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Journal

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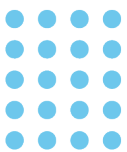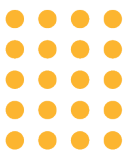
The Neag School of Education Journal is an editor-reviewed, open-access, annual journal founded and run by graduate students and published through the Neag School of Education at the University of Connecticut. Its primary purpose is to offer a platform for graduate students to share their research and knowledge with academic communities, to broaden and deepen the literature of education, as written and experienced by graduate and doctoral students, as well as early-career scholars.
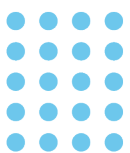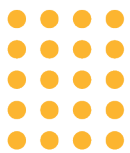
The Neag School of Education Journal highlights the strongest, most robust student and early-career work from a broad range of disciplines such as educational psychology, curriculum and instruction, teacher education, as well as educational leadership.

Of particular interest are pieces providing reflection on student experience with their research processes and manuscripts showcasing research in the preliminary stages. The journal offers students and early-career scholars the chance to publish work through diverse types of academic writing including, but not limited to, research articles (e.g., qualitative and quantitative research), essays, literature review, as well as personal experience and reflective pieces.

Aligning with the mission of its governing institution, the Neag School of Education Journal places significance on pieces seeking to improve education and social systems in order to facilitate increasingly effective, equitable, and socially just practices for educators and practitioners from a variety of fields, perspectives, and theoretical lenses as they serve their local communities. Reflections are also sought after to foster relations and collaboration amongst graduate students and their colleagues, to pass along wisdom, innovation, and creativity in pursuit of fostering a graduate community rooted in rigorous and intentional research design and practices. The journal's open access ensures it as a source for current and future practitioners.

LETTER FROM THE BOARD

We are pleased to share the 3rd issue of the *Neag School of Education Journal.* Leading from our mission, our journal provides a unique space for graduate and early career scholars to develop and share a broad variety of scholarly work, including research articles, essays, literature reviews, and reflective pieces. We take pride in providing a supportive "testing-ground" for graduate authors to refine their original work in collaboration with our graduate-led editorial board. Fundamentally, the *Neag School of Education Journal* is committed to the growth and development of emergent educational researchers across fields. After much hard work and dedication from our authors and editorial board, we are thrilled to unveil the culmination of their efforts – three pieces that showcase the excellence of our 2025 edition.

Each of this year's articles exemplify the equity-grounded, methodologically rigorous, and innovative research that this journal endeavors to elevate.

Our first piece is entitled *Aspiration vs. Action in Multicultural Education: Examining Policy Revisions to Montana's Indian Education for All.* This case study analysis, by Emery Roberts, delves into the revisions that Montana House Bill 338 has produced to Montana's Indian Education for All (IEFA) act alongside recent critiques of IEFA from Native American activists as made salient in the trial *Yellow Kidney v. Montana.* It utilizes a Culturally Relevant Pedagogy (CRP) lens in order to center critiques of possibly tokenistic approaches to multicultural education. It argues that this approach delays the critical goals of both multicultural education and decolonizing action, notably leading to Indigenous classroom knowledge and expertise in public-school settings becoming centered in non-Native staff. At a time when legal measures to address systemic inequity may be insufficient or sabotaged, this piece pushes a critical perspective to support teacher-centered reforms to meaningfully address structural inequities.

Our second article, *Tier 1 Teaching in Practice: Examining the Use of SEB Strategies, Mental Health Resources, and Identifying Areas of Need for Future Support,* by Sarah Sinnott and Dr. Sara Whitcomb, presents a reflection of research on the implementation of PBIS in a Northeast U.S. school district. Through a survey, the authors examine the social, emotional, and behavioral (SEB) practices and mental health supports currently used by general educators as Tier 1 practices. The authors tie in their findings to a Three C's (Consistency, Connection, Compassion) framework for social-emotional learning. As the article notes, adding SEB skill development to teachers' plates creates a difficult dynamic for educators who may not feel supported themselves. However, the authors encourage educators to view SEB and mental health goals not as separate to academic goals, but as important psychosocial supports to achievement and overall well-being.

Finally – *Not Your Standard English Languages Arts Classroom: Critical Language Awareness Pedagogies in Secondary English,* by Faith Thompson. This essay explores the historical context of linguistic racism in secondary English and Language Arts (ELA) classrooms through the lens of Critical Language Awareness (CLA) pedagogies. The piece dives into the literature around this topic, particularly concerning anti-Black cultural mismatch as manifested through linguistic racism targeting African American English (AAE). It examines and categorizes the literature on the intersection of this issue in ELA classrooms and argues for the critical need to mitigate the cultural and linguistic mismatch between racialized students and the majority white teaching force. In the modern context of ongoing systemic inequity for historically marginalized students, this piece serves as an important examination of existing literature and a call to expand the field going forward.

We look forward to your enjoyment of this issue's work and the outstanding contributions from our graduate and early career authors. We further hope that authors use the feedback they received during the editing process and choose to publish these manuscripts in professional peer-reviewed journals in the future. At the *Neag School of Education Journal,* we focus on the development of student work by employing a high-dose, collaborative review process. Our novel copyright policy is designed to empower students and early career scholars, allowing them to maintain the copyright for future publication.

We have many fantastic and dedicated people to thank for the realization of our 3rd issue. To Dr. Jennie Weiner, our advisor, thank you for your tireless dedication to this journal and to students. You model to us what a human-centered and compassionate review process can be and have taught us enduring lessons as reviewers and researchers. Another thank you to Dr. Jason Irizarry, our dean, who has enthusiastically supported the journal from its inception and made it clear that our work and voices matter.

Thank you to Shawn Kornegay and the design team at UConn who helped ensure a third issue as beautifully apportioned as the first. We look forward to continuing to uplift graduate students' work in years to come.

Thank you to the members of the journal whose hard work and enthusiasm made this issue possible. We are excited to continue advancing this work with your assistance going forward.

Finally, thank you to the authors of the pieces featured in this issue and all who submitted work. It goes without saying that this would be impossible without your contributions. We are immensely proud to feature your work in this issue.

To learn more about our team and mission, please visit us at education.uconn.edu/neag-journal/

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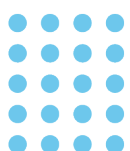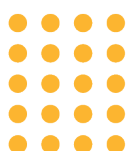
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ASPIRATION VS. ACTION IN MULTICULTURAL EDUCATION:
Examining Policy Revisions to Montana's Indian Education for All

Abstract

Montana's Indian Education for All (IEFA) has been favorably examined as an effective multicultural education reform throughout its two decades of implementation. However, an ongoing lawsuit raised by a coalition of Montana parents and Tribal governments against the state board of education and subsequent revisions to IEFA have exposed questions about the program's efficacy. In this paper, I present a case study and policy analysis of the revisions Montana House Bill 338 introduces to IEFA and seek to understand the recent critiques of IEFA given its largely favorable presence within the literature on multicultural education. I analyze key legal documents and the past research done on multicultural education in Montana through a Culturally Relevant Pedagogy (CRP) lens. Additionally, I address the *Yellow Kidney v. Montana* trial to better contextualize contemporary Native American activism and involvement in state education policy. In so doing, I center a critique of "aspirational" multicultural education, a tokenistic approach that delays the goals of critical multicultural education and decolonizing action. This delay underscores a broader issue wherein Indigenous classroom knowledge and expertise in public-school settings is frequently situated in non-Native teaching staff. Finally, I explore the ability of teacher-centered reforms to meaningfully address structural inequities.

In 1972, Montana revised its constitution, affirming the state's dedication "to recognize the distinct and unique cultural heritage of American Indians[1] and to be committed in its educational goals to the preservation of their cultural heritage," an addition that has been nicknamed the "Indian Education Clause" (Montana Office of Public Instruction, n.d.-b). The 1999 Indian Education for All (IEFA) bill aimed to fulfill the promise of that constitutional clause by enacting broad policy changes across curriculum and throughout Montana's public school system. IEFA, in its original wording, required educators to integrate Indigenous content into existing instruction, and encouraged all Montana students—both Native and non-Native—to learn about the various Indigenous cultural heritages present both within and outside state borders (Montana Office of Public Instruction, n.d.-a). Over the two decades of IEFA implementation, scholars have published many positive evaluations of the program, highlighting the unique scope of the reform, the thorough establishment of teacher-preparedness programs, and the reduction of the cultural dissonance Native students experience within formal education spaces (Carjuzaa, 2012a; Carjuzaa, 2012b; Magone & Elser, 2009). However, recent years have seen direct legal challenges to the reform's efficacy, most notably through the ongoing *Yellow Kidney v. Montana* lawsuit and the subsequent passing of Montana House Bill 338 (HB338) (Mont. H.R., 2023).

In July 2021, Shana Yellow Kidney, a member of Blackfeet Nation and a mother of three elementary children within the Missoula school district, joined 28 students and parents alongside five Native nations to file a lawsuit against the Montana Office of Public Instruction (MOPI). The plaintiffs argued that the state had failed to systematically implement IEFA for decades, and on October 25, 2023, the Montana Eighth Judicial Court certified *Yellow Kidney v. Montana* as a class action lawsuit—the affected class being all present and future Montana K-12 students (Native American Rights Fund, 2024; Yellow Kidney et al., 2021). Passed in 2023 during the course of the ongoing lawsuit, HB 338 enacted major amendments to the language of the IEFA bill. Most notably, HB 338 shifted responsibility for ensuring schools meet IEFA requirements to state agencies and away from individual educational staff (Mont. H.R., 2023).

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[1] My usage of the terms "Indian," "Native," and "Indigenous" is informed by Younging's Elements of Indigenous Style (2018). "Indian" is frequently a chosen identity label within Montana and appears within state policy language; I use it when referencing such documents or legal categorizations. "Native" is used to denote individual Native American people, communities, and nations. "Indigenous" reflects a broader epistemological perspective and/or scholarly body of thought, as implied in terms like "Indigenous education."

This recent scrutiny invites analysis of performative aspects of IEFA policies. Performativity in this sense can alternatively be defined as aspirational policy orientation that situates decolonizing conversation in the future tense, meanwhile deterring action that addresses the history of Indian schooling in the state in meaningful ways and action that allows for Indigenous educational sovereignty to be expressed in tandem with the public school system (Hopkins, 2020). I argue that prior IEFA implementation centered teacher cultural competency in ways that defer the goals of practical multicultural education into an undefined future time. Further, this delay demonstrates a systemic issue that is deeply interwoven with Indigenous educational equity: Indigenous classroom knowledge is often embodied, interpreted, and presented by non-Native teaching staff, a positioning that overshadows the collaborative role of Indigenous communities in shaping educational content and practices.

In this paper, I use a cultural competency framework informed by Culturally Relevant Pedagogy (CRP) to analyze the case of Indian Education for All (IEFA) in Montana and to explore implications of HB 338 on the collaboration between state educational agencies and Native nations, the role of teacher cultural competency training in multicultural education reform, and the broader narrative of Indigenous educational sovereignty within the Montana public school system. This case study prompts critical reflections on the intersection of policy, community advocacy, and educational practice in the realm of Indigenous multicultural education. Ultimately, a shift towards holistic, collaborative, and community-centered approaches in Indigenous education is imperative for IEFA to continue to evolve as an effective example of applied Indigenous CRP (Brayboy & Lomawaima, 2018; Ladson-Billings, 1995; McCarty & Brayboy, 2021; Paris, 2012).

STATE AND NATIONAL CONTEXT FOR IEFA

Montana contains 12 Native nations organized within eight Tribal governments; the Nakoda and Aaniiih Nations, Blackfeet Nation, Apsáalooke Nation, Assiniboine and Sioux Nations, the Chippewa Cree Tribe, the Confederated Salish and Kootenai Tribes, the Little Shell Chippewa Tribe, and the Northern Cheyenne Tribe share contemporary and historic land within Montana, and Native Americans make up around 6.5% of the state population (U.S. Census

Bureau, 2022). Further, most Native students attend public schools across Montana's 402 districts (many of which have under 200 total enrolled students; Hopkins, 2020) and constitute nearly 15% of the student population (Montana Office of Public Instruction, 2024). Around 89% of the state population—and 77% of the student population—is White (Montana Office of Public Instruction, 2024; U.S. Census Bureau, 2022). Comparatively, an estimated 96% of the state's teachers are White (National Center for Education Statistics, 2021) and only .09% of individuals currently enrolled in Montana's teacher preparation programs identify as American Indian/Alaska Native (Montana Office of Public Instruction, 2023).

Montana's geographical location, relative size, and demographics result in a significant proportion of Native students—a physical presence important to IEFA's national research relevance and one that complicates educational policy within the state. The National Center for Education Statistics (NCES, 2021), for instance, is unable to report the number of current Native teachers in Montana given the small sample size; this complication is referred to as the problem of the asterisk: "When data are sparse, or when few Indigenous students are reported in sample sizes, Indigenous peoples are placed under an asterisk with a note that data are insufficient to make reasonable claims" (referring here to the sparsity of descriptive data) (Brayboy & Lomawaima, 2018, p. 87). Brayboy and Lomawaima (2018) recognized the asterisk problem as indicative of the insufficiencies of contemporary research practices to accurately and adequately recognize the presence of Native nations within the United States in alignment with the obligations of a government-to-government trust relationship.

At the same time, the asterisk problem demonstrates the national value of Montana's multicultural education reforms; IEFA has opened an opportunity for empirical research to compare learning outcomes between Native and non-Native students, and among Native students enrolled in IEFA compliant and non-compliant districts. Indeed, such research has been an ongoing part of IEFA's implementation over the last 20 years (Bachtler, 2015; Carjuzaa, 2012a, 2012b; Magone & Elser, 2009; Ngai & Koehn, 2016). Thus, as Montana navigates the complexities of enacting broad multicultural education reform, it remains a pivotal location

within the United States for examining educational outcomes for Native students. The passing of HB 338 in conjunction with the ongoing lawsuit may motivate additional research and stands to complicate Montana's position as a cardinal site of Indigenous education reform. To date, several states have "taken a cue" from Montana (Hopkins, 2020, p. 156) in constructing multicultural policy initiatives: Washington in 2015, Oregon in 2017, Wyoming in 2017, North Dakota in 2023, and Connecticut in 2023 have passed similar Indigenous education bills within recent years (Haigh, 2021; Hopkins, 2020). A further 2019 report from the National Congress of American Indians found that, of the 35 states that contain federally recognized nations, nearly 90% of them have begun efforts to improve "quality and access to Native American curriculum" (Haigh, 2021, paras. 10-11). Within this national context, Montana is entering a third decade of IEFA implementation and remains the only state with Indigenous education protections included within the state constitution; IEFA has been examined as applied Indigenous multicultural education for the better part of two decades. In light of this national relevance, this case study investigates the Native criticism of IEFA outlined in *Yellow Kidney v. Montana* and raises the question: How does HB 338 address these concerns, and what role could it play in adapting IEFA for future application?

CONCEPTUAL FRAMEWORK
Contrasting Tokenistic Multicultural Education and Culturally Relevant Pedagogy

Multicultural education, as an umbrella term, typically focuses on promoting understanding, respect, and appreciation for cultural diversity among all students. It often involves incorporating diverse perspectives, histories, and experiences into the curriculum to foster intercultural awareness and empathy. The extent to which these goals are implemented across multicultural education reforms can vary widely (Lo Bianco, 2016). In discussing the implications of the *Brown v. Board of Education* decision 50 years after its implementation, Zirkel and Cantor (2004) described a difference between substantive multicultural education and multicultural reforms that fit under a tokenistic or "aspirational" approach. In their words, this first sort is "created, organized, and run" by multi-ethnic, racial, and cultural parties, and is "designed to thoughtfully address the educational needs and concerns of

all" (Zirkel & Cantor, 2004, p. 9). On the other hand, tokenistic multicultural reforms take a *"laissez-faire"* approach to content development and integration by fostering settings in which students encounter and interpret material from various cultural and ethnic backgrounds without explicit and/or consistent planning and implementation on the part of diverse administrators, faculty, and community partners (p. 11). Thus, the term "multicultural education" has been criticized by scholars like Zirkel and Cantor for its lack of specificity and inconsistent usage. For this reason, it is useful here to delineate between the characteristics of tokenistic multicultural education and a more specific approach to ensuring educational equity for racially diverse student populations.

In contrast, Culturally Relevant Pedagogies (CRP), developed by scholars like Gloria Ladson-Billings (1995) and Django Paris (2012), emphasize the express welcoming and valuing of students' cultural communities, experiences, languages, and perspectives into the curriculum and classroom space. This pedagogical approach aims to empower students by affirming their identities, recognizing the value in the cultural knowledge they and their communities bring into educational spaces, and providing them with opportunities to engage critically with their own cultural heritage alongside the cultures of others (Ladson-Billings, 1995). Paris (2012) further described how "we must ask ourselves if a critical stance toward and critical action against unequal power relations is resulting from such...practice" when assessing whether a reform or implementation meets these pedagogical goals (Paris, 2012, p. 94). These criteria for effective reform highlight how CRP situates itself in critical sociopolitical consciousness, emphasizing intentional consideration of the structural inequities that underlie educational systems. This systemic awareness lends itself to holistic reform implementations—the very thing missing from the *laissez-faire* tokenistic multicultural education that Zirkel and Cantor describe.

Defining Cultural Competency

Just as the umbrella of multicultural education can be further separated into different working definitions, so too can the idea of cultural competency. One such definition is exemplified throughout Hopkins's (2020) analysis of IEFA implementation. For Hopkins, cultural competency in this context is the overall work of "develop[ing]

the knowledge, skills, and awareness to interact with Montana tribes for the benefit of all students" (p. 166). Hopkins's definition of cultural competency hinges on an attitude of preparation; preparatory cultural competency training is done with the goal of getting a non-Native teaching staff "prepared" for the actual decolonizing work that comes from recognizing Indigenous perspectives and educational sovereignty, and from restructuring the administration of public education to increase educational equity (p. 133). Implied in this definition is the way in which decolonization work gets delayed to an unspecified future time, effectively becoming aspirational rather than actionable. Further, this positioning centers White agency within the educational system by assuming that White educators will necessarily take leading roles in facilitating more equitable education structures. While fostering intercultural awareness and facilitation skills is an important goal within both multicultural education and CRP, a definition of cultural competency that ends here does not enact a "critical stance toward and critical action against unequal power relations" as per Paris's definition (2012, p. 94).

However, more comprehensive definitions of cultural competency exist. Namely, the idea of "developing cultural competency" defined in Ladson-Billings' CRP framework. Here, the goal is not merely individual skill acquisition through which educators gain the ability to respectfully engage and facilitate conversation surrounding multi-ethnic and multi-racial ideas and histories. Rather, cultural competency in a CRP framework necessitates the active support of students in "sustaining" and expressing their cultural and linguistic heritage while "simultaneously offering access to dominant cultural competence" (Paris, 2012, p. 95). Cultural expertise is already situated within a diverse student body and broader community rather than being solely relegated to the instructor. This latter definition also aligns with the ways in which effective Indigenous CRP in particular must be contextually specific:

> Each initiative is a response to local conditions, histories, and desires that links academic development with the development of competencies designed to enable learners to access knowledge from and contribute to the wellbeing of their communities and wider social worlds. (McCarty & Brayboy, 2021, p. 439)

McCarty and Brayboy's concept of Indigenous CRP highlights the contextual nature of cultural competency initiatives, which operate most effectively when tailored to local conditions, histories, and desires. This approach emphasizes the integration of academic development with competencies aimed at contributing to community well-being. For Native students especially, cultural competency extends beyond respectful engagement with diverse perspectives to include recognition of sovereignty, self-determination, and the promotion of "critical, accurate, and humanizing (re)presentations and remembering" (McCarty & Brayboy, 2021, pp. 439 440), or the ways in which Indigenous youth work to "re-form and re-story" educational practice within their learning environments (Mackey et al., 2020, p. 492).

Thus, similar to the definitional distinction drawn between tokenistic multicultural education and CRP, a distinction can be drawn between preparatory cultural competency training and cultural competency initiatives that align with Indigenous CRP. These contrasting definitions and their possible effects on policy development and outcomes form a useful framework for approaching the different expectations and interpretations of IEFA across Montana school districts and within published scholarship. Similarly, the question of where IEFA implementation fits amongst these juxtaposed definitions informs the analysis in this case study.

METHODS
Data Selection
Interactions with legal systems form a complicated historical backbone to how Native nations are positioned within the civil legal structures of federal Indian law (Watters et al., 2024). The history of IEFA implementation is no different, comprising fifty years of legal interaction between Native nations and Montana state educational entities since the inclusion of the Indian Education Clause in the State constitution in 1972. For this reason, key artifacts used for this case study are the legal and policy documents of the *Yellow Kidney v. Montana* suit and HB 338. This case study supplements this policy analysis with an examination of published research and dissertation work selected to understand how both Native and non-Native scholars in Montana have interpreted, assessed, and contextualized IEFA implementation; thus, academic writing included for the purposes of the case study is predominantly drawn from scholars working within the state of

Montana between 1999 and 2023. Finally, this case study draws from Tribal, state, and national news sources surrounding the *Yellow Kidney v. Montana* trial to better contextualize contemporary Native American activism and involvement in state education policy.

Analysis

This inquiry uses a policy analysis of Montana House Bill 338 through a CRP framework. Further, this study rhetorically analyzes supplementary legal and policy documents as well as research done on IEFA implementation to evaluate how two key terms—multicultural education and cultural competencies—are presented and employed. Rhetorical critiques are nothing new in multicultural education spaces and frequently inform analyses on the efficacy of multicultural education programs (Bal, 2016; Banks, 2004; Lo Bianco, 2016; May, 1999). Aligning with these broader critiques, Indigenous scholars and educators have long expressed concerns about the lack of specificity implied by the broadly "multicultural" labeling of IEFA. Writing in 2006, Ellen Swaney—a member of the Confederated Salish and Kootenai Tribes and former director of American Indian/Minority Achievement in the Montana University System—voiced concerns that IEFA instruction "might end up trivializing highly complex cultural issues" by focusing only on "the best known and most easily demonstrated aspects of [Native] culture[s]" (p. 190). Swaney's sentiment echoed critiques of un-substantive multicultural education which conceptualized culture "as mere inheritance of traditions, beliefs, and norms frozen in time," a normative approach that minimized difference to further justify and reproduce existing social orders to the detriment of marginalized groups (Bal, 2016, p. 180).

For these reasons, an analytical approach that solidifies and elaborates upon functional definitions for the two key terms that have been centered throughout IEFA implementation—multicultural education and cultural competency—forms a useful base for assessing whether the stated goals of IEFA align with the actual implementation of the reform, and why conceptualizations of these terms appear to meaningfully differ between Native and non-Native assessments and perspectives. In doing so, this inquiry seeks to situate HB 338 within the recent critiques of IEFA given IEFA's largely favorable presence within multicultural education research.

Positionality

As in all research, to accurately assess the value and use of this study, it is necessary to understand the perspective through which I have gathered and analyzed my data. I am a White, US-born scholar from Montana. My initial interest in this study was to explore the dissonances between the generally positive analysis and discussion of IEFA I've encountered in academic work, the critical perspective of Native communities evident through legal action like the *Yellow Kidney v. Montana* suit, and my own exposure to IEFA curricula; I completed both undergraduate and graduate work at the University of Montana, and had direct experiences (and non-experiences) of IEFA content throughout my own primary and secondary education. Additionally, my research interest centers on ways to foster meaningful and equitable connection between families and communities who approach education in ways peripheral or external to standardized educational structures, and those structures themselves. While my own experience within the Montana education system proved an important tool in contextualizing this study, my perspective on education and the school system was primarily formed and informed by that system itself, and as such is not immune to the systemic racial inequities that underlie public education spaces; it is inevitable that my ethnoracial background has influenced my interpretation of this case—in recognition of this, I've made efforts to bracket existing biases or preconceptions resulting from my personal experiences with IEFA and have centered the work of Indigenous educators and scholars in my conceptual framework and analytical approach. In this way, I sought to ensure that this study was sensitive and appropriate to the context that it discusses while working to supplement perspectives on IEFA within the broader discourse.

FINDINGS
History of IEFA

Indigenous scholars have long drawn a line between *Indian schooling* as a colonizing weapon of state acculturation and *Indigenous education* as an epistemological alternative, a site of resistive agency, and a form of cultural affirmation (Brayboy & Lomawaima, 2018). Between these two approaches to the education of Native students lies an axiological concern; as Inupiat scholar Leona Okakok wrote: "'education is more than book learning, it is also value-learning'" (as cited in

Brayboy & Lomawaima, 2018, p. 83). Processes of assimilative value learning have been the historic focus of state-implemented Indian schooling in Montana, as have educational approaches that seek to override or erase place-based philosophy and the relationships to land, personhood, and community that Indigenous education centers (Hopkins, 2020). These processes are not strictly things of the past; steeped in a history of Indian schooling as facilitated through public school and boarding school systems, modern public schooling in the state "continues to be a colonizing, assimilative institution in the lives of Native children and tribal communities" (Hopkins, 2020, p. 5). Importantly, Indigenous education is not tied solely to inclusive curriculum or content, but to differing knowledge and value frameworks that often operate in direct contradiction to the Western ways of knowing that inform the very structure of public education's physical and pedagogical spaces (Ladson-Billings, 1995; Paris, 2012). Thus, in seeking to decolonize schooling, Native scholars, educators, and communities often avoid conflating ideas of "schooling" and "education" (Brayboy & Lomawaima, 2018; Deloria et al., 2018).

It is within this context that Montana's 1999 IEFA bill enacted promises made in the so-called "Indian Education Clause"—a hard-won addition to the 1972 Montana state constitution—by encouraging both Native and non-Native K-12 students within the state to "learn about the distinct and unique heritage of American Indians in a culturally responsive manner" (Montana Office of Public Instruction, n.d.-b). Implemented as a broad educational reform, IEFA's stated goals sought to promote cultural understanding and recognize and preserve the cultural heritage of Native nations within the Montana public school system. In pursuit of these goals, IEFA primarily sought to enhance teacher training and to ensure that educational materials were presented in a culturally sensitive manner and were reflective of Indigenous perspectives.

Central to IEFA was the construction of the Seven Essential Understandings, a set of "guiding principles" for the reform bill that outlined the basic knowledge about Native nations required for any "educated and contemporary Montana citizen" (Montana Office of Public Instruction, 2001, p. 1). These understandings ranged from statements about the legal creation of reservation land to acknowledgement of the diverse cultures, languages, and histories of individual nations. The document was constructed in partnership between Native and non-Native members of the IEFA development team and published in an eBook format hosted on the Montana Office of Public Instruction's IEFA website. The intended audience of this key document is IEFA's referenced "educational personnel"—the majority non-Native teaching and administrative force that would "work cooperatively with Montana tribes … when providing instruction or when implementing an educational goal" (Montana Office of Public Instruction, n.d.-b, p. 1); in addition to the Understandings themselves, this key document included the contextual background that led to the creation of IEFA—namely the ratification of the 1972 state constitution—visual examples of Tribal government crests, and detailed data on language, membership, and demographic information for each nation. Altogether, the Seven Understandings are presented as a comprehensive contemporary history of the Native nations within Montana—a format inaccessible to K-12 students within the state but rather designed to foster cultural awareness and competency among non-Native teaching staff.

Just as the Seven Understandings highlight teacher education and teacher cultural competency training as main mechanism of IEFA, teacher agency is centered in much literature published on the efficacy of the program's culturally responsive teaching (Carjuzaa, 2012a, 2012b; Elser, 2012; Magone & Elser, 2009; McCarty & Brayboy, 2021; Ngai & Koehn, 2016). Indeed, teachers have been positioned as critical facilitators tasked with translating the state's educational goals into IEFA-specific content lessons. In addition to the creation of the Seven Essential Understandings, the Montana Office of Public Instruction has dedicated a substantial amount of its IEFA funding and efforts towards the creation of teacher resources; available alongside *Essential Understandings Regarding Montana Indians,* MOPI developed an online database geared towards further teacher training "where educators can access research and data, publications, teaching tools, curriculum resources, lesson plans, recommendations for literature, and guidelines for evaluating and using resources" (Bachtler, 2015, p. 8). So thoroughly has this relationship between the education of teaching staff and IEFA efficacy been established, that a 2015 review of IEFA used

the amount of time teaching staff spent accessing MOPI's IEFA resource database as a key metric for effective implementation (Bachtler, 2015).

However, a lack of clear statewide accountability measures and variable district-to-district criteria for meeting IEFA expectations placed the burden of accessing, interpreting, and executing these resources largely on individual teachers. Within Bachtler's report, many teachers expressed frustration with the lack of cohesive and collaborative implementation, describing only "a general expectation from administrators, such as 'do IEFA once a month'" (Bachtler, 2015, p. 16). As is implied by the verb "do" in "do IEFA," this framework has been experienced as frustratingly vague by teaching staff, who have expressed confusion as to the curricular goals of IEFA. In a 2011 dissertation project focused on teacher experience with IEFA, Micki Abercrombie-Donahue noted different answers to this question. Some educators saw the primary goal as bringing Indigenous epistemologies into classroom spaces and felt inadequately prepared or positioned to undertake such a shift (p. 85). Others saw a lessening of achievement gaps for Native students as the main goal, and "wanted the implementation of IEFA to equip them with specific pedagogical strategies for improving the academic achievement of their Indian students" (p.138). What it means, then, to "do" IEFA has been a source of confusion and mixed interpretation among teaching staff, especially when considering that "doing" IEFA at the state level has primarily been to increase cultural competency among educators (Hopkins, 2020), with the expectation that these educators would then independently translate that competency into classroom practice.

Many of the instructors in Abercrombie-Donahue's report felt that they had not achieved a level of cultural competency that would enable them to "do" IEFA effectively, and "were afraid of saying or doing the wrong thing [so] had chosen not to implement the IEFA curricula" (Abercrombie-Donahue, 2011, p. 91). Many of the participants further described experiences with Native students and families that they believed demonstrated "interpersonal mistrust and defensiveness," which made implementing IEFA more difficult (Abercrombie-Donahue, 2011, p. 91). This tension between overarching goals and practical implementation underscores the complex position of teachers within Montana's IEFA framework, highlighting both their agency and the systematic challenges they have faced in translating policy into meaningful classroom practices. Further, this positioning of teaching staff as the key agents and site of IEFA reform efforts underemphasizes the supposedly collaborative role of local Native communities.

Recent Challenges to IEFA Implementation

In recent years, the efficacy of IEFA implementation has faced direct challenges, building towards a class action lawsuit filed by a coalition of K-12 students and parents in Montana, in collaboration with the Assiniboine and Sioux Tribes of the Fort Peck Reservation, Confederated Salish and Kootenai Tribes of the Flathead Reservation, Fort Belknap Indian Community, Little Shell Tribe of Chippewa Indians of Montana, and Northern Cheyenne Tribe, against the state board of education in 2021 (Native American Rights Fund, 2024). *Yellow Kidney v. Montana* challenged several aspects of IEFA, including the language of the bill itself and the lack of state-level accountability for and clear tracking of IEFA funds. An example of what the plaintiffs consider "improper use of funding" included the use of IEFA funds by one Montana elementary school to purchase a book titled: *Squanto and the Miracle of Thanksgiving*, a history of the holiday from an evangelical perspective which "'shows that the actual hero of the Thanksgiving was neither white nor Indian, but God,'" as stated in the book's Amazon summary (as cited in Yellow Kidney et al., 2021, p. 26). A further example from the Helena school district included another book purchased with IEFA funds, titled: *Born to be Wild: Little Marmots*. The language of the lawsuit described this purchase in the following way: "The book describes the physical characteristics and social habits of marmots ... The book does not situate marmots within the context of cultural significance, relevance, or meaning to American Indians in Montana" (Yellow Kidney et al., 2021, p. 26). IEFA received funding in 2005, six years after its initial implementation; that year alone, the legislature allocated more than seven million dollars to local districts to aid in IEFA implementation (Juneau & Broaddus, 2006). However, IEFA funding decreased steadily in following years, and the tracking of these funds has never been especially robust; Bachtler's 2015 report likewise found that a lack of "meaningful accountability" for all aspects of IEFA implementation was a major weakness of the reform

(p. 35). For this reason, the funding criticisms raised by the plaintiffs is not especially new; however, these examples further suggest that the improper utilization of IEFA funds is wrapped up in a larger concern about the competency of educational personnel in choosing and incorporating materials into IEFA-centered content. Here, the foregrounding of teacher competency in IEFA implementation continues to be a major sticking point for Native community involvement: there is little confidence that these books—or IEFA content more generally—is being presented in ways informed by the cultures and histories of Native nations "in collaboration with local tribes" as is promised in the legislation (Montana Office of Public Education, n.d.-b).

As a primary plaintiff in this ongoing lawsuit, Shana Yellow Kidney continues to push against the vague language of "cultural heritage" that is employed in the constitutional clause. For Yellow Kidney, this positioning lends itself to further historicizing of Native nations within IEFA content implementation. She argues that IEFA has failed to recognize or promote Indigenous ways of knowing by not engaging with the current cultural knowledge that Native students and local Native communities bring into public school classrooms (Golden, 2023; Yellow Kidney et al., 2021, p. 29), and has instead deferred to the future expertise of non-Native teaching staff. Indeed, the Montana Board of Education's initial defense in *Yellow Kidney v. Montana* was that "the Indian Education Clause does not confer any duty or responsibility on [the board of education] and is simply aspirational," and that it is not up to the state to enforce content standards but only to provide educational personnel with funding and support (Eddy, 2023, p. 15). This idea of content as "aspirational" holds important ramifications for thinking about the goals of multicultural education within a public-school setting.

HB 338's Changes to IEFA

As a partial response to this ongoing lawsuit, HB 338, passed in May of 2023, sought to adjust the language of IEFA by including three key changes:

1. A shift of responsibility for enforcing and implementing IEFA from "educational personnel" to "educational agencies." Indeed, HB 338 eliminated the "educational personnel" language from IEFA entirely.

2. A definition of "educational agencies" highlighting state-level authority—specifically the Board of Public Education and the Superintendent of Public Education.

3. A shift in language from IEFA "encouraging" both Native and non-Native students in the state to learn about the cultural heritage of Native nations to IEFA being a "requirement" of Montana public education (Mont. H.R., 2023).

In this way, HB 338 sought to offset the focus on individual teaching staff by increasing the responsibility held by state educational agencies. Coupled with these shifts in language, HB 338 introduced more rigorous requirements for the tracking of funds (Mont. H.R., 2023, p. 4). Notably, HB 338 shifted authority towards state agencies; within the typically conservative political landscape of Montana, a shift in educational power to state rather than district agencies was a significant move, one succinctly acknowledged by Elsie Arntzen, the state superintendent of Montana: "'Until this last session, we had no authority'" (as quoted in Dempsey, 2023). For state educational agencies, HB 338 not only reaffirmed the responsibilities of the state for implementing IEFA but served to further bolster state authority in this matter.

Whether this consolidation of power towards state agencies is the favored outcome of said agencies, however, is a different matter. Despite Arntzen's statement, the board of education—as the main defendant in the ongoing lawsuit—has maintained a position that deflects state responsibility. This deflection continued into April of 2023, when an amendment to HB 338 was suggested, proposing to change the language from "requirement" back to "encouragement." While initially passed, this amendment was later overturned in a 75-25 do-not-concur motion (Wagner, 2023). Thus, the stakes of HB 338 for the state board of education are multifaceted; while HB 338 stands to both strengthen state control over local school board content implementation, it further stands to hold state agencies responsible for both the creation and implementation of educational content in a way that is counter to the typical political leaning of the state, and in a way that surpasses a merely tokenistic—or "aspirational" —approach.

For Native students and communities in the state, HB 338 continues a long battle around Indigenous educational sovereignty "in which knowledge systems, knowledge production, cultural values, and children's lives are on the line" (Brayboy &

Lomawaima, 2018, p. 83). Locally, HB 338 represents the most recent step in over 50 years of deliberate and focused advocacy, legal action, and activism on the part of Native nations in Montana to secure constitutionally protected education reform. Further, the potential effects of HB 338—and the added scrutiny to IEFA that has occurred through its negotiation and passing—may serve to bolster the ongoing lawsuit raised against the State of Montana.

DISCUSSION

Substantive multicultural education within a CRP framework requires ongoing collaborative effort. Effective Indigenous CRP models "should push and pull the institutions that implement them, forcing them to be more efficient, accountable, and engaged in the lives of the students and communities with and for whom they partner and work" (McCarty & Brayboy, 2021, p. 440). In this context, IEFA—through initiatives like the development of the Essential Understandings and similar teacher education materials created alongside Native nations—embodies some aspects of CRP. Yet, in other respects—most notably the question of who is "doing" the work of enacting this multicultural education reform—IEFA instead aligns with Zirkel and Cantor's concept of tokenistic multicultural education (2004). To the extent that IEFA implementation has predominantly assigned classroom Indigenous expertise and the integration of cultural knowledge into curricular content to non-Native teaching staff, it has not effectively taken a stand against "unequal power relations," as per Paris's (2012) understanding of the goals of CRP (p. 94). Further, a major priority within IEFA implementation has been to increase the preparatory cultural competency of White educators, an approach that neglects to engage effectively with the goals and priorities of Indigenous CRP.

This aligns with the overall trajectory Hopkins traced for both IEFA and similar initiatives in other states. In assessing the efficacy of Maine's Indigenous education policies, Hopkins (2020) concluded that educators' "inability to attune to the needs of tribal communities, their inclination to feel frustrated by the low participation [of Native students and communities], and their unwillingness to accept their privileges and benefits from the settler colonial structure reveal a lack of readiness" to engage in the decolonizing action necessary for the future of

Indigenous multicultural education (p. 166). Pieces of this analysis can similarly apply to Montana's IEFA implementation, at least when considered in connection with the teacher frustrations Abercrombie-Donahue identified in 2011; however, this approach again emphasizes the future-oriented emphasis on readiness, thus evoking a similar positioning as the state's aspirational reform defense.

Consequently, the prevailing focus on cultural competency within IEFA implementation denotes a preparatory phase wherein non-Native educators seek to "develop skills for the difficult, challenging and messy decolonizing conversations" that will need to take place if Indigenous education and public schooling are to coexist in educational spaces (Hopkins, 2020, p. 166). While this skill-building holds important implications for the future of equitable education in Montana, it results in an implementation that prioritizes the future comfort and leadership skills of a majority non-Native teaching and administrative staff over the present experiences of Native students in the state and further works to delay broader structural reforms. In this way, a definition of cultural competency that is only comprised of Hopkins's (2020) metrics of teacher readiness aligns with critiques of the aspirational approach of IEFA's multicultural education and again fails to prioritize the goals of Indigenous CRP models.

The question remains whether the changes HB 338 applies to IEFA are well positioned to shift the intention of cultural competency towards an implementation informed by CRP. Elaborating on how CRP can be effectively translated into a holistic view of IEFA reform to further educational equity for Native students and communities helps explore this question.

Hodge's (2019) study into the effects of educational structures on teacher decision-making within the classroom highlighted the interplay among structural elements of educational tracking, teacher beliefs, and curriculum delivery. Hodge's research suggested that relying solely on teacher competency is an insufficient way to address the needs of diverse classrooms. Hodge concluded that "school and district leaders must attend to school organization and teacher beliefs, as well as curriculum" (Hodge, 2019, p. 668). Key here is the need for more holistic understandings of

education systems; because of their embedded position, Native and non-Native teachers alike are influenced by the structures in which they operate and may thus reiterate injustices that are entrenched within those structures, despite personal identities, beliefs, or intentions. While Hodge's study differs in context from IEFA, his overarching recommendation resonates with the sentiments expressed by Julie Cajune, Salish educator and former director of American Indian education for the Flathead Reservation in western Montana. Cajune contends that "'individual teachers can do phenomenal things, but nothing [in education] is going to change systematically … until power is shared'" (as cited in Carjuzaa et al., 2015, p. 203). Cajune here argues both for the primacy of systematic change within educational administration and for the deliberate inclusion of both Native teaching and administrative staff and broader Native communities at all levels of reform implementation.

Central to this argument is the need for holistic approaches to the very structures of schooling, an aspect that the previously teacher-centered implementation of IEFA failed to address. This aligns with the concept of Indigenous CRP put forth by McCarty and Brayboy (2021), which emphasized an education "rooted in place and context, with attention to curriculum, pedagogy, assessments, accountability, teacher knowledges, [and] community engagement," among other factors (p. 439). The shifting of responsibility towards state agencies, coupled with the introduction of more rigorous ways of tracking IEFA funding introduced through HB 338, better addresses the need for accountability and structural assessment, though much work remains to be done to ensure that power is shared. ●

IMPLICATIONS AND CONCLUSIONS

HB 338's amendments to IEFA, particularly the shift in responsibility to state educational agencies, demonstrates the complex relationships among policy, community advocacy, and educational practice in matters of multicultural education. Key to HB 338's revisions are the role of teaching staff in IEFA implementation and the need for greater collaboration with local Native communities when approaching the integration of the heritages and cultures of Native nations into public school classrooms. The introduction of HB 338 to the ongoing legacy of Indigenous education reform in the state of Montana brings a stronger sense of accountability to the implementation of IEFA, potentially working to shift state application of multicultural education away from an "aspirational" model by specifying a requirement for actionable and centralized steps through funding accountability and ongoing collaboration with Native nations. Although HB 338 does not include definitive actionable steps, these overarching goals recognize the ways in which an aspirational view of multicultural education combined with a limited definition of the purposes of instructor cultural competency work to delay decolonizing public education.

Given the history and reality of Indian schooling in Montana as a colonizing force, the ongoing narrative surrounding HB 338 opens the possibility for decolonizing conversation around Montana public schooling; however, the shifts enacted by HB 338 alone are unlikely to result in the holistic structural changes needed for the equitable educational environments described in a CRP framework. Decolonizing conversation and meaningful action will require recognizing the educational sovereignty of Native nations in Montana. The intentional and continuous involvement of Native communities in both the creation and implementation of education policy, as well as the recognition of the assets Native students bring to their classrooms, are steps towards a more holistic expression of the multicultural education IEFA purports to enshrine.

Additionally, educational staff can work to center the cultural, linguistic, and community wealth of Native K-12 students, intentionally moving away from deficit framings and historicizing perspectives. In this way, Indigenous knowledge can be situated within Native students and communities, and the work of building cultural competency can become a shared responsibility.

As Montana navigates these complexities, it continues to serve as a pivotal site for examining educational outcomes for Native students in a national context. For this reason, HB 338's potential impact extends beyond legal amendments within a single state. This bill characterizes a moment in an ongoing struggle for educational sovereignty and the recognition of Indigenous epistemologies within public schooling systems. Further research is needed to explore the long-term impact of HB 338 on educational outcomes for Native students, on the effectiveness of state-level implementation strategies, and on the collaboration between educational agencies and Native communities.●

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TIER 1 TEACHING IN PRACTICE: Examining the Use of SEB Strategies, Mental Health Resources, and Identifying Areas of Need for Future Support

Abstract

Schools are incorporating a range of social, emotional and behavioral (SEB) supports in order to support the mental health of school-aged students as mental health concerns remain a challenge for up to 20% of our PreK-12th grade students. However, these supports can often be viewed as additional work being added onto an already overwhelming workload for teachers. As such, it is important to recognize how these SEB supports are often already integrated into the work teachers are currently doing in schools. In this case study, a survey was disseminated across PreK-12 general education teachers in a Northeastern school district; this survey aimed to determine how the teachers were currently using Tier 1 practices to support SEB ad mental health needs within their MTSS framework. This survey was used to highlight areas of strength, in addition to areas for future support based on teacher feedback. After describing and reviewing the survey results, we reflect on this process, as well as offer considerations for districts to further support educators in the future.

Mental health concerns are a critical challenge for approximately 13-20% of school-aged (PreK-12) students (Agency for Healthcare Research and Quality, 2022; Center for Disease Control and Prevention, 2023). As such, this is a concern that schools are working to address with a range of strategies and student supports focused on the social, emotional, and behavioral (SEB) needs of our students. However, these supports are often taking place in classrooms, and some teachers may feel this is "just another thing" being piled onto an already overflowing plate. Teachers continuously adjust their teaching practice during and since the pandemic in response to changing expectations and policy. These changes are asked of teachers in addition to the typical demands of lesson planning, grading, meetings, professional development, parent-teacher conferences, extra help for students, and more. There simply isn't enough time in a school day to complete what is expected of teachers given this intensifying workload. These past few years have also seen increased challenges, stress, and burnout for teachers (Lin et al., 2024; Ozamiz-Etxebarria et al., 2023). Further, and likely contributing to these feelings, teachers often do not feel they have enough opportunities to develop new skills, have access to resources needed for their job, nor receive sufficient allotted time from districts and schools in managing these multiplying expectations (Lin et al., 2024). This creates a difficult dynamic for educators in supporting their own students when they do not feel supported themselves.

Despite these challenges, because of the heightened mental health concerns for our students, there is still a real need for schools and teachers to implement interventions and initiatives focused on supporting students' SEB skill development, and by extension, their mental health—though the question remains: how can these supports be incorporated into the classroom in a way that is not overwhelming or creates additional stress for educators?

It is possible and beneficial to integrate SEB and mental health supports into the systems that are already in place in schools (Barrett et al., 2018; Eber et al., 2019). These systems and frameworks may include Positive Behavior Intervention and Supports (PBIS), Multi-tiered System of Supports (MTSS), Social Emotional Learning (SEL), or an Interconnected Systems Framework (ISF). Santiago-Rosario et al., (2023) conducted a literature review and found that Positive Behavior Intervention and Supports (PBIS) implementation improves mental health outcomes as well as SEB outcomes particularly in elementary aged students. Implementation of PBIS is associated with student outcomes such as improved on-task behavior, improvement in student behavior, and a higher likelihood of demonstrating prosocial skills and emotional regulation (Santiago-Rosario et al., 2023). However, many schools, districts, and teachers that are currently implementing PBIS may not recognize the SEB and mental health efforts that are already in place for their students through these systems

and frameworks. It is important and necessary to recognize that each of these initiatives should not be viewed as separate endeavors, though they often are.

The following reflection of research examines and analyzes surveyed responses from general education teachers within a Northeastern school district that is currently implementing PBIS. A survey was disseminated across general education teachers (PreK-12) in this district to determine how the district/teachers were already using Tier 1 practices to support SEB and mental health needs within their PBIS framework. Though these differing initiatives are often viewed as siloed in districts and in classrooms, the hope here was to highlight and illuminate that these initiatives in this district should not be and are often not separate. Further, this survey was used as a needs assessment to identify areas for future support for general education teachers based on their feedback. After the description of the survey and results from this district, we offer our reflection on this process and the challenges we faced, as well as possible considerations for districts to further support educators moving forward.

METHODS
Framework
This survey was created using Harlacher and Whitcomb's (2022) book *Bolstering Student Resilience: Creating a Classroom with Consistency, Connection, and Compassion* as a framework for each of the survey questions. As we considered how best to support SEB and mental health needs of students, and how Tier 1 teachers were likely already supporting this in their classrooms, the three C's (consistency, connection, and compassion) became our overarching framework as each of these areas are critical to helping support students social and emotional learning in classes (Harlacher & Whitcomb, 2022). The survey questions focused on the area of consistency asked teachers questions about how they created a classroom environment that is unambiguous by asking questions centering around if they had classroom expectations, routines, if they taught these structures explicitly, and more. The area of connection questions asked how teachers were able to create an instructional environment where they were able to build relationships with students, and also one that asked students to engage in prosocial behaviors. Lastly, the survey asked teachers questions in the area of compassion; we wanted to examine which

practices they used to understand how students are feeling, and how they were responding in order to empower students to use adaptive coping strategies rather than maladaptive behavior (Harlacher & Whitcomb, 2022). All of these questions aimed to examine practices in teacher's classrooms, and each stemmed from this framework, and at its core, the overarching ideas from this book.

When used together, the three C's include practices and strategies that create protective factors for students, and by extension, help to create a protective environment for students as well (Harlacher & Whitcomb, 2022). This book not only outlines these core components of teaching and supporting students' social, emotional, and behavioral supports, but also helps to outline what this may look like in action for educators and in their classes (Harlacher & Whitcomb, 2022). As such, it allowed us to frame our survey questions to see how teachers were using (or not using) practices that align with supporting students SEB health in their classes.

When examining practices aligned with these three C's in a classroom, we wanted to survey teachers about how they were using consistency, connection, and compassion in both their instruction, and in their implementation. As such, we broke down the three C's to align with specific survey questions in both the areas of instruction and implementation to help us gain a better understanding of each of these specific areas (see Table 1). This helped us to understand which areas were areas of strength and helped us to start to understand areas for future support. Further, when examining areas of strength, this helped to illuminate spaces that teachers were already using these practices as a part of their day-to-day teaching; by highlighting these three C's in action, we hoped to show teachers that they are not only already incorporating some of these practices in their classrooms (without "another thing" being added onto an that overflowing plate), but also, that they are incorporating these practices well.

TABLE 1 — Three C's Framework with Survey Questions

	THE THREE C'S		
	Consistency	Connection	Compassion
Instruction	I have asked for student input in creating the classroom expectations and structures. I explicitly teach classroom structures and expectations, using concrete examples.	I explicitly teach prosocial skills and social, emotional, and behavioral skills to students, in addition to academics.	I have a toolbox of strategies and practices that I can integrate into my classroom in order to support my students' social, emotional, and behavioral needs. I am flexible in my choice of social-emotional strategies/practices, and adjust my teaching based on student data. I have utilized the mental health resources for students in our district.
Implementation	I work to create safe, predictable routines in my classroom. I have clear classroom expectations for activities in my classroom.	I work to make meaningful and positive connections with my students. I ask for student voice and input in my classroom in regards to academic content and materials.	I encourage student ownership over their work, and their behavior. I collect data on my students' social, emotional, and behavioral needs. I can predict when challenging behavior occurs in my classroom. I validate my students' emotions. I know how to respond to student behavior because I understand what they are communicating. I am aware of the mental health resources for students in our district.

SURVEY DESIGN

In creating this survey, we were intentional to define social, emotional and behavioral (SEB) practices in the introduction so that teachers had a common definition; we were also intentional to ensure we identified how these supports were already integrated in their work as a district with PBIS/SEL. We stated: "Social, emotional, and behavioral (SEB) practices are data-driven strategies that can be implemented in order to nurture the *whole* student in the classroom, in addition to teaching them academically. These practices, in addition to mental health resources in the district, help us to support our students more holistically and are included in our work related to PBIS and SEL. By utilizing SEB practices, and mental health resources, we are helping to enhance the wellness of individuals and in the school as a whole. This survey aims to understand how teachers are currently supporting the social, emotional, and behavioral (SEB) needs of their students in their classrooms, in addition to their students' mental health needs. Further, it serves to understand how teachers may need additional training and resources themselves in order to more easily utilize these supports." Through this introduction, our hope was to frame SEB supports through common language for these overarching ideas, and to remind these teachers that this is work they are already doing in their day-to-day practices with PBIS/SEL.

The survey included 19 questions total; 16 were five-point Likert scale questions, and the final three were open ended. The five-point Likert scale utilized the following options: strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree. The open-ended questions asked teachers to identify the grade bracket they were currently teaching in, as well as asked teachers to identify which SEB practices they were currently using themselves, and which mental health resources they were aware of in their districts.

Each of the five-point Likert scale questions of this survey aligned with one of the three C's outlined in Harlacher & Whitcomb's (2022) book: consistency, connection, and compassion. Each of these questions is framed as a statement where each statement outlined a specific practice that teachers could identify as a part of their classroom. The questions for this survey were created by the two authors of this paper; one author of this paper is also a co-author of *Bolstering Student Resilience: Creating a Classroom with Consistency, Connection, and Compassion* (Harlacher & Whitcomb, 2022). Whitcomb helped to assess and align each question into the three C's outlined in our framework; further, in doing so, she was able to help us ensure that each question aligned closely with one of the C's, and thus, helped to ensure each portion of the framework was represented and being assessed through our survey in some capacity. While we recognize this survey is not validated, we felt it would serve as a starting point in examining a broader picture of practices being used by teachers in this district. As such, we chose to focus on these questions to understand which PBIS practices were being used in classrooms across grades in this district; further, we aimed to capture how the incorporation of SEB and mental health supports were likely work already taking place in classrooms. The area of "compassion" aligned most closely with specific practices to support SEB and mental health needs, and as such, there were more questions that fell into the category of compassion than the other C's; while this area had more questions than the other areas, each area was integral in creating a comprehensive understanding of the practices and foundations being used by teachers in the district as a whole. Additionally, we felt these survey questions would also serve as a needs assessment to identify how we can support the integration of any practices that teachers did not feel they were using.

SAMPLE

This survey was distributed across this district to general education teachers and to school counselors. For this reflection, we focused on the PreK-12 teacher responses. This district employed 426 full time teachers during the school year this survey was utilized. Across the district, 153 teachers (35.9%) responded to the 19-question survey to determine which SEB practices and mental health resources these general education teachers were currently using. The teacher and grade breakdown from this sample are outlined in Table 2.

TABLE 2 —Teacher Sample Breakdowns

Total Teacher Sample Size	Number of Teachers Per Grade Band	Grand Bands
n = 153	n = 10	PreK
	n = 40	K-4
	n = 40	5-6
	n = 11	7-8
	n = 51	9-12

Note: One teacher did not disclose their grade band.

Analysis of Survey and General Education Teacher Responses Tier 1 SEB Supports

This survey highlights PBIS and SEB practices that are already being used in the district, and serves as a needs assessment in helping us to understand how to best support teachers in the district moving forward. The following section analyzes those findings, and breaks them down by identified areas of strength and identified areas for future support. Each of these sections is further broken down by the three C's framework, and helps us to assess which of these areas may need the most support moving forward based on response rates from the teachers.

Identified Areas of Strength

Through this survey, we found many strong PBIS and SEB practices centering around consistency, connection, and compassion that are already taking place in the district for both instruction and implementation (see Table 3). For example, when looking at the area of consistency, over 90% of teachers responded "strongly agree" or "agree" to the following questions: "I explicitly teach classroom structures and expectations, using concrete examples" (n=142; 92.81%), "I work to create safe, predictable routines in my classroom" (n= 150; 98.04%), and "I have clear classroom expectations for activities in my classroom" (n=149; 97.38%). This indicates that of the four questions centered around consistency, teachers felt they were already implementing many of these strategies; this further indicates a strength in this area for educators in this district.

TABLE 3 — Identified Areas of Strength

Three C's Framework	Corresponding Survey Question	Response Percentages
Consistency	I explicitly teach classroom structures and expectations, using concrete examples	Agree: n= 62 (40.52%) Strongly Agree: n= 80 (52.29%)
	I work to create safe, predictable routines in my classroom	Agree: n=31 (20.26%) Strongly Agree: n= 119 (77.78%)
	I have clear classroom expectations for activities in my classroom	Agree: n= 42 (27.45%) Strongly Agree: n= 107 (69.93%)

Connection	I work to make meaningful and positive connections with my students	Agree: n=28 (18.30%)
		Strongly Agree: n=123 (80.39%)
Compassion	I encourage student ownership over their work, and their behavior	Agree: n=40 (26.14%)
		Strongly Agree: n=111 (72.55%)
	I validate my students' emotions	Agree: n=72 (47.01%)
		Strongly Agree: n=75 (49.02%)

When examining the three questions in the area of connection, over 95% of teachers also responded "strongly agree" or "agree" to the following question: "I work to make meaningful and positive connections with my students" (n=151; 98.69%). Lastly, when examining the area of compassion, there were nine questions that aligned with strategies teachers may be using in practice. In this area, over 90% of teachers responded "strongly agree" or "agree" to only two of the nine questions: "I encourage student ownership over their work, and their behavior (n=151; 98.69%)," and "I validate my students' emotions" (n=147; 96.03%). This indicates that while some of these specific practices are strengths for these teachers, the listed strategies in the area of connection and compassion may be identified as an area for future support moving forward.

Overall, many of these practices, such as creating clear routines and expectations, as well as explicitly teaching them, align with both PBIS and SEB goals.

The same is true for explicitly teaching SEB skills and working to create and foster meaningful relationships with students throughout the school year. Each of these statements above that teachers either strongly agreed with or agreed with are examples of work they are already implementing within their PBIS and SEL frameworks that also support students social, emotional and behavioral needs—though some educators may not realize this overlap.

Identified Areas for Support
In addition to highlighting areas of strength and the incredible work the general education teachers were already using in their classrooms, we used the survey questionnaire as a starting point to identify possible professional development opportunity needs. In order to determine areas for future support, we focused on the questions that received over 10% (n=16) of responses in the neither agree nor disagree, disagree, and/or strongly disagree categories (see Table 4).

TABLE 4 —Identified Areas of Need

Three C's Framework	Corresponding Survey Question	Response Percentages
Consistency	I have asked for student input in creating the classroom expectations and structures.	Neither agree nor disagree: n= 26 (16.99%)
		Disagree: n= 12 (7.8%)
		Strongly Disagree: n= 1 (0.65%)
Connection	I ask for student voice and input in my classroom in regards to academic content and materials.	Neither agree nor disagree: n= 42 (27.45%)
		Disagree: n=9 (5.88%)
		Strongly Disagree: n= 3 (1.96%)

		I explicitly teach prosocial skills and social, emotional, and behavioral skills to students, in addition to academics.	Neither agree nor disagree: n= 12 (7.84%) Disagree: n= 5 (3.27%) Strongly Disagree: n= 3 (1.96%)
	Compassion	I have a toolbox of strategies and practices that I can integrate into my classroom in order to support my students' social, emotional, and behavioral needs.	Neither agree nor disagree: n= 16 (10.46%) Disagree: n= 1 (0.65%) Strongly Disagree: n= 1 (0.65%)
		I collect data on my students' social, emotional, and behavioral needs.	Neither agree nor disagree: n= 43 (28.10%) Disagree: n= 21 (13.70%) Strongly Disagree: n= 6 (3.90%)
		I am flexible in my choice of social-emotional strategies/ practices, and adjust my teaching based on student data.	Neither agree nor disagree: n= 32 (20.92%) Disagree: n= 2 (1.30%) Strongly Disagree: n= 2 (1.30%)
		I can predict when challenging behavior occurs in my classroom.	Neither agree nor disagree: n= 26 (16.99%) Disagree: n= 5 (3.27%) Strongly Disagree: n= 2 (1.30%)
		I know how to respond to student behavior because I understand what they are communicating.	Neither agree nor disagree: n= 18 (11.76%) Disagree: n= 3 (1.96%) Strongly Disagree: n= 1 (0.65%)
		I am aware of the mental health resources for students in our district.	Neither agree nor disagree: n= 33 (21.57%) Disagree: n= 24 (15.69%) Strongly Disagree: n= 3 (1.96%)
		I have utilized the mental health resources for students in our district.	Neither agree nor disagree: n= 45 (29.41%) Disagree: n= 20 (13.07%) Strongly Disagree: n= 5 (3.27%)

These questions identified gaps across all three of the C's: consistency, connection, and compassion though many of these areas fell within the outlined area of "compassion;" this area again focuses on not only understanding how students are feeling, but also considers how we are responding as educators in order to empower students to use adaptive coping strategies rather than maladaptive behaviors (Harlacher & Whitcomb, 2022). This includes taking data on student behaviors, understanding patterns and meanings of student behaviors, and being aware of mental health resources and other resources students may be able to use within a district. Each of these areas alone can be difficult to do, and especially so without explicit and continued support for educators themselves.

When examining the area of compassion further, we found that the three questions with the highest numbers of respondents using "neither agreed nor disagreed," "disagreed," or "strongly disagreed" all fell within this category. 39.22% (n=60) of the respondents "neither agreed nor disagreed" (n=33), "disagreed" (n=24), or "strongly disagreed" (n=3) with the statement, "I am aware of mental health resources for students in our district." Similarly, 45.75% (n=70) of respondents answered with the same three responses (neither agreed nor disagreed, n=45; disagreed, n= 20; strongly disagreed, n=5) for the claim: "I have utilized the mental health resources for students in our district." This indicates that teachers are not necessarily aware of, nor are they utilizing mental health supports in their districts–which may mean they also do not know where to send students when they do have concerns about their mental health and well-being.

Also notable in the area of compassion, about 45.7% (n=70) of the teachers responded (neither agree nor disagree, n= 43; disagree, n= 21; strongly disagree, n=6) to the following claim: "I collect data on my students' social, emotional, and behavioral needs." In order to make informed decisions that reflect the current needs of students, it is important to collect and review data on our students in order to best support their SEB needs (Center on PBIS, 2021). Such data may include universal mental health screening tools, discipline data, or data related to student social-emotional skill attainment and use. The current findings may indicate that respondents might not know which measures or systems would be best to collect data for their students and school

or may not know how to use said measurement systems. This is another area for future support for teachers.

The final two open-ended questions of the survey asked teachers to both list the current SEB practices they were using, and to list the mental health resources they were familiar with in the district. Teachers were using a large range of practices such as: check-ins, use of school-wide PBIS systems/practices, various types of breaks (e.g., brain breaks, movement breaks, earned breaks), positive reinforcement, safe spaces or calming corners, and relationship-building with students—among many others.

The data from these responses, though anecdotal, show us that while it's clear some teachers are using various evidence-based SEB practices, and some were able to outline a few available mental health resources, there was no real consistency across teachers in the district in either of these areas. In fact, 45.1% (n =69) of the results to the open-ended question that asked teachers to identify SEB practices they were using in their classrooms was left blank or indicated the teacher was unsure. Further, 50.1% (n=78) of the teacher responses to the open-ended question that asked teachers to identify which mental health resources they know of for students in their district were either blank or indicated the teacher was unsure. It should be noted that both of these questions were not mandatory for teachers to respond to in order to submit the survey (none of the questions were mandatory for submission). However, this lack of response, in addition to the many varied open-ended responses from the teachers who did answer these questions, points to a need for a more systematic approach to support students SEB and mental health needs across each of the grade levels; it also suggests that many teachers are not aware of the mental health resources for students in their district and could use further support in learning about as well as accessing those supports.

MEETING WITH OUR DISTRICT PARTNERS

After collecting these responses and synthesizing the data, we met with the school district again to review the collected responses. Through this conversation, we examined areas in which their teachers were implementing practices well already, as well as identified areas for future support.

We discussed that a lot of these practices were happening without an overarching systemic approach, and thus, a lot of the responses varied and resources seemed to be viewed as siloed. The district was surprised by the areas of need, and after asking a few questions, we determined that by helping support teachers in onboarding (i.e., when they begin working in the district) we may be able to create a more cohesive system of support for students in these areas.

In this meeting, the district shared that they were already working on creating a Multi-Tiered Systems of Support (MTSS) protocol manual to outline various protocols for their teachers; this protocol manual will be distributed to all teachers, especially incoming teachers to their district during orientation. Their hope is that the creation of this manual from the district partners will aid in creating a more streamlined system across all of their incoming teachers, and that this document can serve as a "homebase" for all of the various protocols (across tiers and more) for educators to continue to reference. Additionally, having this protocol manual, as well as more support during the onboarding process, will help teachers recognize that a lot of the practices and supports they are already using overlap with other initiatives. This document could also potentially help to identify a pathway of supports for students' mental health and some of the district resources that are available—both areas which were identified as areas for future support. As such, this document could help to show that none of this work across PBIS, SEB and mental health supports should be viewed as siloed, and rather, is all working in conjunction to support students and staff.

Following this meeting, we offered the following three supports as potential next steps on our end to help illuminate to teachers that SEB/mental health supports are not separate endeavors from the work that is already in place through PBIS in the district. We offered to: work to embed more specific mental health/SEB resources that currently exist within the district for general education teachers within the MTSS protocol document; to assist in creating a webinar for onboarding new teachers with best practices for supporting Tier 1 students' SEB/mental health needs; and/or to assist in designing a deck of slides for principals/administrators to use before the roll out of new curriculums that coming fall to

create a frame for using common language (defining mental health/SEB) in addition to supporting general education teachers.

The team determined that the first option would align best with the work they had already been doing. As such, we planned to start to work to embed specific mental health/SEB resources that currently exist within the district for teachers within the MTSS protocol document on our end. We determined this as a starting point as the district team had already built this comprehensive and cohesive document, and had a strong working draft. Though we were ultimately unable to help the district move forward with clarifying SEB language and evidence-based SEL practices within their district protocol due to a logistical barrier of being unable to access each grade bands specific SEL curriculums, we were able to support the district over the next year in selecting and piloting an SEB universal screening tool. District Board-Certified Behavior Analysts (BCBAs) and school adjustment counselors worked together to support teachers in a pilot of the Social, Academic, & Emotional Risk Screener (SAEBRS; Kilgus et al., 2013). This tool asked teachers to complete a screener for each of their students in order to identify how often that student was displaying specific social behaviors, academic behaviors, and emotional behaviors across the past month (SAEBRS; Kilgus et al., 2013). Fourth grade classrooms in two schools used this measurement tool. This marked the beginning of a district-wide focus on using SEB data to understand the needs of students and better plan tiered support practices that were in line with the district protocol.

REFLECTION AND CHALLENGES

This survey was a good starting point in helping to identify practices that teachers are currently using, as well as areas of need. The survey itself helped us to glean important information, though the open-ended questions had a high "unanswered" or "unsure" rate; this trend of nonresponse for open-ended questions is consistent with existing literature (Millar & Dillman, 2012). Moving forward, we would change the survey slightly in order to make both of these questions mandatory before submitting. Further, we might add an additional open-ended question for any comments, questions, or concerns teachers had, as well as an open-ended question asking them directly what they felt would be an area for future support (i.e., what kind of professional

development/supports would they like to see from the district moving forward?). This district was very willing to disseminate the survey, and was receptive and enthusiastic about the following conservation based on our findings. In future studies, we may want to set up continuous meetings (perhaps on a monthly basis) in order to support the district in next steps (such as professional developments, onboarding, etc.) that are aligned with teacher responses.

This case study and survey helped us to sample teacher input from those in this district, and in doing so, allowed us to hear directly from teachers their needs in the district. Further, it helped us to understand a broader picture of these practices as they were taking place across the different grades in this district. This allowed us to start to home in on future supports that would be helpful to as many teachers as possible based directly on the collective voices of this sample. This survey design was helpful in assessing how SEB/mental health supports fall into the PBIS practices already in place, and further, how that aligns with the three C's framework; however, moving forward, we may want to include additional questions in the areas of consistency and connection. Compassion aligned most closely with the goals of assessing SEB/mental health supports for students, and as such, had the most questions that aligned with this construct. By adding questions under the areas of consistency and connection, we may be able to assess an even broader understanding of the use of each of these three C's, and specific PBIS practices within these areas, if the three C's were all equally represented.

While this study design was helpful as a starting place in hearing from teachers in the district about their needs, the measure was not validated. For this case study, it helped us to understand both areas of strength, as well as identified areas of support, for the district. However, it would be helpful to work towards validation of this measure to ensure it is measuring and assessing each piece of this framework adequately. Though we reviewed this measure with one of the authors of the text we used as a framework, this does not mean the measure is necessarily measuring exactly what we are hoping for. Because of this limitation, the collected data and interpretation serve as a starting point, and should be used in conjunction with other data points from the district to be interpreted fully.

CONSIDERATIONS

Moving forward, by using a survey such as this one as a needs-assessment within our districts, we can learn a lot about areas for future support directly from our teachers. Further, this can also help us to celebrate a lot of the practices that our teachers already have in place in classrooms by highlighting areas of strength within our districts as well. Creating a comprehensive document for educators outlining district protocols across a variety of areas, just like our partner district created, would be a helpful starting point as a system-wide support for educators; further, these documents could be strengthened by including evidence-based practices (EBPs) embedded for each grade band, as well as work to highlight specific mental health/SEB resources that currently exist for teachers in their districts.

Additionally, there is a need for supporting onboarding teachers as well as current teachers. As teachers start in districts that are implementing a PBIS framework (as well as SEL practices and SEB practices), it's important to assist them in learning about the systems that are in place and how they overlap with one another. Having a professional development or training on these approaches and what they look like in practice would be beneficial for all teachers, and especially new teachers. This onboarding and/or professional development opportunity could also include a frame for using common language (in defining mental health, SEB, SEL, and PBIS/MTSS) in order to support teachers in recognizing not only what each of these supports may look like for students, but also what they look like for educators and the district. Further, this frame for common language can also help educators to see how these systems work together—not apart.

Lastly, and perhaps most importantly, explicitly asking educators for their voice, feedback, and input in where they would like support moving forward from the district is an important step in finding meaningful and valuable supports specific to each districts' needs. While this survey helped us to collect information and discern areas of need, explicitly asking educators where they would like support moving forward would allow us to target specific interventions for teacher support that align with their areas of greatest need based on their lived experiences. ●

CONCLUSION

This analytic reflection outlines the use of a Likert scale questionnaire survey to examine which SEB practices and mental health supports general educators are currently using in a Northeastern school district. This survey also served as a needs assessment to determine action steps to support identified areas of need for these teachers. By taking the time to assess where teachers currently are in their daily practice of SEB supports, we can determine not only these identified areas of need, but also find areas of celebration to highlight the strong practices teachers are already using. Collecting this kind of data to use in guiding decision making and future professional development opportunities will ultimately help support teachers in the areas they need most, and in turn, help support our students too.

While the incorporation of SEB supports may be considered an ambitious vision of what teachers are ultimately responsible for in the classroom by some, this reflection starts to show that a lot of this work overlaps (SEB, mental health supports, PBIS/MTSS and SEL) and can be integrated within a lot of the work we are already doing in our classes. Rather than seeing SEB and mental health goals as separate from cognitive and academic goals, creating practices that integrate all of our students' goals—emotional, social, intellectual and behavioral—will support student growth and skill building across all facets of our students' lives. ●

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NOT YOUR STANDARD ENGLISH LANGUAGES ARTS CLASSROOM: Critical Language Awareness Pedagogies in Secondary English

Abstract

With increasingly diverse student demographics and needs, there is growing scholarship recognizing the damaging impact of standardized language ideology on students who come into the classroom speaking minoritized dialects of English. Critical language awareness (CLA) pedagogies have been posed as ways to disrupt these ideologies in the classroom. This literature review addresses the questions How do U.S. secondary ELA teachers intentionally implement Critical Language Awareness pedagogies with students positioned as Standardized English Learners? and What factors limit teachers' ability to effectively implement such pedagogies?

I systemically review existing literature using an adapted version of Onwuegbuzie & Frel's (2016) seven-step model for literature reviews. Raciolinguistics was a theoretical framing for this review. I find that there are four leading frameworks for CLA pedagogies, and I provide characterizations of each. I also find that contradicting beliefs and practices are the greatest limitation in implementing those pedagogies, including race evasiveness and discounting students' own prior linguistic knowledge. Teacher education programs need to provide space for pre-service ELA teachers to work through contradicting language ideologies and how those ideologies are informed by concepts of race, and to develop pedagogical content knowledge in CLA.

Cultural mismatch theory asserts that there is a sociocultural gap between the cultural embodiments Black and minoritized students bring into the classroom and teachers' expectations and culture (Irvine, 2002). This gap, or mismatch, results in misunderstandings that lead to various inequitable outcomes for Black students (Elmesky & Marcucci, 2023) and has been used to explain academic achievement and disciplinary gaps between Black and white1 students in K-12 schools (Gregory et al., 2010). However, Elmesky and Marcucci (2023) argued that this mismatch is actually due to antiBlackness more than a "neutral" cultural difference, as the mismatched culture in question is often defined by its connection to Blackness. AntiBlackness, derived from Afro-Pessimism theory, recognizes both the long history of and the continued Black struggle for educational opportunity against "ideologies, discourses, representations, (mal) distribution of material resources, and physical and psychic assaults" (Dumas, 2016, p. 16). Understanding the cultural mismatch between Black students and the American school system in this way "highlights underlying and often invisible white cultural norms … suggest[ing] that predominantly the white teaching force has white-normed behavioral expectations for its minoritized and racialized student body" (Elmesky & Marcucci, 2023, p. 774). Research has shown the damaging effects of cultural mismatches for Black students, which Bettina Love (2019) refers to as the "spirit murdering" of Black students.

One way this antiBlack cultural mismatch manifests is through linguistic racism. AntiBlack linguistic racism "refers to the linguistic violence, persecution, dehumanization, and marginalization that African American English2 (AAE) speakers endure when using their language in schools" (Baker-Bell, 2019, p. 2). Linguistic racism is maintained through "ideologies and practices that are utilized to conform, normalize, and reformulate an unequal and uneven linguistic power between language users" (Dovchin, 2019a, 2019b, as cited in De Costa, 2020). Alim (2007), Baker-Bell (2020b), and Kirkland (2010) have shown that due to linguistic racism, Black students are taught to deem AAE as inferior, "ghetto," and unacademic, resulting in internalized beliefs against their broader identity as students of color. Further, it "has been shown to inhibit the language and literacy learning" of AAE speaking students (Ball & Lardner, 2005; Kinloch, 2010; Kynard, 2013; Smitherman, 2020, as cited in Hankerson, 2023, p. 6).

AntiBlack linguistic racism occurs in schools through teachers "silencing, correcting, and policing" Black students' attempts to use AAE (Baker-Bell, 2019, p. 2). Traditionally, AAE has been approached in schools through an eradicationist pedagogy (Baker-Bell, 2020b), in which attempts were made to essentially remove the language and its rhetorical practices from the linguistic repertoire of Black students. Overtime, however, AAE was approached

with "respectability" based pedagogies (Baker-Bell, 2020b) in which the dialect was found to be legitimate and even affirmed but was uncritically seen as a bridge to further support the learning of a "standardized" English. In this pedagogy, AAE is not necessarily eradicated, but it is seen as inappropriate for academic settings (Baker-Bell, 2020b), essentially leaving Black students excluded from academic discourse (Hankerson, 2023). The notion of academic language, and its conflation with a "standardized" English, developed in the 1970s to address the linguistic mismatch between language used in and outside of schools (Gottlieb & Slavit-Ernst, 2014), came at a time of increased diversity in academic settings wherein students brought a wide variety of languaging practices into the classroom (Conference on College Composition and Communication, 1974). In response to increased cultural and linguistic diversity, white middle class languaging norms became the academic standard to which other dialects were measured against (Baker-Bell, 2020b; Flores & Rosa, 2015; Greenfield, 2011; Hankerson, 2023), which has a significant effect on students of color (Alim & Smitherman, 2012) who are more likely to be speakers of language varieties such as AAE (Garcia & Kleifgen, 2018).

This standardized English3 (SE) represents the idea that there is one correct, common, and unmarked variety of English that is most "appropriate" for school, business, and other public settings (Davila, 2016). It is, therefore, a dialect socially privileged above others, such as AAE (Lippi-Green, 1997, 2012; Wiley & Lukes, 1996). However, there are no tenets of SE to define it (Reaser et al., 2017). Scholars assert that SE is a myth, as no one variety of a language such as English is inherently more correct than others, nor is it possible for a variety of a living language to be entirely stable (Greenfield, 2011; Lippi-Green, 1997, 2012; Reaser et al., 2017). It has been further found to be a racist myth, as it serves only to justify exclusion of racially oppressed speakers (Greenfield, 2011; Lippi-Green, 1997, 2012).

It has been posited that the notion of SE is less about the language used itself, and more about the speaker of that language (Flores & Rosa, 2015; Greenfield, 2011; Lawton & deKleine, 2020; Lippi-Green, 1997, 2012). Thus, antiBlackness again becomes an important consideration, as the notion of a standardized English which privileges white speakers is an ideology that inherently does harm to Black speakers and other students of color and

came about as a reaction to increased diversity in academia. It can be argued that SE is another way of policing and "spirit murdering" (Love, 2019) Black students in the American classroom. This is especially true when we consider the fact that even when Black AAE speakers use SE, they are still considered linguistically inferior (Alim & Smitherman, 2012; Flores & Rosa, 2015), as they are considered racially inferior overall (Baker-Bell, 2020b).

CRITICAL LANGUAGE AWARENESS IN THE CLASSROOM

Recent scholarship has begun to reckon with these intersections of race, language, and power in the classroom and academia writ large. Baker-Bell et al. (2020) issued a demand for Black Linguistic Justice in 2020. Linguistic Justice, "an antiracist approach to language and literacy education … about dismantling anti-Black linguistic racism and white linguistic hegemony and supremacy in the classroom" (Baker-Bell, 2020b, p. 7), has been posed as a way to rectify the racism accompanying SE in the classroom for students of color, particularly Black students. One way that researchers and teachers have attempted to answer the call for Linguistic Justice is through Critical Language Awareness (CLA) pedagogies, which critically analyze language use in respect to power and privilege (Alim, 2007; Godley & Minnici, 2008). CLA recognizes that language-use carries social meanings with material consequences and that these meanings are derived from social power, which changes constantly (Metz, 2022). CLA was originally posed by British researcher Norman Fairclough (1995), but Alim (2005) argued that this original framework is content with only educating about linguistic systems of power, oppression, racism, and antiBlackness without moving towards a change of those systems. American traditions of CLA are instead focused on moving beyond merely awareness of language oppression and systems of power into action towards linguistic justice. Thus, this article aligns with a specifically American tradition of CLA and is oriented towards disrupting antiBlack linguistic racism rather than merely educating about it. Further, the American context is unique in its history of antiBlackness, which informs American CLA. There are four main types of CLA pedagogies put forth in American scholarship: Critical Language Pedagogy (Godley & Minnici, 2008), Antiracist Black Language Pedagogy (Baker-Bell, 2020a), Critical Hip-Hop Language Pedagogy (Alim, 2007), and Critical Translanguaging Pedagogy (Seltzer, 2022). Across

these pedagogies, critiquing dominant language ideologies (Alim, 2007; Godley & Minnici, 2008) and valuing student contributions (Alim, 2007; Baker-Bell, 2020a; Godley & Minnici, 2008; Seltzer, 2022) are necessary for enacting CLA in the classroom. Race and racism are also important considerations in American CLA pedagogies (Alim, 2007; Baker-Bell, 2020a; Seltzer, 2022).

Godley and Minnici's (2008) Critical Language Pedagogy (CLP) addresses and problematizes dominant language ideologies (the belief that SE is the correct and appropriate English), relies on dialogism (making meaning through interactions), and builds on students' knowledge and their own dialects in and outside of school. Students are positioned as agents of social change, and the purpose of CLP is to allow students to begin to contest the idea of SE and pursue linguistic justice, something they cannot do without critical language teaching. While it encourages students to discuss and debate language use without there being a "correct" view on language or the policing of language use, CLP decentralizes race from its analysis of language and power the most (Baker-Bell, 2013). Baker-Bell's 2013 article built upon CLP to emphasize "the historical, cultural, and political underpinnings" of AAE (p. 358). In 2020, they further expanded this into its own pedagogy, antiracist Black language pedagogy (ABLP; Baker-Bell et al., 2020). ABLP has 10 framing ideas which include critically interrogating white linguistic hegemony and anti-Black linguistic racism, rejecting the idea that code-switching is empowering, and focusing on the needs and healing of Black students. It is heavily informed by AAE research. Baker-Bell et al.'s (2020) pedagogy is the most rooted in studying the intersections of race, language, and power, as examining antiBlackness specifically is key to the pedagogy.

Meanwhile, Critical Hip-Hop Language Pedagogy (CHHLP) first works to address the complex and conflicting language ideologies that undergird American society and schooling. It asks the key questions of "How can language be used to maintain, reinforce, and perpetuate existing power relations?" and "How can language be used to resist, redefine, and possibly reverse these relations?" (Alim, 2007, p. 166). It borrows the hip-hop phrase "real talk" as a means to generate metalanguage discourse in English classrooms. CHHLP generates metalanguage discourse in English classrooms

to address the complex and conflicting language ideologies that undergird American society and schooling. Learning about linguistic profiling is also central to CHHLP, and AAE is emphasized as a discriminated-against language. Race is centralized, and the notion of "talking white" is again deconstructed. Lastly, Seltzer (2022) explicated a critical translanguaging pedagogy (CTP), which aims to bring forth students' translanguaging, or the practice of naturally blending multiple languages to create a unique form of language use, something they argue also includes English dialects, such as blending AAE with SE. It does so by "centering students' engagement with multilingual and multimodal texts," as well as enabling students to analyze harmful, dominant language ideologies present in language and literacy practices (p. 3). Race is emphasized, and teacher content knowledge of raciolinguistics is necessary to engage with this pedagogy. Seltzer encouraged activities for the secondary English classroom like role-playing and linguistic studies in order to employ CTP.

RESEARCH QUESTIONS

What follows is a literature review exploring the ways English Language Arts (ELA) teachers in the U.S. currently and intentionally implement CLA pedagogies and the challenges teachers may encounter when doing so. I focus this literature review on CLA in ELA classrooms as it pertains to English dialects, especially AAE. I focus on ELA classrooms, as they are largely responsible for the literacy and language education students receive in the American school system. I offer an overview of the existing CLA pedagogies, what we know about them in practice, and how they are limited, so that ELA teachers may walk away with ideas to implement themselves and what to be aware of when trying out these ideas. For teachers hoping to disrupt antiBlack linguistic racism and pursue antiracist pedagogies in the classroom, I provide an overview of the theories and considerations needed to effectively and responsibly do so.

Thus, the guiding research questions for this literature review are:

- What CLA pedagogies are U.S. secondary ELA teachers intentionally implementing in classrooms?;

- and What challenges do ELA teachers face when intentionally implementing CLA pedagogies?

RACIOLINGUISTICS

This literature review is framed with a raciolinguistic lens in which race is considered as critically intersecting with language and power. Alim (2009) framed raciolinguistics as a way of understanding language and race, in which language is raced and race is languaged (Alim, 2009). This means that racialization is considered "a process of socialization in and through language" (Alim, 2019, p. 2). In other words, language is a cultural marker and creator of racial identities.

Expanding on Alim's work, Rosa and Flores (2017) theorized that people "look like a language and sound like a race," asserting that language is raced in the sense that someone's racial identification can be inferred by/is linked to their language, and that the language someone uses is racially marked. Reaser et al., (2017) stated that although there is no single definition of SE, it is something "speakers of English know when they hear it." Under a raciolinguistic lens, it could be argued that speakers of English know SE when they see it. This distinction is important, as it both helps make visible the racialization of SE, but also acknowledges that any language spoken by white people is privileged at the time of it being spoken (Rosa & Flores, 2017) and that even when racialized speakers use SE, they are still subject to violence, harassment, microaggressions, discrimination, and even death (Baker-Bell, 2020b).

Raciolinguistics, then, is a frame for understanding the systemic need for CLA pedagogies that view race, language, and power as interconnected, and how to implement them in an American educational system imbued with antiBlackness. This framework, as well as my identity, which will be discussed below, is foregrounded in my literature review and deeply informs my analysis.

POSITIONALITY

I am a straight, lower-middle class, college-educated woman, and monolingual English speaker, all of which affect how I approach and understand the literature included in this review. As a white woman, my speech patterns and language use are commonly heard and seen as SE. This also means I am privileged to not experience antiBlack linguistic racism. However, my experiences as a secondary ELA teacher and teacher educator position me to witness it in action and, at times, to be complicit in perpetuating it. Through much education and unlearning of antiBlack ideologies, discourses, and practices, I have arrived at a place where I see the psychologically violent consequences on our students of color who speak racialized dialects when SE is reinforced as the only language appropriate for academic spaces. This literature review is part of my own unlearning process and attempt to disrupt rather than sustain status quo language education that does harm to our Black students and other students of color.

FIGURE 1 — Phases of the Literature Review
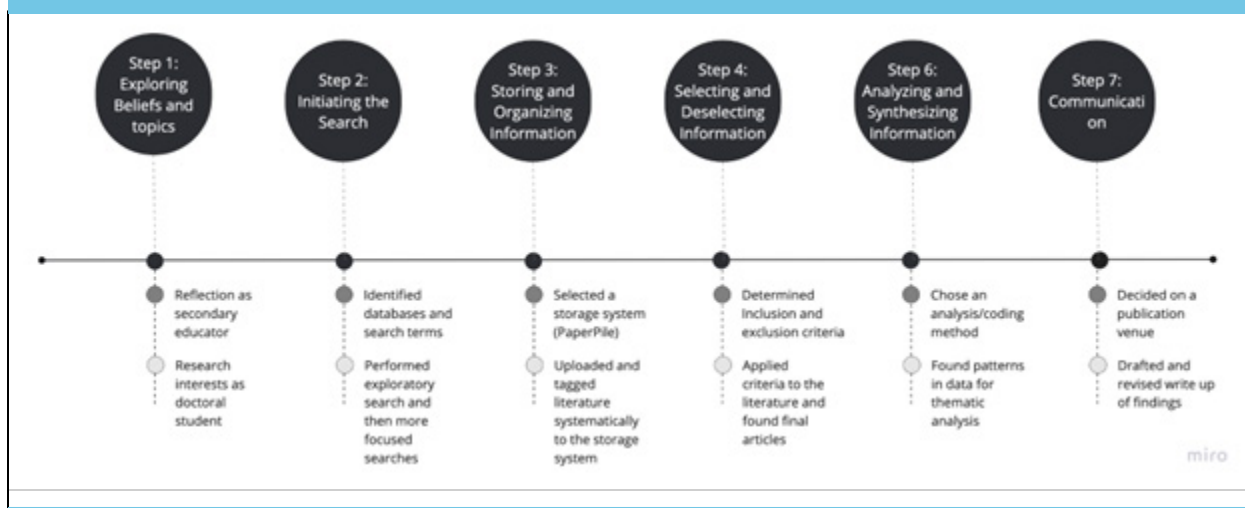
METHODS

Onwuegbuzie & Frels's 7 Step Model

Designed to increase transparency and rigor in the research process, I applied an adapted version of Onwuegbuzie & Frels's (2016) seven-step model for contemporary systematic literature reviews. This model strives to be historically and culturally relevant, balancing "the intent of the original sources with the intent of the literature reviewer" (Onwuegbuzie & Frels, 2016, p. 12). They argue that a culturally progressive literature reviewer is "intimately aware of [their] own cultural attributes better to recognize, to acknowledge, to affirm, and to value the worth of all participants and researchers/authors" (p. 13). As the impetus for this research is antiBlack linguistic racism, it is critical that I acknowledge my own identity and the way that it inevitably informs my analysis of the literature in this review. Further, it was essential to me that I employed a methodology that did not attempt to be objective and acknowledged the inherent subjectivity of the researcher on their research. Below is a visual of my research process, and what follows is a description of how I approached Onwuegbuzie & Frels's (2016) steps.

Step 1: Exploring Beliefs & Topics

I began this phase organically starting my journey as a doctoral student. As I read more and more literature, I drew connections to my experiences in the secondary ELA classroom. My readings shaped my work to be increasingly critical, and while learning about raciolinguistics, it clicked that the linguistic mismatch I was seeing in my classroom and school community was actually linguistic racism. From there, my research has focused on how instructors of English in the U.S. school system can work to dismantle white linguistic supremacy. CLA pedagogies are just one way that the literature is approaching this issue, but one that warrants further exploration.

Step 2: Initiating the Search

I used the databases Academic Search Ultimate and ERIC to complete this literature review. Multiple combinations of search terms were used, with each search including one term addressing CLA (i.e., "critical language," "critical language awareness," "critical language pedagogy," "critical linguistics," "raciolinguistics," "language ideology," and "linguistic ideology") and one term addressing secondary ELA classrooms (i.e., "English Language Arts," "English classroom," "secondary English," "high school English," "middle school English," or "English teacher"). The Boolean operator AND was used with each pair of CLA and ELA terms. CLA terms were placed in quotations to keep the whole phrase together, whereas ELA terms were not. As I was looking for explicit and intentional practicing of CLA pedagogies, using the whole phrase allowed for a narrowed focus on explicit CLA pedagogies rather than broader critical pedagogies (e.g., critical literacy).

Most combinations generated between 5-60 initial results. For example, "critical language awareness" AND secondary English generated 29 results (one of which was included here: Metz, 2021a). "Raciolinguistics" AND secondary English generated 33 results (three of which were included in this review: Daniels, 2018; Seltzer, 2019b; Seltzer & de los Ríos, 2018). "Raciolinguistics" AND English teacher generated 60 results (the same three as "Raciolinguistics" and secondary English). "Critical Language Pedagogy" AND English teacher generated five results (three were included: Alim, 2007; Baker-Bell, 2013; Dyches Bissonnette et al., 2016). "Critical language awareness" AND English language arts yielded 31 results (four were included in this review: Godley et al., 2015; Metz, 2018; Metz, 2021a; Metz, 2021b). I also used backwards citation methods from database articles to find additional literature.

Step 3: Storing and Organizing Information

Using PaperPile, I created an online collection of articles I found using the search terms. Abstracts of the articles were collected using this software, and I used folders and subfolders to organize the articles by context (i.e., whether they were focused on pre-service educators, in-service educators, students' perspectives, or teachers' perspectives).

Step 4: Selecting and Deselecting Materials

I excluded book chapters and dissertations, as this literature review focused on peer-reviewed empirical and theoretical research. Articles were also excluded if they did not occur in a secondary general education ELA classroom (6th-12th grade) or in a pre-service ELA teacher education program in the United States. Lastly, I excluded articles that dealt explicitly with English as a second language or focused on bilingualism with non-English languages, as I was interested in how teachers implemented CLA pedagogies with students whose language

practices and dialects of English are racialized and oppressed. These exclusion rules left 25 articles, to which a set of inclusion criteria was applied. Included articles looked specifically at intentional teacher actions, including pre-service English teachers' learning about CLA. Articles also had to define critical language pedagogies explicitly through language and power. Lastly, articles needed to be in the U.S. context, as I was focused on speakers of uniquely American dialects of English. In total, this literature review included 17 articles. I did not complete Phase 5 (expanding the search through media, observations, documents, experts, and secondary sources) because of my exclusion criteria of non-peer-reviewed sources.

Step 6: Analyzing and Synthesizing the Information
I created an annotated bibliography and several charts comparing the articles side by side. Using these materials, I analyzed the 17 articles for patterns, which were then used to determine major themes across the literature to answer my research questions. I offer this resulting article as Step 7, Presenting the comprehensive literature review written report.

Methodological Considerations
Alexander's (2020) commentary on challenges for systematic literature reviews also informed the way I approached this article. First, Alexander (2020) discussed the need for "finding a 'critical question worthy of review'" that is both unanswered but answerable (p. 7). Thus, in step 1, I was careful to situate this review theoretically and connected my topic (CLA in secondary ELA classrooms) with a significant problem (antiBlack linguistic racism). Procedurally and in this written report, I followed Alexander's (2020) guidance to provide a clear and specific corpus of my search terms with justifiable inclusion and exclusion criteria that both looked at the quality of sources and their relevancy to my research questions. Finally, I followed the consolidating and summarizing challenges guidance to craft a chart demonstrating relevant, basic characteristics of the selected literature included in this review.

Characteristics of the Literature
There are four major categories of articles included in this qualitative systematic literature review: theoretical conceptualizations of CLA pedagogies based on empirical research (four articles); empirical research with pre-service ELA teachers (three articles); empirical research with in-service ELA teachers (two articles); and empirical research with both in-service ELA teachers and their students as participants (nine articles). Across these 17 articles, ten in-service secondary English teachers and their classrooms were studied. Many of these teachers participated in multiple studies with the authors. See Table 1 for information.

TABLE 1 — Article Details

	RESEARCH WITH PRE-SERVICE ELA TEACHERS		
Article	**Participants**	**Summary**	**Methods**
Dyches-Bissonnette, et. al. (2016)	Pre-service teachers at 3 universities in South and Midwest (81-100% white)	Implemented a CLA in ELA teaching unit, found that teachers with less exposure to language diversity in their communities relied on more "white educational discourse."	Qualitative deductive analysis of 7 online discussion topics (446 posts total).
Godley, et. al. (2015)	24 white Midwest pre-service teachers	Implemented a CLA in ELA teaching unit, found how these teachers understood language diversity and discrimination, but employed "white educational discourse" to avoid talking about race.	Qualitative coding and analysis of 11 online discussion topics (376 posts total).
Metz (2022)	20 middle/high school ELA teachers across 10 Midwest states	Implemented CLA unit in teacher education program, found that teachers developed their own understanding for students through everyday video analysis and were more willing to engage in CLA through texts.	Qualitative coding and analysis of 1 discussion post (48 pages of content).
	RESEARCH WITH IN-SERVICE ELA TEACHERS		
Article	**Participants**	**Summary**	**Methods**
Daniels (2018)	4 white Humanities teachers in CA	Worked with teachers attempting to implement CLA-oriented pedagogies, found contradictions on code-switching amongst white teachers.	Participant action research with teachers.

RESEARCH WITH IN-SERVICE ELA TEACHERS			
Article	**Participants**	**Summary**	**Methods**
Metz (2021a)	3 ELA teachers in CA: Mr. Lane (Black), Mr. Mathers (white), Ms. Saito (Asian-American)	Studied the way that ELA teachers communicated language ideologies through implemented CLA units, found that teachers model academic linguistic stying in ways that reinforce dominant language ideologies.	Used Dialect Density Measure, and conducted discourse analysis of observations of teachers as well as interviews with teachers and students.

RESEARCH WITH IN-SERVICE ELA TEACHERS AND STUDENTS			
Article	**Participants**	**Summary**	**Methods**
Baker-Bell (2013)	Ms. Dixon, Black ELA teacher in MI	Implemented a week long unit on AAE as part of a language and identity unit, and found that students felt more positively towards AAE and their own language.	Interviews with the teacher, analysis of students' written work, and transcribed observations of implemented curriculum.
Chisholm & Godley (2011)	Mrs. Allen, white ELA teacher in midwest	Implemented a 3 day unit on CLA focused on small group inquiry based discussions; found that such discussions can facilitate student language learning and problem posing.	Classroom observation (recording and field notes) and interviews with student participants.
Godley & Loretto (2013)	Mrs. Allen, white ELA teacher in midwest	Implemented an improved 3 day unit on CLA, and found that students already had linguistic counternarratives.	Critical cultural discourse analysis of recorded observations and field notes.
Godley & Minnici (2008)	Mrs. West, white ELA teacher in midwest	Implemented a week long unit on language variation and found that students had conflicting language ideologies as well as teachers.	Classroom obersvation (recording and field notes), student reflections, student questionaire, and student interviews.

Continued ...	**RESEARCH WITH IN-SERVICE ELA TEACHERS AND STUDENTS**		
Article	Participants	Summary	Methods
Metz (2021b)	Ms. Kayle, white ELA teacher in CA	Implemented CLA lessons in a literature unit; found that teachers with high knowledge of linguistic principles but who ignored student knowledge undermined learning.	Collected student work, student surveys, and curricula materials as well as interviews with teachers and students.
Metz (2018)	5 ELA teachers in CA: Ms. Kayle (white), Mr. Lane (Black), Mr. Mathers (white), Ms. Batar (Asian-American); Ms. Saito (Asian-American)	Implemented CLA lessons in a literature unit; found that teachers fell back on dominant, standardized language ideologies in the rare times they did speak about language despite wanting to be critical in their approach.	Pre- and post-interviews with teachers, as well as video recorded observations (56 hours).
Seltzer (2019a)	Ms. Winter, white ELA teacher in NY	Implemented year long unit on language and race, and found student meta-commentary served as a linguistic counternarrative.	Recorded observations, interviews, and student handouts/work were collected.
Seltzer (2019b)	Ms. Winter, white ELA teacher in NY	Implemented year long unit on language and race focused on student role playing activities; found that these activities allowed students to translangauge.	Discourse analysis of collected emails, social media, classroom journals, and observed comments and questions from students.

Across the surveyed literature, many CLA informed pedagogies were being implemented exclusively in urban classrooms with almost entirely Black and Brown students. Three of these classrooms had 100% Black student populations (Baker-Bell, 2013; Chisholm & Godley, 2011; Godley & Loretto, 2013; Godley & Minnici, 2008), and the other seven classrooms had majority Hispanic student populations (Metz, 2018, 2021a, 2021b; Seltzer, 2018, 2019a, 2019b; Seltzer & de los Ríos, 2018). Across studies, white students made up less than 3% of classroom population. Further, out of the ten in-service teachers participating in these studies, five identified as white. It is also important to note that three of the ten classrooms were specifically ethnic literature courses (African-American and LatinX studies).

RESULTS

CLA Pedagogies

CLA itself is an orientation, not a pedagogy, and is often criticized as overly theoretical (Alim, 2007). However, scholars have developed various pedagogies through which teachers can enact CLA in the classroom. Table 2 maps the use of the four main CLA pedagogies across this literature review, as well as a brief summary of how they were implemented.

TABLE 2 — Conceptualization of CLA Informed Pedagogies

THEORETICAL CONCEPTUALIZATIONS OF CLA INFORMED PEDAGOGIES

Theorist	Pedagogy	Empirical Studies employing the pedagogy
Godley & Minnici (2008)	Critical Language Pedagogy	Baker-Bell (2013); Chisholm & Godley (2011); Metz (2018; 2021b); Godley & Minnici (2008); Godley & Loretto (2013)
Baker-Bell (2020a)	Antiracist Black Language Pedagogy	–
Alim (2007)	Critical Hip Hop Language Pedagogy	Alim (2007)
Seltzer (2022)	Critical Translanguaging Pedagogy	Seltzer (2019a; 2019b); Seltzer & de los Ríos (2018)

CRITICAL LANGUAGE PEDAGOGY

Critical language pedagogy, the most commonly implemented CLA pedagogy, was implemented in several ways in the scholarly literature. In their article introducing CLP, Godley and Minnici (2008) worked with bidialectical (fluent in both AAE and SE) 10th grade students and their teacher during a To Kill a Mockingbird follow-up unit on language variation and dialects in grammar. The unit focused on viewing language diversity as an asset and understanding the way language is used for different purposes and audiences. Dialect awareness activities and contrastive analysis, or the comparison of dialects, were used. In another example of CLP, Chrisholm and Godley (2011) focused on inquiry-based and problem-posing instruction within grammar and language courses at a high school. They worked with teachers of 9-11 grade students, and small group discussions were the main mode of learning. Learning was also rooted in students' own experiences with language use. Meanwhile, Godley and Loretto (2013) used counternarratives that rejected the idea of a linguistic hierarchy as

part of their 11th grade unit, in which students dissected the notions of "talking white" and "talking Black." Race and racism were emphasized in this implementation of CLP. Similarly, when Baker-Bell (2013) employed CLP, she attempted to bring race into the conversation by focusing her CLA unit on AAE. Baker-Bell worked with an 11th grade ELA teacher to create a week-long unit with the goals of understanding the complex nature of language systems, recognizing linguistic privilege and how identity shapes language, and then applying this knowledge to text.

Antiracist Black Language Pedagogy

At the time this article was written, there was no empirical research published in peer-reviewed journals that employed this pedagogy. However, Baker-Bell did release a book in 2020 entitled Linguistic Justice, in which ABLP was studied in an urban high school classroom.

Critical Hip-Hop Language Pedagogy

Alim (2007) theorized CHHLP after a 2003 study in an urban California high school. In his study, Alim

leveraged hip-hop for contrastive analysis and sociolinguistic ethnographic research by students. It was also heavily informed by student interests.

Critical Translanguaging Pedagogy

Seltzer developed her conceptualization of CTP throughout several studies. In 2018, Seltzer and de Los Ríos undertook a study with an 11th grade teacher during a yearlong curriculum looking at intersections of race and language in students' lives. The teacher was able to both prepare students for end-of-year exams and critique the fact that these exams were rooted in the idea of SE. The co-author of this piece, de los Ríos, studied a teacher who practiced translanguaging themselves and imbued it throughout their lessons rather than explicitly teaching it. Because the teacher's course was taught with a raciolinguistic lens, the teacher was able to make curricular links to students' languaging, cultural practices, and racialization. In their 2019 studies, Seltzer (2019a, 2019b) again reported on the yearlong unit, where students encountered key linguistic vocabulary and theory, read about language use, explored how language shaped their own identities and lives, and analyzed mock college essays that leveraged translanguaging.

Implementation Challenges

As the studies included in this literature review focused on intentional examples of CLA pedagogies in secondary ELA classrooms as well as with pre-service ELA teachers, the teachers included here all wished to address intersections of language, race, and power. Yet, across the literature, teachers struggled to implement CLA pedagogies. Eight out of the 17 articles directly addressed these challenges (Alim, 2007; Baker-Bell, 2013; Daniels, 2018; Godley, et al., 2015; Godley & Minnici, 2008; Metz, 2018; Metz, 2021b; Seltzer, 2022). Only four studies focused on the success of implementing CLA pedagogy alone (Chisholm & Godley, 2011; Godley & Loretto, 2013; Seltzer, 2021a, 2021b).

One challenge was that teachers did not feel as if they had enough CLA knowledge to create CLA curriculum or to teach language critically in general (Baker-Bell, 2013; Godley & Minnici, 2008). Out of the ten classrooms examined in this article, five teachers relied on researchers to develop the curriculum used for implementing CLA (Baker-Bell, 2013; Chisholm & Godley, 2011; Godley & Loretto, 2013; Godley & Minnici, 2008; Seltzer, 2019a, Seltzer, 2019b; Seltzer & de los Ríos, 2018). Out of these five teachers,

two relied on the researchers to teach the units on CLA, as they did not feel they had the knowledge necessary to implement the curriculum (Baker-Bell, 2013; Godley & Minnici, 2008). It is also important to note that in three of the five classrooms, CLA pedagogies were implemented only in a 3–5-day mini unit outside the standard curriculum (Baker-Bell, 2013; Chisholm & Godley, 2013; Godley & Loretto, 2013; Godley & Minnici, 2008).

For teachers who did not rely on researcher support, it is questionable how much CLA pedagogy was used in those classrooms. Metz (2018) found that only an average of 7% of class time throughout a multi-week unit was classified as implementing CLA pedagogies across five classrooms.

Implementation of CLA pedagogies is rare and difficult in the first place, and when it is implemented teachers often struggle with contradictions between "their own ideological positions, training, lived experiences, and sometimes overwhelmingly antidemocratic school cultures and practices" (Alim, 2007, p. 173). In fact, contradicting ideologies held by the implementing teachers regarding CLA was a recurring challenge (Alim, 2007; Daniels, 2018; Dyches Bissonnette et al., 2016; Godley & Minnici, 2008; Seltzer & de los Ríos, 2018). Godley et al. (2015) argued that developing CLA and critical language ideologies were not the same as teaching with critical language pedagogies, and that contradictions between beliefs and actions complicate the process. It is important to consider teachers' ideologies, because language pedagogies are ideological by nature ,with schools acting as the "primary site of language ideological combat" (Alim, 2007, p. 163). Further, educators' own beliefs about language inform the way that they teach language (Alim, 2007; Godley & Minnici, 2008; Metz, 2018, 2021a).

Metz's 2018 study of five secondary English teachers in San Francisco specifically examined contradictions in language ideologies. In particular, Metz found that teachers fell back on dominant language ideologies during their language teaching, despite their commitment to critical language pedagogies. Most teachers ranged from using dominant language ideology 8.6-60% of the time that they taught about language (Metz, 2018).

Race Evasiveness

One specific contradiction between belief and action in implementing CLA pedagogies that was common across the teachers was race evasiveness. This

body of literature suggests that CLA pedagogies necessitate critically examining race at the intersection of language and power; however, it also shows educators may attempt to enact CLA pedagogies that evade race-related discourse. Thus, it is evident throughout the included studies that those who are committed to critical language pedagogies still reinforce white language norms when they do not interrogate their own whiteness[1] nor examine the racialized nature of dominant language ideology (Alim, 2007; Baker-Bell, 2013; Baker-Bell, 2020b; Daniels, 2018; Dyches Bissonnette et al., 2016; Godley et al., 2015; Metz, 2018, 2021b; Seltzer, 2019a, 2019b; Seltzer & de los Ríos, 2018).

Daniels (2018), Dyches Bissonnette et al. (2016), and Godley et al. (2015) each studied the ways that whiteness, in particular, limited CLA pedagogies. For example, Godley and colleagues (2015) found that a class of 24 white pre-service English teachers in the Midwest were committed to celebrating language diversity in the classroom but were resistant to addressing white privilege and systems of power, such as antiBlack linguistic racism. Pre-service teachers employed white Educational Discourse strategies, such as using color-blind language to describe racialized dialects, falling back on authority, and overgeneralizing the experiences of racial minorities (Haviland, 2008). Because of this, Godley et al. (2015) argued that teachers must "understand and acknowledge Whiteness and SE as non-neutral" in order to develop a CLA orientation (p. 43).

Further, additional studies found that teachers named the racialized dialect AAE, but did not engage with discussions about the racialization of AAE speakers when students questioned labeling the dialect as African-American (Dyches Bissonnette et al., 2016; Godley & Minnici, 2008; Metz, 2021a; Seltzer, 2019a). This demonstrates that even when race was inevitably brought into the classroom during critical language teaching, teachers remained hesitant to actively address race.

Discounting Student Knowledge

All CLA pedagogies discussed in this review emphasized valuing student knowledge (Alim, 2007; Baker-Bell, 2020b; Godley & Minnici, 2008; Seltzer, 2022). However, the literature revealed that in actual practice, students' pre-existing knowledge was usually discounted, especially in favor of scholarly definitions of code-switching, AAE, and SE (Godley & Minnici, 2008; Metz, 2021b; Seltzer, 2019a).

Research shows that students bring with them an already developed understanding of raciolinguistics and CLA, but lack the vocabulary to articulate those understandings (Alim, 2007; Baker-Bell, 2013; Baker-Bell, 2020b; Chisholm & Godley, 2011; Godley & Loretto, 2013; Godley & Minnici, 2008; Metz,2021b; Seltzer, 2019a, 2019b; Seltzer & de los Ríos, 2018). For example, students may recognize the contradictory views teachers hold, because many teachers themselves do not use the SE they expect from students (Godley & Minnici, 2008). Some studies suggested that students' CLA awareness is more developed than that of teachers, because many teachers are socialized into an idea of academic language and their role as enforcers of SE (Alim, 2007; Dyches Bissonette et al., 2016; Metz, 2018, 2021a; Seltzer, 2022).

Additionally, because students are already gifted linguists who manipulate language daily themselves (Alim, 2007), the literature indicates that not allowing students to operate as linguistic experts can create a divide between teachers and students (Alim, 2007; Daniels, 2018; Metz, 2018, 2021b; Seltzer, 2019a, 2022; Seltzer & de los Ríos, 2018), resulting in students who are resistant to CLA pedagogies (Alim, 2007; Metz, 2021b; Seltzer, 2019a; Seltzer & de los Ríos, 2018).

Seltzer (2019a) demonstrated the importance of privileging student knowledge over scholarly knowledge through students' reflections on the controversial practice of code-switching. The literature is divided on the theoretical value of code-switching, with scholars such as Baker-Bell (2013, 2020b) and Daniels (2018) asserting that it is harmful to students who speak AAE, and others maintaining that it is necessary for students (e.g., Godley & Minnici, 2008). Seltzer (2019a) suggested that CLA pedagogies should engage students in critiquing practices like code-switching while also allowing students to make their own decisions about language use. Students in their study had nuanced perspectives. Some students reported code-switching to protect their real identity from strangers, others felt pride in their ability to code-switch, and others felt that code-switching even allowed them to subvert the linguistic hierarchy from within (Seltzer, 2019a). Students who embraced code-switching in this study still approached

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[1] Whiteness refers to the way white ways of being and white culture operate as the standard against which all others are compared (Smithsonian).

language critically and were empowered to make their own conscious decisions about language use. Thus, it is important that teachers, especially white teachers, are hesitant to condemn practices like code-switching or to name students' languages for them (Daniels, 2018; Seltzer, 2019a; Seltzer & de los Ríos, 2018) when it is directly de-valuing the linguistic knowledge of students.

DISCUSSION
Addressing Challenges

Within the literature, a call for changes to teacher education to promote CLA was almost universal (Alim, 2007; Baker-Bell, 2013, 2020b; Dyches Bissonnette et al., 2016; Metz, 2018, 2021a, 2021b, 2022; Seltzer, 2019a, 2022; Seltzer & de los Ríos 2018). Specifically, Alim (2007), Baker-Bell (2013, 2020b), Dyches Bissonnette et al. (2016), Godley et al. (2015), Metz (2021b, 2022), Seltzer (2022), and Seltzer & de los Ríos (2018) called for teachers to develop their linguistic knowledge, including becoming conversant[2] in AAE, to implement CLA pedagogies in their classrooms.

One strategy put forth in the literature was to prepare teachers with Pedagogical Content Knowledge (PCK) for CLA. Dyches Bissonnette (2016), Godley et al. (2015), and Metz (2021b) stated that PCK might help bridge the gap between CLA theory and critical language teaching. PCK focuses on teacher knowledge of content, students, and pedagogy. Metz's (2018) conception of PCK for CLA requires knowledge of linguistic content,

valuing of student knowledge, and knowledge of Godley and Minnici's (2008) critical language pedagogy. The goal of this framework is to support teachers in replacing traditional notions of language corrections. It emphasizes that critical language teaching is unique from any other subject because students are already experts in their own language use (Metz, 2021b). Providing pre-service English teachers with PCK for CLA can build a foundation for implementing CLA pedagogies in the classroom (Dyches Bissonnette, 2016; Godley et al., 2015; Metz, 2021b).

This literature review showed that even teachers whose teacher education programs or professional development trained them in CLA pedagogies lacked confidence in their CLA knowledge, given that they relied heavily on researchers to implement those pedagogies (Baker-Bell, 2013; Chisholm &

Godley, 2013; Godley & Loretto, 2013; Godley & Minnici, 2008; Seltzer, 2019a, Seltzer, 2019b; Seltzer & de los Ríos, 2018). Further, teachers often evaded the topic of race (Alim, 2007; Baker-Bell, 2013, 2020b; Daniels, 2018; Dyches Bissonnette et al., 2016; Godley et al., 2015; Metz, 2018,2021b; Seltzer, 2019a, 2019b; Seltzer & de los Ríos, 2018) and/or discounted student knowledge (Godley & Minnici, 2008; Metz, 2021b; Seltzer, 2019a), violating two central components of critical language teaching and CLA pedagogies (Alim, 2007; Baker-Bell, 2020b; Godley & Minnici, 2008; Seltzer, 2022). This suggests that teacher education programs and professional development need to provide teachers not only with linguistic knowledge regarding CLA, but must also work to disrupt the contradicting language ideologies that teachers may hold. Two possible strategies for addressing these contradicting language ideologies through teacher education programs and professional development are developing the racial literacy of teachers and recognizing students as expert and skilled sociolinguists in the classroom.

RACIAL LITERACY

As evident by the race evasiveness demonstrated by the teachers in this literature review, it is imperative that teachers have enough fluency with discussing race and racism to lead students in interrogating systems of racial power and privilege through language. Teachers need to understand their own language ideologies and their own internalized whiteness to be able to teach CLA through a raciolinguistic lens to students. The ability to discuss race and racism is commonly referred to as racial literacy (Rogers & Mosley, 2008). Teacher education programs offer a space in which teachers can gain practice engaging in racial discourse and foster their knowledge of racial literacy before entering the classroom (Clark, et al., 2022; Kerkhoff & Falter, 2021; Sealey-Ruiz, 2023, 2023). Racial literacy can be developed in teacher education programs and professional development through book clubs (Clark et Al., 2022; Rogers & Mosley, 2008), multimedia discussion boards (Kerkhoff & Falter, 2021), analysis of one's own educational experiences (Rolón-Dow et al., 2021), viewing documentaries (Segall & Garrett, 2013), and it can even be embedded in the curriculum itself (Szpara, 2006). Racial literacy in regard to CLA can be fostered through linguistic counternarratives that work against antiBlack

[2] This is not to say that teachers should begin using AAE, but should rather be well-versed in understanding it.

dominant language ideologies. An example of a linguistic counternarrative would be representing SE as a racialized dialect of English rather than simply as the standard, correct, and appropriate English (Metz, 2018).

Racial literacy, which helps facilitate CLA, is an important component of critically teaching language in the secondary English classroom, especially for those who work with predominantly white students. If we understand dominant language ideology to be racialized, the demographics of participants (see Table 1) in this literature review indicate that the dominant group (white students) are not being educated on language varieties or interrogating language, race, and power. Although the studies here found that students already had strong CLA understandings, these students were almost entirely speakers of racially marginalized languages such as AAE. Considering that white teachers make up the majority of the teaching force (National Center for Education Studies, 2020), many teachers are unlikely to have experience with antiBlack linguistic racism. Indeed, the white teachers in these studies indicated only emerging CLA and raciolinguistic ideologies (Baker-Bell, 2013; Chisholm & Godley, 2013; Godley & Loretto, 2013; Godley & Minnici, 2008; Metz, 2021b, 2022; Seltzer, 2019a, 2019b; Seltzer & de los Ríos, 2018). White students are also unlikely to have strong CLA understandings without being explicitly taught. Teaching white students to see the relationship between language, race, and power can disrupt the status quo, because language users who do not experience antiBlack linguistic racism can reduce socialization into dominant language ideology and further harm students of color.

Students as Sociolinguistics

Ceding linguistic expertise to students can also serve as a counternarrative, which allows teachers and students alike to work through contradicting linguistic ideologies. Students bring their own experiences of language and their own ideologies to the classroom, and these experiences may be different from teachers' CLA. For example, many students across the literature rejected the notion that AAE was an exclusively Black language (Dyches Bissonnette et al., 2016; Godley & Minnici, 2008; Metz, 2021b; Seltzer, 2019a). By centering students' understandings and definitions of linguistic terms rather than discounting them, teachers can leverage such knowledge to critically examine

the contradicting language ideologies inherent even in language labels. The literature provided multiple examples of units, lessons, and activities for teachers to implement CLA pedagogies in secondary English classrooms (Alim, 2007; Baker-Bell, 2013; Metz, 2022; Seltzer, 2022). However, teachers should be cautious before implementing these pedagogies exactly. In line with the emphasis CLA pedagogies place on student linguistic knowledge, Alim (2007), Baker-Bell (2013), Seltzer (2022), and Seltzer & de los Ríos (2018) warned that teachers should adjust to the linguistic diversity and needs of their own classroom, as well as the knowledge their own students hold. Implementing these units, lessons, and activities should be adjusted for each unique individual classroom rather than strictly adhered to.

Limitations

This review included only empirical articles that explicitly addressed and intentionally implemented critical language pedagogies. It is very likely that some teachers outside of this review are employing critical language pedagogies without the awareness of doing so. There may be more ways that teachers are implementing CLA pedagogies that are not captured by the four pedagogies included here. Additionally, this review was limited only to secondary ELA classrooms. As classrooms across different subject areas have students who are racially and linguistically diverse, all teachers encounter non-standardized English speaking and language minority students and can implement CLA informed pedagogies. CLA pedagogies extend beyond the ELA classroom as language can be critically interrogated in any form of language use. Important work on college composition courses and CLA is also being done (e.g. Hankerson, 2023; Shapiro, 2022) that was not included here. Another limitation is that insights regarding CLA pedagogies could be gleaned from literature on multilingual students or multidialectal students of world Englishes.

Future Directions

As evident by the relatively small base of literature, the field of critical language pedagogies is still emerging. Few empirical studies exist on CLA pedagogies in secondary ELA contexts, and the existing literature is further limited by the homogenous demographics of current studies. However, scholarship is rapidly expanding in this field

of study, making the literature captured here only a snapshot of the early research on CLA pedagogies in the secondary ELA classroom. Some areas for potential future research include further analyses of the CLA pedagogies of teachers of color (e.g. Fu et Al., 2023), building practical knowledge in CLA-informed grammar instruction (e.g., Metz, 2023), and exploration into the potential of translanguaging as a CLA pedagogy (e.g., Seltzer and de los Rios,2023). More research on CLA pedagogies is needed to better understand the effects of CLA pedagogy on student learning and their "spirits." ●


CONCLUSION
Through this literature review, several key findings emerged:

1. Critical Language Pedagogy (Godley & Minnici, 2008) is the most commonly implemented form of CLA pedagogy in American secondary ELA classrooms;

2. Despite the emphasis on examination of race as a critical component of CLA pedagogies, most ELA teachers were race evasive in the way they implemented these pedagogies; and

3. Many ELA teachers discounted students' linguistic knowledge, which limited the effectiveness of these pedagogies.

These findings make it evident that for secondary ELA teachers to work towards dismantling linguistic racism in the secondary ELA context, particularly anti-Black linguistic racism, they must develop their own racial literacy to address issues of race and power with students in the classroom. There is also a need to develop comfort in seeing students as linguistic experts, or as sociolinguists, in the classroom and relying on their own knowledge and experience to guide critical language education. By doing so, teachers can work to mitigate the cultural and linguistic mismatch between racialized students and the majority white teaching force as well as the psychological harm that this mismatch causes, hopefully dismantle standard language ideology in their classroom. ●
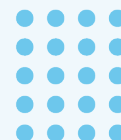
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