…leverages students' cultural (and racial and linguistic) capital…[can] effectuate a sense of belonging in both the school and community (Leu Bonanno, 2023, p. 253). By not attending to critical elements of belonging, these studies may have unknowingly advanced the idea that LM students feel

a sense of acceptance when they communicate and learn in the same ways as their White, WME-speaking counterparts.

Race, Language, and Whiteness in Students
Engaging in Social Studies Learning

Just four (25%) of the 16 studies that determined student engagement as an outcome of the pedagogies explicitly considered race. While most of these studies only mentioned race in the form of racial categorization, Fine et al. (2021) found that the pedagogies led LM students to become more motivated in educating "peers, teachers, politicians, neighbors, and…family members" (p. 462) about racism, discrimination, and police brutality. Regarding issues of language and school engagement, 5 of the 16 studies (31%) attributed the pedagogies as helping LM newcomer youth acquire school persistence. Jaffee-Taylor (2016b), for example, found that, through enacting culturally relevant social studies, LM students were motivated "to complete tasks and do well" (p. 164). No studies in this collection, however, linked both language and race as essential to students' engagement in schooling. Additionally, no studies used the word "Whiteness" within their conceptualizations of engagement. Consequently, the seven of the 16 studies (44%) that did not mention race and/or language within the outcome of engagement in social studies learning may have left their work open to White interpretations of what engagement entails; for instance, considering student grade promotion and/or entrance into post-secondary studies as an indication of motivation.

**Race, Language, and Whiteness in Educational
and Societal Reform**

Only one of the ten studies (10%) that considered educational and societal

reform as an outcome of the pedagogies included issues of race and racism. In this case,

He et al. (2018) posited that the pedagogies led to a "long-term impact on education

programs" (p. 23). Noboa (2013) similarly noted that the pedagogies may reduce

"prejudice and bigotry that continue…to hinder the full democratic inclusion of Latinos

in our nation's body politic" (p. 341). Only one study (Choi, 2013) merged issues of race

and language by deeming culturally relevant social studies as key in creating "educational

reform for racial minorities and ELLs" (p. 15). As in many other categories, no studies in

this collection used the term Whiteness when explaining educational and societal

improvement as an outcome of the pedagogies. Nonetheless, in the seven studies (70%)

that did not query how race and racism and language and linguicism impacted

institutional reform, Whiteness was evident. In not problematizing Whiteness within the

institution of education and society at large, these studies may have inadvertently

permitted future researchers and educators to the deem the pedagogies as necessary in

"closing achievement gaps" (Avineri et al., 2015) between LM and non-LM youth on

WME-driven standardized tests, and as a means continue comparing LM students to their

White student counterparts.

Outcome Summary

In determining outcomes for the pedagogies, most studies examined issues of race

simply by including students' racial categorizations within their outcome discussion. As

such, most studies did not thoroughly query how pedagogies could be tools to help youth gain racial literacy. Furthermore, most studies did not envision language outcomes beyond helping LM students simultaneously gain English language acquisition and social studies skills. Nor did the studies often problematize the interconnection of race and/or racism and language and/or linguicism within outcomes for the pedagogies. Overall, the studies did not largely examine how culturally responsive, relevant, and sustaining researchers and educators helped LM youth feel a sense of belonging, considered students' linguistic and racial knowledges as assets in and of themselves, and envisioned the pedagogies as pertinent to enacting long-term educational and societal change. In not addressing issues of race and language within outcomes for the pedagogies, the studies may have inadvertently broadened their outcomes to Whitestream interpretations. In so doing, these studies may have unknowingly provided spaces for future researchers and educators to envision the pedagogies as foremost aiding LM youth in acquiring social studies knowledge and skills in WME. Additionally, in not rigorously describing how issues of race and language attributed to educational and societal reform, these studies may have also provided room for researchers and educators to interpret this reform as predicated on White, mainstream notions of academics and success.

Findings for Subsidiary Questions for Research Question 2

After interrogating frequencies and answering RQ2 about how researchers and educators considered issues of race, language, and Whiteness in culturally responsive, relevant, and sustaining social studies research and practice, I answered the following

subsidiary research questions.

    A. Do studies define language and race, and if so, do they describe language and race as interconnected or as distinct conceptualizations?

    B. Do researchers and educators account for their personal languages or races, as well as the languages and races of research participants?

    C. Do studies define what social studies language is (or is not), and what languages and practices are appropriate or inappropriate for particular social studies spaces?

    D. Do researchers and educators incorporate asset-based pedagogies as bridges to teach WME, or do they consider LM youths' linguistic and literate practices as assets in and of themselves?

In determining whether studies defined language and race as interconnected (Question A), I found that the researchers and educators did not largely conceptualize race as interconnected with language. While some authors described culture as encompassing elements of both race and language (e.g., Jaffee-Taylor, 2016a; Martell, 2013), most referenced LM students' races only when they researched heritage LM students such as African Americans and Indigenous youth (Gray et al., 2019; T. Johnson, 2016; Kanu, 2009). However, when working with LM youth from longstanding LM communities such as Indigenous, Black, and Latine for example, no studies interrogated how students' understanding of the social studies was impacted by their linguistic and literate identities.

Overall, when studies examined culturally responsive, relevant, and sustaining social studies for LM newcomer youth, they did not often indicate the racial identification of students. Yoder (2021), as an exception, found that LM newcomer middle school students' historical perspectives were impacted by their lived experiences of inequality and discrimination. This author provided the example of an LM youth from Ethiopia

whose understanding of the Civil War in U.S. history was influenced by personal experiences with race and racism as an immigrant of color. In not accounting for the inexorable link between language and race within culture, studies may have unknowingly left their conceptualizations of "culture" within culturally responsive, relevant, and sustaining social studies open to explanations, such as "quaint customs or colorful traditions" (Nieto, 2008, p. 130), that did not include critical racial and linguistic elements. According to Nieto, culture does not "exist in a vacuum…[it] is situated in particular historical, social, political, and economic conditions "(p. 130). It is also surrounded by issues of power. Thus, when scholars did not thoroughly address the complex and intricate nature of participants' cultural identities, they relegated the notion of "culture" to "officially sanctioned and high-status" (Nieto, 2008, p. 130) norms based on the cultures of White, middle-class, WME-speaking individuals.

When exploring whether researchers and educators included the races and languages of research participants (Question B), I established that in 37 studies of the 49 total studies (76%), researchers and educators included students' races and in 22 studies (45%) they incorporated teachers' races. With respect to language, I discovered that researchers and educators mainly stated students' and/or teachers' language backgrounds when researching LM newcomer youth. Just six studies (12%) identified students' language backgrounds and just two studies (4%) described multiple languages spoken by teachers. While 11 studies (22%) did not indicate the language of students in particular, many studies displayed English language demographics for students classified as "English language learners" (Taylor 2013) or "emergent bilinguals" (Yoder, 2021) within

schools and/or districts. Overall, few studies integrated researchers', teachers', and/or students' racial and linguistic categorizations concurrently.

As part of Question B, I examined whether authors established their positionalities within the studies. Just 11 studies (22%) included author and/or educator racial and linguistic standpoints and only one study (Taylor, 2013) implemented the author's first language within a positionality statement. Therefore, most studies did not "identify, construct, critique, and articulate [the authors'] positionality" (Holmes, 2020, p. 2). This omission resulted in a lost opportunity for researchers to articulate how their views, values, biases, and statuses influence their "research design, conduct, and output" (Holmes, 2020, p. 2). When researchers and educators identified how their linguistic, literate, and racial experiences and understandings influenced their research and practice, they problematized potential Whiteness, and allowed future researchers and educators to interrogate the "objectivity, authority, and validity" (Holmes, 2020, p. 5) of the knowledge presented.

Through this examination, I discovered that, while many studies identified the language of schooling and social studies as distinct from traditional and standardized conceptions of learning (Question C), most studies did not rigorously account for how academic language situated within culturally responsive, relevant, and sustaining pedagogies differs from normative notions of the terms "academic" and "achievement." In not specifically accounting for how their interpretations of academic language do or do not include conceptions of "White normativity" (S. Alim et al., 2020, p. 261), the authors of these studies may have opened their research to White interpretations of social studies

language as manifest via WME. Accordingly, they may have inadvertently contributed to "obscure[ing]…the politics of power and language in society" (Nieto, 2008, p. 136). While not thoroughly complicating what academic language entails, many studies confronted discourses of appropriateness in social studies spaces by allowing youth to use their full "linguistic repertoires without regard for watchful adherence to the socially and politically defined boundaries" (Anya, 2021, p. 990). Studies that examined LM newcomer youth often incorporated translanguaging as a critical tool through which to enact culturally responsive, relevant, and sustaining social studies. Contrarily, studies that investigated non-newcomer social studies students did not often consider how linguistic flexibility in social studies contexts may also benefit LM heritage language speakers (Anya, 2021).

In addition, although all the studies affirmed LM students' racial, linguistic, literate, and cultural assets, many did not acknowledge learners' informal knowledge and skills as assets in and of themselves (Question D). Instead, most studies envisioned youths' racial, linguistic, and cultural understandings as bridges from which to build disciplinary literacy skills, problem-solving acumen, and language acquisition skills. In other words, most studies that included funds of knowledge as pertinent to the pedagogies' definitions, likewise conceptualized these funds as significant vehicles for learning. And, in not thoroughly explaining how WME fits within this learning paradigm, the authors may have opened their studies to White interpretations that deem LM youths' assets as important instruments for helping LM youth foremost build their understanding of the dominant language. While some studies, specifically those researching newcomer

LM participants, implemented translanguaging pedagogies and encouraged students'

informal language practices within academic contexts, researchers and educators did not

largely describe the purpose of having students translanguage. In not rigorously

explaining the purpose of implementing LM learners' diverse languages and literacies

within social studies learning spaces, authors may have left their studies open to the

belief that translanguaging leads to students' acquisition of WME language skills.

Moreover, in considering students' assets within the realm of operationalizing the

pedagogies, most studies did not consider how racial literacies and/or students'

experiences with race and racism are indeed knowledges worthy of sustenance. Those

studies that did consider the pedagogies as "an investment in sustaining [LM students']

cultural practices, heritages, and languages" (Clay & Rubin, 2021, p. 175), equally

operationalized both relevant and sustaining theories.

Chapter V Summary

In this chapter, I answered the second major research question: How do

researchers and educators account for issues of race, language, and Whiteness within

culturally responsive, relevant, and sustaining social studies literature? In answering this

question, I (re)examined, findings from RQ1 to interrogate how researchers and

educators integrates matters of race and language when defining, enacting, and

determining outcomes for the culturally responsive, relevant, and sustaining social

studies research and practice studied. I also considered how researchers and educators

may have unknowingly opened their studies to interpretations of Whiteness if they did

not explicitly address issues of race and racism, and language and linguicism within their operationalizations of the pedagogies. I also presented findings for four subsidiary research questions specifically related to the use of language in the pedagogies examined. In Chapter VI, I provide explanations for the findings from RQ1 and RQ2. To do so, I engaged in lines of argument synthesis (LOA) (Dixon-Woods et al., 2006) and generated suggestions into how future culturally responsive, relevant, and sustaining social studies researchers and educators can conduct research for LM youth in ways that more rigorously account for students' experiences with race, language, and Whiteness. I also outline the limitations of the CIS and present recommendations for teacher education and education policy.

CHAPTER VI

DISCUSSION

In Chapter VI, I discuss findings from RQ1 and RQ2 to generate new insight into how researchers and educators can implement culturally responsive, relevant, and sustaining social studies research and practice in ways that integrate issues of race, language, and Whiteness. Accordingly, I engaged in lines-of-argument synthesis outlined by Dixon-Woods et al. (2006) and took findings from the research questions to unify the data in a "more useful explanatory way" (p. 6). I do so with the goal of making recommendations for how future researchers and educators can conduct asset-based research for LM students using a raciolinguistic lens. In this chapter, I present and discuss the following recommendations for future scholarship: (a) querying culture; (b) problematizing monolingualism; (c) confronting discourses of appropriateness; and (d) placing the onus of change on researchers and educators. I then give attention to the importance of enacting anticolonial language research and teaching in the social studies. Through these propositions, I provide understanding into how social studies researchers and educators can more meticulously define, enact, and determine outcomes for culturally responsive, relevant, and sustaining pedagogies with the goal of de-racializing social studies education for LM youth (Gutiérrez, 2006; Pillow, 2003; Tuck & Yang, 2014). As such, I join in solidarity with the researchers and educators I studied in this CIS and add my voice with theirs in effort to inspire anti-racist social studies. After presenting these recommendations, I explain limitations to this CIS, as well provide illumination into how the study may also impact—beyond future research—pre-service teacher

education and policy decisions. Finally, I conclude this study with an overall summary of the CIS.

Querying Culture

As culturally responsive, relevant, and sustaining pedagogies are "culture driven" (C. Lee, 2017, p. 261) and "look for the centrality of culture in learning and instruction" (p. 261), it is necessary for researchers and educators to query how they conceptualize and present the notion of culture within their studies. When researchers and educators confront generalized notions of culture within scholarship, they accordingly recognize the concept as including fluid spaces of practice that are influenced by knowledge, experiences, and power—and are represented and shared through language (Heath, 1983; Kirkland, 2013; Perea, 2003 Rogoff, 2003. Moreover, in conducting asset-based research using a raciolinguistic lens, scholars thoroughly theorize, within their studies' definitions, enactments, and outcomes, how their concepts of culture include the underpinnings of race and language.

While not all LM students are youth of color, such as a White LM refugee student from Ukraine, and not all students of color speak multiple languages, for example a Korean student adopted by a mainstream American family, researchers and educators can account for how heterogeneous LM youth are invariably impacted by discourse surrounding their minoritized statuses. Further, they can explore how LM learners use language to make sense of their racialized experiences (Baker-Bell, 2020; Deroo & Ponzio, 2023; Kubota, 2020; Pennycook, 2022). By incorporating a raciolinguistic theoretical perspective in conducting culturally responsive, relevant, and sustaining social

studies research and practice, and in including the inexorable link between race and language within their definitions of culture, researchers and educators can make scholarship "more critical [and] more representative of the racial and linguistic experiences" (Pennycook, 2022, p. 15) of LM students. Athanases et al. (2019) similarly assert that, as "racism and linguicism commingle and deepen biases" (p. 582), researchers and educators must consider how their epistemological understandings influence their concepts of culture. Furthermore, as Baker-Bell (2020) maintains, researchers and educators cannot proceed with the critical work of improving education for LM students without a focus on power. Researchers and educators must thus establish how Whiteness continues to persist "through…research, disciplinary discourses, curricular choices, pedagogical practices, and teacher attitudes" (p. 8). In so doing, future scholars can interrogate how Euro American culture possesses linguistic, racial, political, and social hegemony within the institution of education.

Accordingly, in (re)considering the myriad intersections of culture that include contemplations of race and language, researchers and educators must likewise establish rigorous ways to include these interconnections to fortify their studies against generalized beliefs. To counter essentialism in education research, Fylkesnes (2018) ask researchers and educators to explore how Whiteness may percolate in discourses when they do not meticulously define and "make meaning of the term cultural diversity" (p. 25). Furthermore, Markusen (2003) posits that, when literature is "framed by 'fuzzy concepts'...researchers may believe they are addressing the same phenomenon but may actually be targeting different ones" (p. 702). In other words, when contemplating what is

important to include (or not) within a study, researchers and educators can determine what principles establish a more congruent notion of culture according to the understanding of LM youth (Grant & Onsanloo, 2014; Hays & McKibben, 2021; Kubota & Lin, 2006). They can similarly create an in-depth "blueprint" (Grant & Onsanloo, 2014, p. 14) of their conceptions so others will take away a more critical interpretation of culture that includes the convergence of race, language, and Whiteness. In providing rich conceptualizations of culture to include the varied ways of being, knowing, and languaging of LM youth, researchers and educators additionally reject confusing these identities with amorphous concepts of culture (Clay & Rubin, 2021; Paris & Alim, 2017). In so doing, Fylkesnes (2018) asks researchers and educators to "counter the discursive ideology of White supremacy to more explicitly define and discuss cultural diversity according to its specific context of reference and to use their definition[s] accordingly and consistently throughout their produced textual material" (p. 32). In this sense, researchers and educators decenter potential White visualizations of culture within culturally responsive, relevant, and sustaining social studies scholarship when they include rigorous conceptualizations.

Problematizing Monolingualism

Like opening their ideas of culture to White conceptions, when researchers and educators do not problematize monolingualism, they may also unknowingly promote Whitestream conceptions about academic language. According to Flores and Schissel (2014), individuals' raciolinguistic ideologies are influenced by personal and societal perceptions of race brought about "by the emergence of monoglossic language" (p. 455)

as part of colonialism. Even though all English speakers use a variety of Englishes depending on the settings or communicative situations they find themselves in, the White mainstream English (WME) of (Baker-Bell, 2019) of schooling remains an unchanging and empirically derived set of linguistic features "spoken by the intelligent and educated…free from any regional accent…and...afforded higher status than other language varieties" (Banes et al., 2016, p. 170; see also, G. García et al., 2021). In other words, while languages are inherently dynamic and heteroglossic, WME, or the language of schooling, continues as a bounded and fixed monolingual language (Banes et al., 2017; Pennycook, 2022; Valdez, 2020). According to Banes et al. (2016), "this problematized view of language warrants further explanation" (p. 170).

While it is impossible to clearly divide languages into academic and non-academic varieties—and there is no one straightforward definition for academic language—it is important nonetheless for researchers and educators to consider how they may unknowingly perforate Whiteness if they do not thoroughly describe academic language in ways that account for non-normative knowledges and assessments (G. García et al., 2021; Pennycook, 2022; Valdez, 2004). Furthermore, when researchers and educators engage in a "terminological tussle" (Banes et al., 2016, p. 171) and (re)consider the communicative repertoire of multilingual youth as equally appropriate for academic learning (see also, G. García et al., 2021), they refute the boundaries that education places around best language practices. In opening the concept of learning to allow for both formal and informal languages, researchers and educators expand the notion of academic knowledge beyond traditional interpretations, and work to negate the boundaries that

education places around best language practices (Athanases et al., 2019; Flores, 2020; Valdez, 2004, 2020). Accordingly, researchers and educators challenge monolingual assumptions with multilingualism (Pennycook, 2020).

Moreover, as this CIS establishes that most studies determine students gaining academic achievement as an outcome for having enacted culturally responsive, relevant, and sustaining social studies, future researchers and educators must interrogate their personal ideologies about language and literacy. They must likewise problematize monolingual education as well as rigorously provide clear definitions about what academic language and learning entail. That is, in not thoroughly defining academic language outside the borders of WME within research studies, they may open their definitions of academic language "under a conventional umbrella of institutionally produced power/knowledge" (Fylkesnes, 2018, p. 32). It is useful to follow the heed of Ladson-Billings (1995) and understand that "knowledge must be viewed critically…[and] assessment must be multifaceted" (p. 481). As stated by Baker-Bell (2020), the linguistic and literate knowledges and skills of non-WME-speaking LM youth get "untheorized in broader critical race scholarship and pedagogies, disciplinary discourses, curricular choices, pedagogical practices and teacher attitudes" (p. 16)—as well as within research. In problematizing monolingualism within research writings, researchers and educators share, reclaim, and revitalize (Ladson-Billings, 1995) their conceptions of non-normative social studies education and inspire future culturally responsive, relevant, and sustaining scholars to implement asset-based social studies research using a raciolinguistic theoretical perspective.

In implementing detailed notions about what academic language encompasses, scholars also lead readers to understand achievement according to mainstream notions of success. That is, when scholars explore, and integrate into writing, how "academics" indeed includes both formal and informal knowledge and learning, they guide future scholars to consider the myriad ways LM communities may conceptualize "giftedness" (Romero, 1994). Within culturally responsive, relevant, and sustaining research and practice, researchers and educators "reimagine educational achievement by creating contexts where...students' sense of self-worth is no longer contingent upon their assimilation into the racist, White colonial project" (S. Alim et al., 2020, p. 266). In short, in interrogating WME as the most appropriate language for learning in social studies contexts, researchers and educators challenge the racializing effects of White language practices that continue to deem LM youth as linguistically and academically inferior to White, middle-class, WME-speaking students (C. Lee, 2017; Makoni & Pennycook, 2005; Pennycook, 2022; Steketee et al., 2021).

Confronting Discourses of Appropriateness

Through interrogating the complex and dynamic concept of culture while questioning the monoglossic nature of language within schooling, researchers and educators similarly counter discourses of appropriateness. In challenging these discourses, they confront "language ideologies that conflate certain racialized bodies with linguistic deficiency" (Flores & Rosa, 2015, p. 150). To counter raciolinguistic ideologies that deem WME as the most appropriate language for social studies learning, they also affront discourses of appropriateness within their scholarship. In "favoring a focus on

language architecture" (Flores, 2020), researchers and educators focus their studies on "alternative framings of language" (p. 22) that explore how LM students manipulate non-academic language and literate skills for specific purposes.

Moreover, to resist discourses of appropriateness, Athanases et al. (2019). call for scholars to "take up new theoretical framing that is that of translanguaging" (p. 989). While many social studies researchers and educators within this CIS enacted translanguaging as essential to challenging discourses of appropriateness within the social studies, few contemplated how to engage non-newcomer LM students in critical translanguaging activities (G. García et al., 2021; Wei, 2018) As translanguaging in and of itself is not necessarily a critical pedagogy. L. García et al. (2023) ask researchers and educators to, not only counter discourses of appropriateness through translanguaging pedagogy, but to also consider "wider decolonial and raciolinguistic concerns" (p. 162; see also, Rosa, 2019). As such, researchers and educators must contemplate why they are enacting translanguaging within social studies spaces, and whether they do so foremost to aid LM youth in engaging in mainstream academics. Instead, researchers and educators must envision translanguaging as "translingual activism," (G. García et al., 2021, p. 216) and, through research and practice, provide critical spaces for youth to use their varied voices to "counter the racializing effects of normative language ideologies" (p. 216).

Correspondingly, they must recognize the classroom "as a kind of 'streets'" (Lee & Makoni, 2022, p. 310) where "political actions and movement are unfolding" (p. 310). Within these "streets," culturally responsive, relevant, and sustaining social studies researchers and educators can engage LM students in using their multiple languaging

practices, including social media, texting, and so on, to protest racism and linguicism (G. García et al., 2021 Kinloch, 2017; Lee & Makoni, 2022). Correspondingly, in incorporating critical translanguaging pedagogy for LM youth, culturally responsive, relevant, and sustaining social studies researchers and educators counter discourses of appropriateness while simultaneously promoting linguistic consciousness. In recognizing language as the "colonial matrix of power" (Lee & Makoni, 2022, p. 303), researchers and educators can not only conduct studies that examine the effects of critical translanguaging for LM youth within social studies contexts, but they can also implement research that explores the integration of linguicism as a content topic, and as a subject for crucial classroom conversations and activism. To conduct culturally sustaining social studies research and practice, asset-based researchers and educators must interrogate how their additive approaches to education "continue to interpret the linguistic practices of [LM youth] through a monolingual framework that marginalizes the fluid linguistic practices of these communities" (Flores & Rosa, 2015, p. 153). Furthermore, asset-based researchers and educators must interrogate their motives for incorporating translanguaging pedagogy, and whether they counter discourses of appropriateness within the social studies to help LM youth learn WME, or if they do so, to sustain LM students' languages and literacies as assets in and of themselves.

Placing the Onus of Change on Researchers and Teachers

Flores and Rosa (2015) argue that, when education research and practice maintain discourses of appropriateness, researchers and educators often place the onus on LM students "to mimic the White speaking subject while ignoring the raciolinguistic

ideologies that the White listening subject uses to position them as racial Others" (p. 155). As previously stated, even if researchers and educators affirm LM youths' languages and literacies within social studies spaces, they may continue to assess students' abilities according to the set rules of WME. Consequently, they may perpetuate the belief that WME is the superior language of schooling and place the responsibility of change on LM youth to mimic the language and literacies of WME-speaking individuals. According to Steketee et al. (2021), researchers and educators "may hold positive conscious attitudes toward particular groups but may not be aware of unconscious attitudes" (p. 1090). In addition, these authors posit that such inadvertent beliefs "may be more likely to drive behavior when working with immigrants and youth of color" (p. 1090). Researchers and educators who "inhabit positions of institutionalized power" (García et al., 2021, p. 211) must thus engage in critical self-reflection about race and language.

Valdez (2020) asserts the necessity of researchers and educators working with LM youth to examine how their world views, biases, and personal experiences with language and literacy inevitably influence how they implement social studies content, instructional strategies, and research. To question their beliefs surrounding language, "teachers must be reflexive with their discourses embedded in academic language instruction and engage their students in similar critical reflection" (Valdes, 2020, p. 3). In other words, to "theorize language for social change" (Lee & Makoni, 2022, p. 305), researchers and educators must (re)consider their standpoints in relation to LM communities and question how their positionalities determine not only how they conduct

research within the social studies, but also how they "create, disrupt, and sustain relations that are rooted in the colonial knowledge making practices" (p. 317). In heeding Paris's (2021) call to "center dynamic communities, their valued languages, practices, and knowledges" (p. 367) into research and practice, researchers and educators must both divest from "particular ideologies, logics, and associated educational…practices" (p. 368) while investing in research and teaching that resist "false and damaging beliefs of superiority" (p. 369).

In conducting such culturally sustaining social studies, researchers and educators can therefore: (a) avoid static or White interpretations about particular racial, ethnic, and linguistic groups; (b) engage in self-reflection about self and other; (c) (re)consider their positionalities throughout the course of the study from conceptualization through the writing of research findings; and (c) use research methodologies designed to diminish power differentials between researcher and participant(s) (Washburn et al., 2018). In conducting rigorous research and practice in ways that sustain the cultural, racial, and linguistic plurality of LM youth, researchers and educators must invest in countering Whiteness and "be willing to relinquish, reshape, and reclaim to make necessary space for centering…others…in...teaching and learning" (Paris, 2021, p. 368). In placing the onus of change upon themselves, they can (re)examine their intentions for doing research while also providing students with space and opportunities to use informal languages and literacies to engage in social studies learning. Within such a shift, researchers and educators leverage "flexibility" (Athanases et al., 2019, p. 583) and (re)consider how possible monoglossic language ideologies may support Whiteness inherent in the notion

that WME is the most appropriate language for schooling (Flores & Rosa, 2015; O. García, 2009; Rosa, 2019). Because of engaging in self-reflection about language and literacy, researchers and educators place responsibility on themselves to conduct research and practice to examine the effects of critical translanguaging on LM social studies students' learning opportunities and outcomes.

Enacting Anticolonial Language Research and Teaching
in the Social Studies

In querying culture, problematizing monolingualism, countering discourses of appropriateness, and placing the onus of change on themselves, researchers and educators are indeed working toward enacting anti-colonial language education in the social studies. Valdez (2020) employs the term "anti-colonial" in the process of language learning as opposed to "decolonization" because "anticolonial language does not end colonialism or repatriate native land" (p. 6). I therefore use anticolonial language education within the social studies, in the form of research and teaching, as a theory to guide researchers and educators in conducting culturally responsive, relevant, and sustaining social studies research and practice using a raciolinguistic lens. To incorporate anticolonial language education within the social studies, it is essential for researchers and educators (re)examine curriculum, instructional strategies, and research methodologies and discourses in ways that disrupt the normalization of WME as the preeminent (and most academic) language of the social studies (Paris, 2021; Pennycook, 2022; Valdez, 2020).

In engaging in such critical praxis, researchers and educators merge anti-colonial

ideologies about language with social studies pedagogies "to examine the intersections of language and colonialism and identify strategies to disrupt its normalization" (Valdez, 2020, p. 10). While Lucas and Villegas (2010) conceptualized a framework for linguistically responsive teaching that encourages researchers and educators to value linguistic diversity, and Taylor (2013) likewise called on educators to "advocate for English language learners" through sociolinguistic consciousness (p. 302), these authors did not demonstrate how educators and/or students attain critical linguistic awareness. Additionally, they did not interrogate how WME as the language of colonialism—and of schooling—maintains linguistic racism within education. While Taylor (2013) attributed linguistic consciousness as incorporating a "knowledge of sociopolitical dimensions of language use and instruction" (p. 12) within the social studies, she was researching LM newcomer youth only.

There is thus a space for culturally responsive, relevant, and sustaining scholars to implement anti-colonial social studies research and practice in ways that address and subvert the coloniality of WME as it affects non-newcomer LM students. In disrupting colonialism, researchers and educators not only problematize traditional curriculum and integrate critical translanguaging pedagogy for all LM youth, but they also interrogate "particular ideologies, logics, and associated educational policies" (Paris, 2021, p. 368) that (re)enforce the supremacy of White linguistic epistemological repertoires (see also, Phyak et al., 2023). In enacting anticolonial language within social studies research and teaching, asset-based researchers and educators "shift the epistemic commitments of institutions at large" (Domínguez, 2021, p. 561) by introducing decolonial spaces that

subvert "coloniality by bringing new, epistemically disobedient pedagogies, and affectively ambitious instruction, into existence" (p. 561). As such, in enacting anticolonial language education in the social studies, researchers and educators (re)focus their efforts to consider language within racism while likewise passing linguistic power to LM youth within social studies research and practice (Domínguez, 2021; Morrison et al., 2019; Pennycook, 2022; Valdez, 2020). In what follows I outline the conceptualizations behind anticolonial language research within social studies scholarship and teaching as laying the foundation for anticolonial language education curriculum and practice for LM students.

**Anticolonial Language Research in
the Social Studies**

In so doing, anticolonial researchers and educators inspire the goal of helping LM youth engage in social studies learning. Further, anticolonial language research in the social studies provides scholars with opportunities to examine how future social studies curriculum and practice can extend beyond White understandings of history, economics, geography, civics, and government to integrate diverse cultural, racial and linguistic ways of knowing the world. Throughout the anticolonial language research process—from the conceptualization of a study through the writing of research findings—researchers and educators can engage in critical reflexivity about their linguistic experiences, ideological beliefs surrounding best language practices, and awareness of the underlying colonial "systems that privilege language practices in school and society" (Deroo & Ponzo, 2023, p. 182). Further, they can robustly define concepts such as "culture" and "academic," and

be specific about how these terms accurately describe researchers', educators', and participants' cultural, racial, and linguistic identities. Moreover, they can incorporate research methods such as youth participatory action research that seek to dismantle inequities of power. They can similarly develop educational strategies that adhere to the linguistic needs and preferences of LM youth and communities to foreground and sustain cultural and linguistic plurality (Washburn et al., 2018).

In working to combat colonizing schooling policies, curriculum, and standards, as well as teachers' potential beliefs about the superiority of WME, researchers and educators who conduct anticolonial language research in the social studies similarly enact culturally sustaining scholarship by "seeking to take on the ways that race, class, gender, sexuality, dis/ability, language, migration and other socially constructed axes of difference" (S. Alim et al., 2020, p. 269) integrate within social studies curriculum and practice. Thus, for researchers and educators to conduct research that critically centers around the specific needs of the community under study, they must learn linguistic competence and sociolinguistic consciousness, allow student agency and input into research, and contend with LM students' distinct and local "internalized oppressions" (S. Alim et al., 2020, p. 269). In addition, they "curricuralize" (p. 269) these understandings into social studies contexts by interrogating how unequal linguistic power relations continue to exist within the U.S. schooling system. Ultimately, anticolonial language researchers and educators in the social studies engage in research that interrogates how to best combat language discrimination and control (S. Alim, 2005; S. Alim et al., 2016; S. Alim & Reyes, 2011; hooks, 2010).

Although recent social studies scholarship utilizes culturally sustaining frameworks (e.g., Castro, 2022; Enright et al., 2020; Martell & Stevens, 2019), and scholars such as Deroo (2023) and Hernandez (2021) examine translanguaging pedagogy within social studies classrooms, few studies interrogate Whiteness inherent in WME. As such, there is a need for culturally responsive, relevant, and sustaining researchers and educators to conduct anticolonial language research that examines how raciolinguistic ideologies continue to perpetuate Whiteness within WME as the most appropriate language of the social studies. Domínguez (2021), while not researching within the social studies, demands researchers to actively implement "a decolonial pedagogical framework" into research and practice that "seeks to undo the power relations of the colonial episteme…and rejects…the White Gaze and its disembodied focus on academic standards" (p. 533). Furthermore, in describing how anticolonial participatory research with Indigenous communities "can enhance relational and analytic rigor" (Conrad et al., 2023, p. 10), Conrad et al. encourages researchers and educators to address settler colonialism in research, and "shift social studies "settler-centric" (p. 3) scholarship "toward participatory research responsibilities" (3).

To engage in such anticolonial research, Conrad et al. (2023) call for researchers and educators to explicate their roles, positionalities, and intentions for conducting research with racialized participants, form reciprocal relationships with racialized communities, and include minoritized youth in participatory action research that supports anticolonial efforts. While researcher and educators may experience "a level of discomfort or risk" (Conrad et al., 2023, p. 6), they nonetheless can walk on a "collective

path" (p. 6) with LM youth and communities to "reshape research responsibility and possibilities for transforming social studies education" (p. 6). In carrying out anticolonial research, researchers and educators likewise undertake culturally sustaining social studies research and practice by intentionally critiquing raciolinguistic ideologies within state-sanctioned schooling that imposes "White monolingualism/ monoculturalism... found within "oppressive, homogenizing institutions" (p. 266). S. Alim et al. (2020) encourage researchers and educators to (re)envision schools as sites for potential transformation and revitalization of LM youths' racial understandings, languages, cultures, and identities. In other words, in enacting anticolonial language research in the social studies, scholars working with LM student populations can adhere to Vuong's (2020) statement that the future of public schooling resides in LM students' mouths. By doing so, they question whether their curricula, practice, and research hold raciolinguistic ideologies that may lead to the racialization of LM youth in the social studies. In short, they take the responsibility of change upon themselves, and open their classrooms to spaces where LM youth use their multifarious languages and literacies to gain the sociolinguistic consciousness needed to fight against linguistic racism within the social studies, the institution of education, and society at large.

Anticolonial Language Teaching in the Social Studies

As previously stated, the goal of anticolonial language research in the social studies is to provide anti-racist social studies education for LM youth. This research has the potential to guide future researchers and educators in implementing anticolonial

curriculum and practice for LM youth in ways that confront discourses of appropriateness within social studies spaces. In better understanding the outcomes for enacting anticolonial language research in the social studies, researchers and educators gain insight into resisting raciolinguistic ideologies in content and instructional strategies, as well as within their personal perceptions about best languages for academic purposes. Moreover, anticolonial language research in the social studies has the potential to encourage researchers and educators to incorporate critical translanguaging pedagogy and inspire LM students to use their various linguistic repertoires to confront linguicism in their everyday lives. By championing the elimination of narrow WME-driven notions of academic success, this research holds power to assist researcher and educators—and LM youth—gain sociolinguistic consciousness. In addition, anticolonial language social studies scholarship provides insight into how researchers and educators can legitimize LM students' ways of knowing, being, and languaging through enacting critical care. As an example of anticolonial language research and teaching, Valdez (2020) draws from a year-long autoethnographic study of a 5ᵗʰ grade classroom. In "recognizing schooling and miseducation as vehicles of oppression" (Valdez, 2020, p. 6), the researcher/author develops counter discourses and implements anticolonial research and practice by teaching LM students anticolonial vocabulary (e.g., "exploitation" and "colonialism," p. 7). Valdez also leads LM learners in challenging "ambiguous language that dilutes and softens the effects of colonialism" (p. 7) within social studies texts. In implementing anticolonial curriculum and practice, this scholar guides LM students in creating a "Big Idea" (Valdez, 2020, p. 8) anticolonial word wall and engages LM youth in examining

colonial discourse such as passive tense that takes responsibility away from the doers of action (e.g., Indigenous people were conquered.). Additionally, she provides LM youth critical writing prompts such as "Who benefited from the Triangular Trade Route?" (p. 8), and has students perform a skit about the "trial" (p. 7) of Christopher Columbus. Through researching and implementing anticolonial language teaching within the social studies, Valdez (2020) develops "critically engaged students... empowered to transform and contest colonialisms in their community and around the world" (p. 9).

In addressing linguistic racism within social studies research, researchers and educators achieve insight to not only teach LM youth anticolonial discourse to understand and confront linguicism and racism inherent within their everyday lives, but to also provide students with opportunities to problematize WME as the most appropriate language for learning social studies knowledge and skills. Anticolonial language research thus leads researchers and educators to integrate anticolonial language pedagogies in the social studies such as incorporating topics about linguistic racism within American history (e.g., literacy laws to prevent BIPOC from voting); implementing a variety of multimodal assessments that allow LM youth to demonstrate their knowledge of the social studies using diverse languages and techniques; and creating opportunities for LM students to advocate against linguicism in real-world contexts. Through anticolonial language research and anticolonial language teaching in the social studies, researchers and educators indeed create anticolonial social studies contexts where LM youth feel free to do language using a plethora of languages and literacies, including social media, movies, and various music genres (S. Alim et al., 2020; Kist, 2022).

In the words of Greene (2001):

We are interested in openings, in unexplored possibilities, not in the predictable or the unquantifiable, not in what we thought of as social control. For us, education signifies an initiation into new ways of feeling, hearing, feeling, and moving. (p. 7).

So as to initiate new ways of learning within the social studies, researchers and educators can interrogate how curriculum and practice within the field (re)enforces the cultural, racial, and linguistic lifeways of LM students. In so doing, researchers and educators resist raciolinguistic ideologies within the social studies that may construct LM youth as "using linguistically deviant language even when engaging in linguistic practices positioned as normative or innovative when produced by privileged White subjects" (Flores, 2015, p. 150). Consequently, when researchers and educators recognize that race, language, and Whiteness are interconnected, and that LM youth are judged within schooling according to both the color of their skin and the sound of their voices, they advocate for broader efforts to enact anticolonial language education within the social studies. Anticolonial researchers and educators therefore "envision unsettling the terms of race and language as part of broader efforts toward decolonization and the eradication of White supremacy" (Rosa & Flores, 2017b, p. 641). In confronting raciolinguistic ideologies, through both anticolonial language research and education, culturally responsive, relevant, and sustaining social studies researchers and educators, join in the "conceptual and empirical project" outlined by S. Alim et al. (2020) and critically center the social studies around dynamic community languages, valued practices and knowledges, student and community input, historicized content and instruction, (and) a capacity to contend with internalized oppressions" (pp. 268-269). In Figure 9, I

demonstrate how in enacting anticolonial language research and teaching through contemplating heteroglossic ideologies and placing the responsibility on themselves to enact critical translanguaging, researchers and educators assuredly implement culturally sustaining social studies for LM youth.

Figure 9

Achieving Culturally Sustaining Social Studies through Anticolonial Language Education and Research
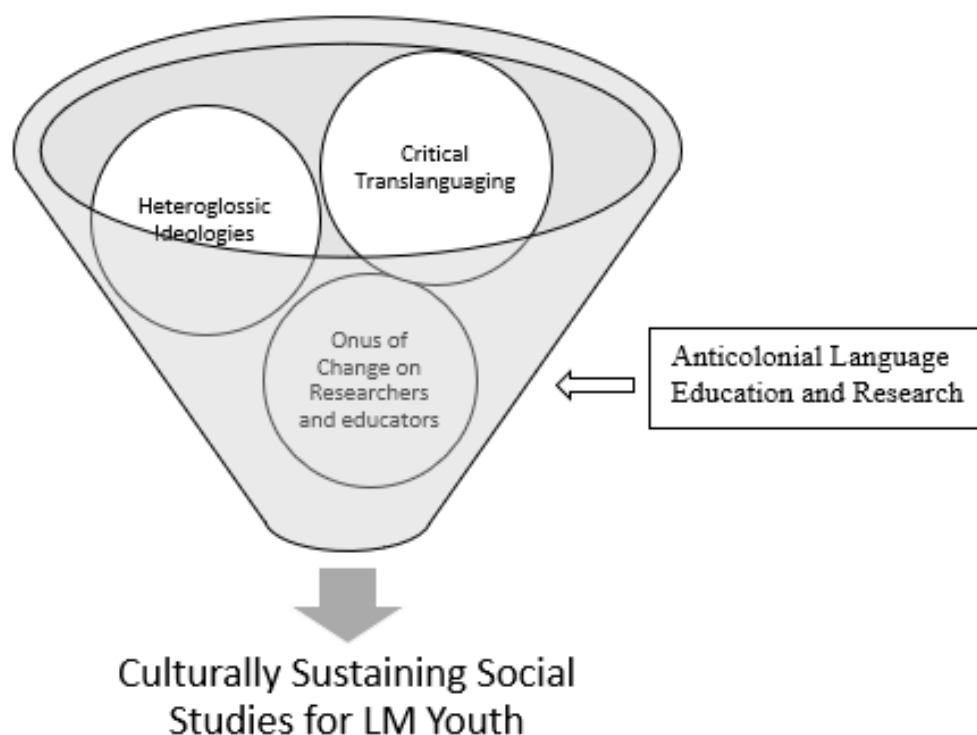
Limitations

Along with possible contributions, there are inevitable limitations to this CIS. As previously stated, even though I consulted with my advisors, other committee members, and academic librarians, this CIS is more an individual endeavor, and unavoidably

reflects my biases (Gough et al., 2017; Peters et al., 2020). In addition, the CIS proves

limited in that I only chose to locate culturally responsive, relevant, and sustaining

pedagogies within social studies research and practice. I did not examine other asset-

based approaches in the field (e.g., sociocritical literacy in the *third space* [Gutiérrez,

2006]) that stem from multicultural education and contribute to equitable social studies

education for LM youth. In not exploring all asset-based theories in social studies

scholarship, I inescapably missed pertinent evidence from researchers and practitioners

who conduct asset-based social studies research in ways that would prove useful to social

studies research and practice seeking to disrupt raciolinguistic ideologies. Furthermore,

due to pay walls, I was unable to access certain journals, such as the *Iowa Journal for the*

Social Studies, that may have had germane information. Additionally, I did not present all

culturally responsive, relevant, and sustaining empirical research found beyond articles

and dissertations such as book chapters or conference papers, for example.

Reviewing empirical literature is a limitation in and of itself. Beyond observing

and interviewing scholars and practitioners directly, my data relies on what the authors

have written. While the researchers and educators may have engaged in anti-racist

language education throughout their research studies, they may have omitted this

information within their final product because of word count constraints as determined by

academic journals, for instance. It is also important to note that, in using peer-reviewed,

empirical studies that have detailed research questions, methodologies, data analysis

processes, and findings, I ironically adhered to standards of Whiteness in academia.

Stanley (2007) speaks against the master narrative of White perspectives in academia that

justify systems and rules in educational research. This author maintains that, although there is a need for BIPOC to speak out about issues of "race and ethnicity" (Stanley, 2007, p. 15), their voices are often not published in mainstream journals. Consequently, the literature I used in my CIS includes the writings of mostly White scholars, and only some from BIPOC or LM individuals. Because of this, I mainly represent the voices of White, middle-class, WME-speaking researchers such as myself.

In this analysis, I am limited by the race and language of the researchers and practitioners, examined, as well as by my Whiteness. Although I speak against White notions of language in education, because of Euro American colonialism, I used the colonists' language to find search terms on library databases created by and for White scholars and students. Moreover, I used my White voice and standpoint to segment and analyze data, indicate findings, and generate new themes for future research and practice. Despite these limitations, I believe this CIS nonetheless contributes to research and practice for culturally responsive, relevant, and sustaining social studies researchers and practitioners working with LM youth. The CIS holds potential to help those working in the field of social studies to better understand how language, culture, and race work "in educational settings and education research" (Munger, 2020, p. 557). Beyond helping researchers and educators within research and practice, the CIS can provide insight into anti-racist pre-service education and education policy regarding the increasingly growing population of LM students.

Impact

The goal of this CIS is to provide a synthesis of relevant and important literature in the field of culturally responsive, relevant, and sustaining social studies, as well as to generate "new theoretical insights" that impact teacher education and education policy decisions (Schroerlucke, 2014, p. 9).

Teacher Education

In concert with "massive national shifts toward an overall majority of color that reach far beyond schools" (Paris, 2017, p. 1), there is an "extraordinary racial, ethnic, and linguistic shift in schools and the broader population" (p. 2). In contrast, most teachers remain overwhelmingly White, middle-class, monolingual, and monocultural (Ladson-Billings, 2017; NCES, 2023; Paris, 2017; USDE, 2018). Such teacher/student demographic differences are likewise evident in social studies. Therefore, policy, practice, and ideology in Pre-K through university classrooms remain predominantly centered on White, middleclass, WME "norms of who, what, and how things can be known and done" (Paris, 2017, p. 4). The impact of this CIS, and its call to counter raciolinguistic ideologies through anticolonial language research and teaching in the social studies, provides insight into disrupting foundational racism and linguicism within teacher education programs.

According to Fylkesnes (2018), discourses within education research hold power to work through "institutions, educational curricula and practice" in ways that "affect pedagogical behavior...and ultimately affect social justice" (p. 32) within teacher education. Through culturally responsive, relevant, and sustaining social studies

scholarship that integrates issues of race, language, and Whiteness, teacher educators foster "the curricularization of racial equity, where asset and strength-based approaches to teaching and learning become... an expected norm for teachers entering and across the profession" (Paris, 2017, p. 4). As Donley (2023) asserts, it is not only enough for teachers to be trained to support the academic achievement of students, but they must also "be provided with tools to engage in critical consciousness of what factors shape students' identity practices" (p. 1). Teacher education plays an essential role in equipping pre-service teachers with the tools of linguistically sustaining practices (Donley, 2023). In preparing student teachers to use these pedagogies within social studies classrooms, teacher education researchers and professors must enact research and curriculum that prioritizes critical consciousness "about language, multilingualism, and linguistic justice for multilingual learners of color" (Donely, 2023, p. 1).

As this CIS promotes the need for researchers and educators to engage in critical self-reflection about language, it likewise advances teacher education programs that engage pre-service teachers in querying their cultural, linguistic, and racial positionalities in relation to their future LM student populations (Banes, 2016; Deroo & Ponzo, 2019; Donley, 2023). In confronting the "invisibility" (Hawman, 2020; Hawkman & Shear, 2021) of White social studies within curriculum and practice, teacher educators must emphasize anticolonial research and practice to help pre-service social studies teachers explore Whiteness inherent within discourses of appropriateness. In short, this CIS calls teacher educators to "imagine a future which centers on issues of race in their curricula, [and] challenges colonial and dominant ideologies about language" (Cushing, 2023, p.

56). In working to "dismantle White supremacist framings of language" (Cushing, 2023, p. 56) in teacher education scholarship and practice, teacher education researchers and educators provide future K-12 social studies teachers with skills to enact anticolonial language teaching for LM students. Anticolonial language research and teaching within the social studies also provides pre-service and in-service teachers with power to confront raciolinguistic ideologies within their beliefs about language, as well as those within social studies curriculum and instructional strategies.

Policy

Researchers, educators, and students are citizens who have the capacity to "make informed and reasoned decisions for the public good" (NCSS, 2013, para.1). Consequently, in acquiring sociolinguistic consciousness to confront power structures built around raciolinguistic ideologies, culturally responsive, relevant, and sustaining social studies researchers, educators, and students combine their insight and voices to affect important change for LM youth. They gain civic strength to confront racism and linguicism within the institution of education by employing civic endeavors to change discriminatory policies. In conducting anticolonial language research and teaching in the social studies, researchers and educators prepare pre-service educators and K-12 students to participate in racial justice movements "across an increasingly racially and linguistically diverse society still marked by deep and pervasive systemic racism" (Paris, 2017, p. 9). As such, the findings from this CIS provide insight into how anticolonial language research and teaching holds potential to promote civic awareness and participation that can lead to education policy changes.

While social justice movements do not guarantee "educational and social equity in the short term" (Paris, 2017, p. 9), researchers and educators must remain vigilant in centering anticolonial work towards changing oppressive ideologies within the institution of education (S. Alim et al., 2020). Current state policies, such as Montana's Individual Freedom Act (Montana Legislature, 2023), seek to prohibit diversity trainings for state employees (including university and public P-12 teachers) to prevent individuals from "feeling guilt, anguish, or other forms of psychological distress of actions" (Senate Bill No. 222) when learning about discrimination "committed in the past" (para. 2). Such policies aim to prevent mainstream monolingual and monocultural educators from challenging their "White fragility" (DiAngelo, 2016) by interrogating systemic racism and linguicism within education and society. Nonetheless, culturally responsive, relevant, and sustaining researchers and educators must move forward in solidarity with young people and communities "toward the world we need" (S. Alim et al., 2020, p. 271). Anticolonial language research and education in the social studies is therefore a pedagogy that has the possibility to inform both research and practice, leading to civic participants who fight "backlash" (Paris, 2017, p. 9) against Whitestream and racializing policies. In other words, asset-based pedagogies that resist "deficit perspectives, policies, and pedagogies" (Paris, 2012, p. 95) are small movements that assist in the ongoing movement for racial justice within the social studies (S. Alim et al., 2020; Paris, 2017). Through anticolonial language research and teaching, researchers and educators resist anti-racist policies that diminish the learning experiences of LM youth. "Without such resistances students will continue…to lose their heritage and community ways" (Paris,

2012, p. 96) through policies and practices that (re)assert Whiteness within U.S schools. As stated by García et al. (2023), through commitment and perseverance, culturally responsive, relevant, and sustaining social studies researchers and educators must continue "to dream, to reimagine, to operationalize equitable and just education" for LM student populations (p. 152).

Dissertation Conclusion

This dissertation study examined how researchers and educators operationalize culturally responsive, relevant, and sustaining pedagogies within social studies scholarship, as well as queried how scholars consider issues of race, language, and Whiteness within these operationalizations. The purpose of this critical interpretive synthesis (CIS) was to provide insight into how researchers and educators can more explicitly account for racism and linguicism within social studies research and practice for LM youth. I used a raciolinguistic theoretical perspective to analyze 49 culturally responsive, relevant, and sustaining studies within the social studies (1995-present) through the research questions: How do social studies researchers and educators operationalize culturally responsive, relevant, and sustaining pedagogies? How do researchers and educators account for race, language, and Whiteness within culturally responsive, relevant, and sustaining social studies literature?

As evidenced from data analysis, these studies overwhelmingly incorporated race and language within their enactments of the culturally responsive, relevant, and sustaining social studies, but not as much in their definitions for the pedagogies and determined outcomes of operationalization. Further, studies mostly implemented race and

racism (and Whiteness) in operationalizing the pedagogies for non-newcomer LM students and considered language mainly when conducting research with LM newcomer student populations. While studies with LM newcomer youth accounted for language within their conceptualizations of culture, and through enacting English language acquisitions skills and social studies curriculum simultaneously, most did not integrate linguicism as a topic for study, and/or as a component of racism. In general, the studies did not account for Whiteness inherent within WME or as manifest when researchers and educators used students' home linguistic repertoires as bridges to learn WME. Nonetheless, many studies called for researchers and educators who work with LM youth to use translanguaging pedagogies and invite students' multifarious linguistic and literate practices into social studies contexts. While some studies advocated for teachers to self-reflect on their linguistic and racial positionalities, most only considered student self-reflection and/or teachers reflecting on students as paramount to operationalizing culturally responsive, relevant, and sustaining social studies. Finally, findings for the CIS highlight the need for asset-based researchers and educators to implement sociolinguistic consciousness into social studies learning and practice.

Recommendations from these findings include the need for culturally responsive, relevant, and sustaining social studies researchers and educators to: (a) query culture; (b) problematize monolingualism; (c) confront discourses of appropriateness; (d) place the onus of change on researchers and educators; and (e) enact anticolonial language research and teaching in the social studies through considering heteroglossic ideologies, placing the onus of change on researchers and educators, and enacting critical translanguaging.

Anticolonial language research and teaching hold the potential to impact not only culturally responsive, relevant, and sustaining social studies scholarship, but also teacher education and education policy. Possibilities for future research may include exploring how teacher self-reflection about language impacts educators' social studies curriculum and instruction for LM learners. Furthermore, additional research may include interrogating the effects of critical translanguaging pedagogy with non-newcomer LM youth, engaging LM youth in youth participatory research projects about discriminatory language practices at school and creating professional development opportunities for in-service teachers to gain sociolinguistic knowledge and skills.

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APPENDICES

Appendix A

Examples of "Definition," "Enactment," and "Outcome" Matrices

Examples of "Definition," "Enactment," and "Outcome" Matrices

	Jaffee-Taylor (2021)	Thomas & Howell (2012)	Busey & Russel (2016)
Definition			
Academic achievement	Ladson-Billings framework (1995) for culturally relevant pedagogy articulates 3 tenets— one of which is academic success (p. 5)	"…culturally responsive literature emphasizes cultural success alongside academic success (p. 9)"	
Cultural competency	"…culturally relevant pedagogy draws on students' knowledge to sustain their cultural knowledge (p. 5)"	"…culturally responsive literature emphasizes cultural success…or teachers knowing about and being sensitive to the characteristics of young adolescents (p. 9)"	"…culturally responsive pedagogy is attentive to the cultural traditions and characteristics that students bring with them into classrooms (p. 4)"
Critical consciousness	Culturally relevant civics is "schooling for positive social transformations;" notions of critical consciousness (p. 5)"		
Care			"…culturally responsive education at the middle level is especially important in making the process of schooling more welcoming (p. 4)"
Funds of knowledge	"…culturally relevant educators connect students' cultural references to academic skills and concepts" by building on students' "knowledges and cultural assets (p. 5)"	"…culturally responsive teaching…teaches to and through personal and cultural strengths, intellectual capabilities, and prior accomplishments (p. 8)"	"…culturally responsive pedagogy relies upon the background of students in order to inform both curricular and instructional choices for teachers (p. 4)"
Enactment			
Enacting care	Teachers who enact culturally relevant civics "engage and support all students in the classroom…build a culture of trust and foster supportive and positive relationships (p. 5)"	Teachers are called to "know about and be sensitive to the characteristics of young adolescents (p. 9)"	
Communicating	"Classroom discussions about culture are critically important for emergent (p. 2)"		"Javier (a middle school student) wanted more dialogue dedicated to Latino culture…in his middle school social studies classes (p. 11)"

	Jaffee-Taylor (2021)	Thomas & Howell (2012)	Busey & Russel (2016)
Reflecting		Middle school social studies teachers' need "opportunities to reflect on [their classroom] dilemmas (p. 14)"	Researchers "bracketed… experiences with the phenomenon through critical reflection to ensure that [their] perceptions did not interfere with the experiences of the participants (p. 8)"
Implementing curriculum	Teachers chose "content to expose students to a wider range of cultures and instilling a sense of pride for students in their own cultural backgrounds" (e.g., the Harlem Renaissance or the Haitian Revolution) (p. 23)	Teachers connected students to history "through the use of authentic situations… as well as the extension of concepts into students' lives (p. 14)"	Teachers "teach the heterogeneity of Latino culture (p. 5)"
Implementing instructional strategies	"The teacher connected students with their lived experiences by having them interview family members, engaged in explicit vocabulary using images and film…and using reader's theater (p. 6)"	"The teacher and students critiqued the historical narrative surrounding the Emancipation Proclamation (p. 14)"	Teachers used engaging and culturally responsive strategies such as incorporating drama into social studies lesson (p. 13)
Teacher development	"Findings revealed the importance of an effective collaborative relationship between the social studies and TESOL teachers (p. 2)"		
**Outcome**		
Academic achievement	"…social studies content instruction provided context for promoting students' using language and understanding of content (p. 2)"	"Positive results from culturally responsive teaching have been demonstrated across ethnic groups and using various measures of achievement" (e.g., high stakes testing) (p. 8)	
Cultural competency	Culturally relevant civics helps students" relate to content as well as sustain their cultural capital (p. 7)"	Culturally responsive pedagogy is "useful in promoting multicultural empowerment in middle level social studies (p. 14)"	When students are involved in culturally responsive pedagogy, they gain the "ability to develop pride in their culture (p. 2).
Critical consciousness			Culturally responsive pedagogy helps youth "critique current society for social injustices (p. 14)"

	Jaffee-Taylor (2021)	Thomas & Howell (2012)	Busey & Russel (2016)
Self-efficacy	Culturally relevant civics "enables a sense of efficacy (p. 4)"		Culturally responsive pedagogy increases Latino Students' self-efficacy in the social studies classroom (p. 11)
Engagement/motivation	The results of culturally relevant civics "promote and enact civic engagement in various forms (p. 8)"		"In studying recent and relevant events, students find social studies more interesting and engage in learning (p. 12)"
Belonging	The outcomes for culturally relevant civics include "identifying and belonging as essential elements (p. 8)"		"…students could thrive, feel confident, and grow together in the classroom by channeling civic and political motivations through understanding and grappling with local and community- based issues (p. 13)
Educational/societal reform	When educators re-conceptualize notions of citizenship to focus on community-based and culturally relevant civic skills, it "leads…leading to societal change (p. 4)"		

Appendix B

Holistic and Subcodes for Definition, Enactment, and Outcome

Holistic and Subcodes for Definition, Enactment, and Outcome

Code	Definition	Example
Definition of Culturally Responsive, Relevant, and Sustaining pedagogies		
Academic Achievement	Authors define the pedagogies as including academic achievement	
Defined	The definitions include academic achievement, or students gaining higher order thinking skills, increasing student engagement, and so forth.	"…challenging and relevant content; variety of modes of expression (in this case art and emotions not language per se); differentiation of learning activities, content, and products (Gray et al., 2015, p. 278)"
Undefined	The definitions include academic achievement but do not provide a definition for academic achievement.	"…based on the three beneficial criteria articulated by Ladson-Billings (1995). These can be summarized as: (1) students experience academic success (Nobua, 2013, p. 327)"
Cultural Competency	Authors describe teachers learning about culture and/or teaching students about culture	
Teachers learning about students' cultures	The definitions include cultural competency as teachers learning about students' varied cultures.	"…teachers learn about ELL students' diverse culture, language, and religion, and actively incorporate knowledge and experiences into the classrooms (Choi, 2013a, p. 17)"
Students' learning about own and others' cultures	The definitions include cultural competency as students learning about their own and others' cultures.	" …her ethnic studies professors and her social studies methods professor taught her to value her ethnicity (p. 531)"
Teachers learning about own culture(s)	The definitions include cultural competency as teachers learning about their own culture(s).	"Teachers of African youth must be culturally competent, they must be aware of their own culture and be comfortable with it (T. Johnson, 2016, p. 152)"
Funds of Knowledge	Authors describe teachers using students cultural, familial, historical, and linguistic assets for learning	
Assets for learning WME	The definitions incorporate students' funds of knowledge as bridges to learn knowledge and skills in WME	"Teachers who adopt CLR practices recognize that diverse students bring rich resources and repertoires of practice to their classrooms to facilitate learning (Hersi & Watkinson, 2012, p. 101)"
Assets in and of themselves	The definitions incorporate students' funds of knowledge as assets in and of themselves	"…defined as method of teaching that empowers students by using cultural referents familiar to them (Harell-Levy, 2018, p. 100)"
Critical Consciousness	Authors describe teachers and/or students gaining critical consciousness and acting to enact societal change	
Critical understanding and action	The definitions include critical understandings, or students recognizing, and understanding, and confronting societal inequalities	"Culturally relevant teaching asserts that students develop a broader sociopolitical consciousness in order to critically engage in social issues such as educational inequities (Jimenez-Silva & Luevanos, 2017. p. 83)"
Care	Authors describe teachers enacting care in social studies spaces	

Code	Definition	Example
Care	The definitions include care such as teachers holding high academic expectations for students, providing safe spaces for them to express their voices, and taking time to get to know and learn from youth	"Ms. Vasquez believes in her students and holds an ethic of care for the Latino community (Martell, 2013, p. 789)"
Enacting Culturally Responsive, Relevant, and Sustaining Pedagogies		
Enacting Care	Authors see the pedagogies enacted when educators enact care	
Learning from/about students	Educators enact care when they learn about their students' (and their students' communities) varied ways of being, knowing, and languaging	"When asked what teacher behaviors show caring, students had an array of answers that often had little to do with academics, including: (1) teachers who go to the football and basketball games; (2) those who chaperone school-related events; (3) teachers who recognize cultural fashions and hairstyles; (4) those who accept slang and African American vernacular and; (5) teachers who "step to us" and are not afraid (Sampson & Garrison-Wade, 2010, p. 301)"
Holding high expectations	Educators enact care when they hold high academic and social expectations for traditionally "at-risk" youth; they believe that all students----despite educational, linguistic, literate, racial, and cultural backgrounds—are capable of learning and engaging at school	It takes the problems and needs of the students themselves …(suggesting) and both confirming and legitimating the knowledge and experience through which students give meaning to their lives (p. 214)
Creating safe spaces	Educators enact care when they create safe spaces where students can express their opinions and personal lived experiences	"Teachers can promote these competencies by creating a safe, brave, and open community of learners and encouraging critical thinking and cross-cultural discussions in the classroom (Jafee-Taylor, 2020, p. 3)"
Communicating	Authors see the pedagogies enacted when educators engage in communicating strategies	
Encouraging self-expression	Educators enact culturally responsive, relevant, and sustaining pedagogies when they encourage students to express their personal experiences and world views within classroom communication	"…provide opportunities for students to engage with content that reflects their experiences and provides them an opportunity to express their voice in the classroom (Manfra & Lee, 2010, p. 120)"
Having critical conversations	Educators enact the pedagogies when they advocate youth in engaging in critical conversations within social studies spaces	"Rather than shying away from controversy, culturally relevant and responsive teachers engage these points of disconnect between student, school, and larger social systems (Ernst-Slavit & Morrison, 2018, p. 310)"

Code	Definition	Example
Allowing translanguaging	Educators enact the pedagogies when they allow youth to express themselves and engage in conversations (and learning) using the dynamic and creative ways they use language	The Proyecto Bilingüe teachers validated the use of the Spanish and English languages in dynamic and flexible ways (Kanu, 2007, p. 198"
Reflecting	Authors see the pedagogies enacted when educators engage in reflective practices	
Teacher/self	Teachers enact the pedagogies when they reflect on their racial, linguistic, educational, and cultural positionalities	"White teachers who work with students of color, must examine their Whiteness (Martell, 2013, p. 82)"
Teacher/student	Teachers enact the pedagogies when they reflect on the identities of students	"self-reflective approaches… (including) reflecting on the identities of immigrant students (Subedi, 2008, p. 419)"
Teacher/ curriculum	Educators enact the pedagogies when they reflect on on the responsiveness and relevancy of curriculum and practice	Previous literature on teachers of color indicate that teachers benefit greatly from having opportunities to reflect on their practice" (Choi, 2012, p. 81)
Student/self	Educators enact the pedagogies when they allow students to reflect about personal worldviews, biases, and personal experiences	"The comparisons allowed students to reflect on their own political experiences and think more deeply about their preconceived notions of aspects of American government (Hilburn, 2015, p. 386)"
Student/curriculum	Educators enact the pedagogies when they provide opportunities for students to reflect on curriculum and practice	"She also used a variety of instructional strategies to engage students, thereby providing a range of opportunities for students to reflect on what they learned (Epstein et al., 2011, p. 16)"
Implementing curriculum	Authors see the pedagogies enacted when educators implement culturally responsive, relevant, and sustaining curriculum	
Renegotiating traditional curriculum	Educators implement culturally responsive, relevant, and sustaining pedagogies by renegotiating traditional curriculum based on Eurocentric histories, geographies, politics, economics, and citizenships	"The voices of Black, Latina/o, Asian, and Indigenous people are often marginalized or completely missing from the curriculum (Martell & Stevens, 2017, p. 490)"
Including English language acquisition content	Educators implement the pedagogies by including English language content to make curriculum relevant to linguistically minoritized learners	"Ms. McDougal helped her students understand that specific academic skills (e.g., knowing multiple sides of an issue, clearly communicating an informed position) were necessary for college success (Callahain & Oberchain, 2016, p. 50)"

Code	Definition	Example
Drawing on teacher, student and community assets and experiences	Educators implement the pedagogies by drawing on students' and communities' funds of knowledge including students' (and community members') experiences with racism and linguicism. This also includes teachers' drawing on personal linguistic, racial, and cultural knowledges and experiences	"One instance connected students to history through the use of authentic situations that confirmed (rather than assumed) their experiences, as well as the extension of concepts into students' lives and actions (Thomas & Howell, 2012, p. 14)" "Ms. Vasquez' autobiographical counter stories taught her students that her story as a child of immigrant Mexican parents matters and, consequently, that their stories also matter (Jimenez
Linking to current and global events	Educators implement the pedagogies when they link curriculum (e.g., historical events) to current local, national, and global events	Ms. Shaw (taught) aspects of history that force students to make explicit links to current-day situations related to issues such as race, rather than focusing on remembering a host of dates, historical names, and events (p. 9)"
Using student-directed content	Educators implement the pedagogies when they allow students to create and/or direct curriculum design	"…inviting students to add content from their own cultural backgrounds (Jimenez-Silva & Luevanos, 2017 p. 84)"
Implementing diverse resources and curriculum supports	Educators implement culturally responsive, relevant, and sustaining curriculum supports	"Mr. Moon's class included ample visual resources and graphic organizers, including maps, video clips, pictures of cultural artifacts, and graphs, which made social studies contents as well as English language learning more comprehensible (Choi, 2012, p. 101)"
Implementing instructional strategies	Authors see the pedagogy enacted when educators implement culturally responsive, relevant, and sustaining instructional strategies	
Foregrounding disciplinary strategies	Educators operate the pedagogies by foregrounding disciplinary strategies (e.g., reading primary documents, analyzing maps, engaging in critical debates)	"Mrs. Jackson used an inquiry approach where students examined history accounts (primary and secondary) and documentaries and news accounts (*Eyes on the Prize* and *60 minutes*) (Hersi & Watkinson, p. 107)"
Applying content-literacy and ESL strategies	Educators operate the pedagogies when they simultaneously integrate social studies knowledge with basic literacy strategies (e.g., graphic organizers and vocabulary instruction)	"Some of these strategies include giving explicit instruction in literacy skills, teaching students how to decode new terms, teaching students how to skim, and using higher order thinking questions (Jimenez, 2020, p. 84)"
Applying multimodal strategies	Educators operate the pedagogies by using multi-modal literacy tactics (e.g., art, music based, and oral story telling projects)	"…infusion of Aboriginal content, use of visual sensory modalities (Kanu, 2007, p. 22)"
Employing differentiation strategies	Educators operate the pedagogies when they acknowledge students' varied learning styles and differentiate learning (e.g., flexible groupings)	"The theory suggests that designing educational experiences, curriculum, and instruction that match student learning styles may improve academic achievement" (Medina, 2012, p. 45)"

Code	Definition	Example
Implementing experiential learning strategies	Educators operate the pedagogies by engaging students in concrete learning strategies where youth learn by "doing"	"…middle school classrooms; conduct oral histories with residents of nearby retirement center; expanding students' access to resources in the community…living social studies instead of learning it…learning in authentic contexts Fine et al., pp. 493, 496).
Implementing authentic "real-life" strategies	Educators operate the pedagogies by having students explore relationships and concepts within real-life problems and projects	
Enacting Teacher Development	Authors see the pedagogies enacted when educators participate in culturally responsive, relevant, and sustaining teacher development	
Participating in professional development	Educators learn to better enact pedagogical strategies by participating in professional development	Several teachers in this study described the influence of professional development on expanding their conceptions of teaching race. For instance, Huey referenced a recent summer workshop where he was challenged to be more inclusive of Asian and Latina/o voices within the history curriculum (Martell & Stevens, 2017, p.)"
Collaborating with peers and/or community members	Educators learn to better enact pedagogical strategies by collaborating with fellow teachers and members of students' home communities	"Collaborating with colleagues (particularly TESOL teachers) about what works to facilitate English and native language development, while fostering critical thinking for ELLs in the social studies, is an excellent way to develop a curriculum that meets the linguistic and content needs of ELLs (Jaffee-Taylor, 2016b, p. 99)
Doing action research	Educators learn to better enact pedagogical strategies by engaging in action research with students	"One-way teachers can improve their culturally relevant pedagogy is through conducting their own research about their practice (Martell, 2013, p. 82)"
Outcomes for Culturally Responsive, Relevant, and Sustaining Pedagogies		
Academic Achievement	Authors determine academic achievement as an outcome of enacting the pedagogies	
Defined	Researchers consider academic achievement in the form of disciplinary skills and literacies as outcomes of enacting the pedagogies.	When teachers intervene (using culturally relevant pedagogy) …they open spaces for students to better connect with the knowledge embedded within social studies curriculum (Subedi, 2018, p. 418)."
Undefined	Researchers consider academic achievement as an outcome, but do not define this specifically beyond non-normative achievement.	Implementing Hip Hop into social studies curriculum results in "academic enhancement (Stovall, 2006, p. 590)."
Cultural Competency	Authors determine cultural competency as an outcome of enacting the pedagogies	
Teachers learning	Researchers consider teachers gaining	"After four years of teaching social studies for

Code	Definition	Example
students' cultures	cultural competency about students' cultures as an outcome of enacting the pedagogies.	English language learners, (Mr. Moon) wanted to know better about his students and their learning styles (and cultures) and obtained a master's degree in TESOL (p. 79)."
Students learning own and others' cultures	Educators consider students' gaining cultural competencies about their own and other's cultures as outcomes of enacting the pedagogies.	Culturally relevant social studies "allowed students (to) relate to the content as well as sustain their cultural… (and) instilled a sense of pride for students…cultural backgrounds (Jaffee-Taylor, 2021, p. 7)."
Teachers' learning about own cultures	Educators consider teachers gaining cultural competency about their personal cultures as an outcome of the pedagogies.	Implementing issues of race/racism into social studies curriculum helps teachers "develop their own cultural identities (Martell, 2013, p. 74)."
Critical Consciousness	Researchers consider teachers and students gaining critical consciousness as outcomes for enacting the pedagogies.	When teachers incorporate "instructional strategies that support social justice…(they) help students to recognize oppressive and unjust circumstances or systems of inequalities, learn about their origins and effects, take steps to confront and dismantle them, and work toward implementing more just conditions or system (Hersi & Watkinson, 2018, p. 106)."
Self-Efficacy	Researchers consider students gaining self-efficacy as an outcome for enacting the pedagogies.	"We also saw from their written and verbal responses we observed improved self-confidence among them as the year progressed (Kanu, 2007, p. 32)."
Belonging	Authors determine belonging as an outcome of enacting the pedagogies	
Educational/Societal Reform	Authors determine educational/societal reform as an outcome of enacting the pedagogies	

Appendix C

Example of an Analytic Memo

Example of an Analytic Memo

Analytic Memo for "Funds of Knowledge" under "Definition"
Funds of Knowledge

Funds of Knowledge

• Include funds of knowledge as assets in total: 41/49 or 84% mention funds of knowledge in their conceptualizations of the pedagogy; What are the funds and what is the purpose of utilizing these funds in culturally responsive, relevant, and sustaining pedagogies?

• As assets to learn WME: Most of the articles or 28/41 or 68% consider building on students' assets as essential to teach them academic or disciplinary skills or content. For example, using funds of knowledge "helps students translate cultural competencies into school learning resources" (Jimenez-Silva, p. 107); to facilitate learning (Hersi); cultural references to academic skills and concepts (p. JT, 2020); build upon and expand civic skills and knowledge (JT, 2016a); for use in curriculum planning and implementation (Milner, 2014); assets for learning; "Positive multi-ethnic content knowledge" (Branch, p. 5); familiarity in curriculum.

• As assets in and of themselves: 5/41 or 12% considered as assets in and of themselves; using assets to empower youth; "empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills and attitudes (Gao, p. 79)"; "defined as method of teaching that empowers students by using cultural referents familiar to them (Harell-Levy, p. 100)"; culturally responsive teaching affirms and builds on students' prior knowledge and experiences (Villegas & Lucas, 2002; Ladson-Billings, 2021; Gay,2010) (Taylor & Iroha, p. 14); "CRP draws on students' knowledge to sustain their cultural knowledge (JT, 2020, p. 5)."

• Not well defined as to whether assets are recognized as a means for students to affirm or sustain them, as assets to build upon academic knowledge (WME); or both 7/41 articles or 17%; and again this may have been more explicitly defined within the study and I may have just missed the goal of building on students' funds of knowledge.

• Race as asset: 3/41 or 7%; teachers of AA youth (Johnson); students of color; Native students;

• Language as asset: 12/41 or 29%: "teachers learn about ELL students' diverse culture, language, and religion, and actively incorporate knowledge and experiences into the classrooms (p. Choi, 17)"; the cultural and linguistic competence of [students'] communities while simultaneously offering access to dominant cultural competence" (Jimenez, p. 95). affirm their humanity and cultural and linguistic heritages (Freire, 1970; Grande, 2004) (p. 779)" (Martell, 2013); cultural and linguistic backgrounds (JT, 2016b); utilizing linguistic assets (Hilburn, 2015, p. 375)" each child brings an array of cultural, academic, linguistic strengths that teachers can use to design and tailor instruction (Ladson-Billings, 1995; Gay, 2010; Paris & Alim 2017) (Akinyele, p. 10)";

• Race/Language in concert with each other: students of color have different histories and come from economically underprivileged communities. Then, if you look at issues of language and cultural differences...the topic gets more complicated (SUBEDI, p. 423).

• Hybrid of assets: Nobua draws on Lat Crit in conjunction with culturally relevant pedagogy; Teachers integrate elements of the local border community, as well as of the Latin American, Hispanic, Mexican American, Chicano and Tejano experience, into their classroom instruction (p. 327)"; LatCrit goes beyond issues of race and ethnicity to include such issues as culture, language, immigration, phenotype, and multidimensional identities which represent arenas of concern that are infused with meanings specific to the Latino experience (Delgado Bernal, 2002; Solórzano & Yosso, 2001; Villalpando, 2004) (p. 328);reference translational knowledge (Panther, 2018); connections to personal lives and interests Hip Hop (Rocco).

• So language is seen as an asset; language; however, race seen not as an asset in and of itself; for example, racial literacy or identity; as something to build upon for learning; or for maintaining; just the races of youth of color—

Latino, AA, or Native; and then the funds they bring; although not specified as "race" per se.

Appendix D

Using Colors for Coding Research Question 2

Using Colors for Coding for Research Question 2

Outcome Concepts	Jimenez-Silva & Luevanos (2017)	Choi (2013)	Subedi (2008)	Hersi & Watkinson (2012)	Johnson (2016)	Ernst-Slavit & (2018)
Academic Achievement (students): Sub-codes include: engagement/motivation; critical thinking; disciplinary literacy skills; school persistence (this is maybe motivation); English language literacy skills (ESL); or specifically if the academic achievement is defined (and as what) compared to not defined at all: **defined or undefined**	**defined; cognitive (higher order thinking cause and effect); disciplinary** Developing higher order thinking skills; cause and effect; sequencing events; application to personal lives (p. 98);	**Engagement;** encourage ELL students' active engagement in the social studies; and increases students' in-depth understanding and respect off immigrant students' funds of knowledge (p. 17);	**Defined; disciplinary knowledge;** When teachers intervene to foster open dialogue on socialdiscourses, including the everyday challenges diverse students face in schools, they open spaces for students to better connect with the knowledge embedded within social studies curriculum (see Howard,2004) (p. 418);	**Defined; disciplinary; college; out of school civic communications; Engagement**academic success (p. 100); Gándara (2002) found that those Latino/a students who participated in a rigorous academic preparation program that incorporated community-based research and writing, academic counseling, and opportunities to interact with community leaders, attended college at twice the rate of those who did not participate in the program (p. 101); At the end of the study, Monica and Sylvia were on their way to a four-year state university, while Rebecca was considering a community college nursing assistant training program (p. 104);	**undefined or ? See what Ladson-Billings means in this quote; Empowerment;** "Well designed and implemented African-centered schooling makes achievement normative" (Ladson-Billings, 2000, p. 193) (p. 145); Students began to feel empowered by learning about their history and African culture	defined; langua disciplinary; Fir article can be s follows: First, th classroom creat interactive cont language and c (p. 320); Using representation the teacher in t managed to wi number of inst teach academic and social stud legitimized the newly arrived a nth-generation, and English lea and underserve within a single 320)

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Education

2024   Ph.D., Cultural studies in education, Utah State University
Dissertation: *Hearing Race in the social studies: A critical interpretive synthesis of culturally responsive, relevant, and sustaining pedagogies*

2011   M.Ed., Secondary social studies education, Arizona State University

1995   B.A., History, Brigham Young University

Endorsements

2004   Teaching English as a Second Language Endorsement, University of Saskatchewan

Professional History

August 2022 – Present   Assistant Professor, Social Studies Education, Montana State University Billings

2017 – 2022   Graduate research assistant, Utah State University

2019   Student teacher supervisor, Utah State University

2019   Social studies instructor, Utah State University

2017 – 2019   Library teaching assistant, Utah State University

2016-2017   Title VI, Indian Education Formula Grant, AmeriCorps

2016	English as a second language instructor (elementary), Cache Valley District
2001 – 2015	English as a second language instructor (adult), Tempe Union High School District.
2011	Student teacher, 7th grade social studies, Mesa Public Schools
1995 – 1998	English as a foreign language instructor, Japan and Taiwan

Peer-Refereed Journal Articles

Leu, S., Walls, J., Lavigne, A. L., & Washburn, K. (2022). Exploring the intersections of cultural sustenance and care: Toward a vision of culturally and linguistically sustaining school leadership. *Journal of School Leadership.*

Hawkman, A. M., Marx, S., Braden, S, Lavigne, A., Washburn, K, Si, S., Jones, I., Geddes, G., Gailey, S., & Anderson, J. (In progress*).* Race/ism/ist reflections in qualitative research: Positionality in a collaborative research group.

Marx, S., Braden, S., Hawkman, A. M., Lavigne, A., Anderson, J., Gailey, S., Geddes, G., Jones, I., Si, S., & Washburn, K. (2023). "I didn't quit. The system quit me.": Examining why teachers of color leave teaching. *International Journal of Leadership in Education.*

Nielsen, S. R., Washburn, K. & Hawkman, A. M. (2021). Patriotism in music across eras: Building critical media literacy in U.S. history. Social Education, 85(3), 148-154.

Wilson-Lopez, A., Strong, A., Hartman, C., Garlick, J., Washburn, K., Minichiello, A., Weingart, S. & Acosta-Feliz, J. (2020). A systematic review of argumentation related to the engineering -designed world. *Journal of Engineering Education, 109*, 281-306.

Wilson-Lopez, A., Strong A., Washburn, K.H. Middle school classes' problem scoping: Affirming the importance of context and mediational tools in engineering pedagogies. *Journal of Engineering Education.*

Wilson-Lopez, A., Strong, A., & Washburn, K. H. (minor revision). Toward a model of pedagogical tools and contexts that support middle school students in articulating design requirements in engineering. *Journal of Engineering Education*

Wilson-Lopez, A., Minichiello, Al. Green, T., Davis, L. & Washburn, K.H. (early view). A comparative case study of engineers' epistemic practices. (Analysis completed; in writing phase; to be submitted to *Science Education*).

Wilson-Lopez, A., Washburn, K.H., Strong, A., Hartman, C. (minor revision). Technology and engineering teachers' literacy pedagogies and beliefs. (Analysis completed; in writing phase; to be submitted to *Journal of Literacy Research*).

Book Chapters

Wilson-Lopez, A., Washburn, K., & Hasbún, I. M. (2022) Action civics, literacies, and design: Addressing community problems through engineering and informed civic action. In A. Wilson-Lopez, E. Tucker-Raymond, A. Esquinca, & J. A. Mejia (Eds.), Literacies of design: Studies of equity and imagination in engineering and making. West Lafayette, IN: Purdue University Press.

Peer-Refereed Conference Papers

Strong A., Washburn, K. & Hartman, C. (2021). Disciplinary literacies in engineering: Affirming the role of context and community in problem scoping. Conference proceedings of the Literacy Research Association, Atlanta, GA.

Washburn, K. (2019)." This is the place": A critical case study of emergent bilingual students in a high school geography class. Conference Proceedings of the College and University Faculty Assembly (CUFA), Austin, TX (accepted).

Wilson-Lopez, A., Washburn, K., & Hasbún, I. M. (2018). Establishing quality in qualitative research with linguistically and culturally diverse research participants. Conference Proceedings of the American Society for Engineering Education, Salt Lake City, UT.

Presentations

Reaves, M., Washburn, K. & Stratinger, J. (October 2023). *Exploring the role of educators' culture in international study abroad experiences.* Poster presentation at the Northern Rocky Mountain Educational Research Association, Omaha, Nebraska.

Washburn, K. (October 2022). *Interrogating race, language, and Whiteness in culturally responsive, relevant, and sustaining social studies scholarship*. Roundtable presented at the Northern Rocky Mountain Educational Research Association, Billings, Montana.

Hawkman, A., Marx, S., Braden, S., Lavigne, A., Andersen, J., Gailey, S., Geddes, G., Jones, I., Si, S., & Washburn, K. (April 2020). *Race Reflections in Qualitative Research: Positionality and Race/ism in a Collaborative Research Group*. The Annual Conference of American Educational Research Association (AERA), New York. Online Symposium due to COVID-19 pandemic.

Leu Bonanno, S. E., Walls, J., Washburn, K., & Lavigne, A. L. (2021, April). Critical care and cultural sustenance: Leadership intersections for school improvement. Paper presented at the annual conference of the American Educational Research Association. [Conference held virtually].

Leu, S., Walls, J., Lavigne, A. L., & Washburn, K. (2019, November). Exploring the leadership implications of cultural sustenance and care. IGNITE session presented at the annual convention of the University Council for Educational Administration, New Orleans, LA.

Marx, S., Braden, S., Hawkman, A. M., Lavigne, A., Andersen, J., Gailey, S., Geddes, G., Jones, I., Shouquing, S., & Washburn, K. (2019, May). Why teachers of color leave the teaching profession: An exploration through journey maps. [Individual paper]. International Congress of Qualitative Inquiry Annual Conference in Champaign, Illinois.

Marx, S., Braden, S., Hawkman, A., Lavigne, A., Jones, I., Andersen, J., Gailey, S., Geddes, G., Si, S., & Washburn, K. (April, 2020). "Examining Why Teachers of Color Leave the Teaching Profession." The Annual Conference of American Educational Research Association (AERA), New York. Online Symposium due to COVID-19 pandemic.

Washburn, K., Braden, S., Marx, S., Hawkman, A., Lavigne, A., Andersen, J., Gailey, S., Geddes, G., Jones, I. & Si, S. (November, 2019). "Examining why teachers of color leave the teaching professions." Workshop conducted at the annual meeting of the National Association for Multicultural Education (NAME), Tucson, AZ.

Washburn, K., Nielsen, S. R., & Hawkman, A. M. (2019, November). Exploring patriotism through music: A U.S. history lesson plan. [Individual paper]. Utah Council for Social Studies Annual Conference, South Jordan, Utah.

Research Experience

National Science Foundation Award 1552567: CAREER: *Examining factors that foster Latino middle school students' engineering design thinking in literacy-infused technology and engineering classrooms.*

National Science Foundation Award 1664228: *Learning from engineers to develop a model of disciplinary literacy in engineering.*

Grants

- College of Education Grant (2023). $3000
- Department of Education, Undergraduate International Studies and Foreign

Languages Program (UISFL) Grant (2023). $6000
- Provost's Faculty Professional Development Grant (2023). $3000

Courses Taught

SCED-3500	Teaching Social Studies
EDU 381	Curriculum Theory and Design
EDU 397B	Methods: K-8 Social Studies
EDU 497A	Methods: 5-12 Social Studies
EDU 406	Philosophical, Legal, and Ethical Issues in Education
EDCI 512	Instructional Strategies in Social Studies (Graduate)
EDCI 515	Social and Philosophical Issues in Education (Graduate0
Study Abroad, Belize	Increase & Diversify Education Abroad for U.S. Students Grant

Service

Elementary and Secondary Programs Committee	2023-present
Undergraduate Curriculum Committee	2022-present
Global Studies Advisory Committee	2023-present

Professional Affiliations

Literacy Research Association (LRA)
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Languages

French, fluent
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