5-26-2025

Asian American Pacific Islander Representation in Middle School Social Studies

Erin Dorothy McCarthy
Walden University

Walden University

College of Education and Human Sciences

This is to certify that the doctoral study by

Erin McCarthy

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee
Dr. Sunddip Aguilar, Committee Chairperson, Education Faculty
Dr. Brenda Kennedy, Committee Member, Education Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2025

Abstract

Asian American Pacific Islander Representation in Middle School Social Studies

by

Erin McCarthy

MA, Loyola University, 2002

BA, Roosevelt University, 1998

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Curriculum, Instruction, and Assessment

Walden University

May 2025

Abstract

According to recent studies, Asian American history has been misrepresented or omitted from the overall narrative of American history in standards, textbooks, and curricula. The problem was that Asian American Pacific Islander (AAPI) perspectives were missing and underrepresented in the middle school social studies curriculum in Wisconsin. Framed by Ladson-Billings' culturally responsive pedagogy (CRP), the purpose of this basic qualitative study was to explore how middle school social studies teachers integrated the voices of AAPI identities into the curriculum. The research questions probed how middle school teachers met state statutes on including multicultural voices and how they included AAPI perspectives in social studies. Twelve semistructured interviews with middle school social studies teachers were analyzed using descriptive, thematic coding. Applying the CRP framework, five themes emerged to explain how teachers integrated these perspectives. The inclusion of diverse voices was noted as a struggle due to obstacles within the dominant narrative including the influence on the enacted curriculum, the curation of materials, and the application of strategies and artistry. These results support positive social change by drawing attention to the exclusion of AAPI perspectives. Subsequent addition of these voices to curriculum may transform how marginalized voices are included in all parts of society so students experience a robust, inclusive social studies curriculum, helping a diverse democracy thrive in future generations.

Asian American Pacific Islander Representation in Middle School Social Studies

by

Erin McCarthy

MA, Loyola University, 2002

BA, Roosevelt University, 1998

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Curriculum, Instruction, and Assessment

Walden University

May 2025

Dedication

I dedicate this work to my children: Amelia, Henry, and Josie. You inspire me to follow my curiosity. You believe in me when I doubt myself.

Acknowledgments

Thank you to Dr. Aguilar and Dr. Kennedy for your wisdom and guidance. You provided instructive feedback that helped me create a project that truly reflected the value of diversity, equity, and inclusion in our schools. You helped me elevate the voices of teachers and helped me amplify this story. I'll always be grateful.

Thank you to all my professors at Walden University. From the middle of the pandemic through 5 years of growth, their guidance was essential.

Thank you to my mom and dad for encouraging me to pursue meaningful work and to be curious about the world.

I'm grateful to all the interview participants who gave their time to share insight into the artistry of their teaching.

I have huge gratitude to my friends who've always supported every ambition and attempt to try new things. Colleen, Sandy, Bridget, and Jackie, thank you!

Gracious gratitude goes to Meagan for inspiring me to be a teacher and for stepping up so I could go to school. You support every adventure.

A simple thank you to Tim for always asking about my work, encouraging me, and celebrating the steps through to completion.

Table of Contents

List of Tables v

List of Figures vi

Chapter 1: Introduction to the Study 1

Background 2

Problem Statement 4

Purpose of the Study 6

Research Questions 6

Conceptual Framework 7

Nature of the Study 8

Definitions 8

Assumptions 10

Scope and Delimitations 11

Limitations 12

Significance 12

Summary 15

Chapter 2: Literature Review 16

Literature Search Strategy 17

Conceptual Framework 18

Literature Review Related to Key Concepts and Variable 21

Asian American Studies 24

Arguments for Including Diverse Voices 25

Impact of Representation 26
Textbooks and Standards 27
State Standards 28
Curation and Supplementation 32
Authenticity 34
Missing Asian American Pacific Islander Representation 36
The Scope of AAPI History 37
Origins and Limitations of the AAPI label 38
Complexity and AAPI Stories 39
Embedding AAPI History in US History 40
Difficult/Hard History 42
Role of the Educator 43
Teacher Preparation and Cultural Responsiveness 48
Solutions-Focused Research 51
Summary and Conclusions 54
Chapter 3: Research Method 56
Research Design and Rationale 56
Rationale 57
Role of the Researcher 58
Bias 59
Methodology 60
Participant Selection 60

Instrumentation 61
Procedures for Recruitment, Participation, and Data Collection 62
Data Collection 63
Data Analysis 64
Trustworthiness 65
Credibility 65
Transferability 66
Dependability and Confirmability 67
Ethical Procedures 68
Summary 68
Chapter 4: Results 70
Setting 70
Data Collection 73
Data Analysis 73
Results 82
Theme 1: Including diverse voices is a struggle due to obstacles 82
Theme 2: Including diverse voices within the dominant narrative 87
Theme 3: Including diverse voices by influencing the enacted curriculum 91
Theme 4: Including diverse voices by curating materials 97
Theme 5: Including diverse voices by applying strategies and artistry 103
Discrepant Cases 109
Evidence of Trustworthiness 110

Credibility 110
Transferability 111
Dependability and Confirmability 111
Summary 115
Chapter 5: Discussion, Conclusions, and Recommendations 116
Interpretation of the Findings 117
Finding 1 118
Finding 2 119
Finding 3 122
Finding 4 126
Finding 5 128
Summary of Findings 132
Limitations of the Study 133
Recommendations 134
Recommendations for Future Research 135
Recommendations for Practice 136
Implications 136
Conclusion 137
References 140
Appendix A: Interview Guide 172

List of Tables

Table 1 *Participant Demographic Information* 72

Table 2 *Community Diversity Data – Percentage of Population Total* 72

Table 3 *Themes and Quotes* 78

Table 4 *Portrayals of Black Americans and American Indians in the Curriculum* 89

Table 5 *Portrayals of Hispanic Americans and AAPI in the curriculum*..... 90

Table 6 *Curation Concepts* 102

List of Figures

Figure 1 Educator Cycle of Including Diverse Voices 117

Chapter 1: Introduction to the Study

Asian American history is often misrepresented or left out of the master narrative of American history in the social studies curriculum. In 2023, a bipartisan group of legislators fought for Assembly Bill 232 to pass in the Wisconsin State Assembly. The bill asked for a small change to state law, adding just three words, "and Asian American," to existing laws regarding including diverse voices in the Wisconsin curriculum (Wisconsin Department of Public Instruction, 2024). Jonah Hansen, a high school student of Filipino descent, said the exclusion of Asian American Pacific Islanders from his learning has made him feel culturally invisible. At the same time, Korean American teacher Kabby Hong argued that the rise in hate crimes against Asian American Pacific Islanders (AAPI) during the COVID-19 pandemic created an "urgent need for visibility" (Spears, 2023, p. 26). With compelling evidence and bipartisan support, Act 266, requiring schools to include the perspectives of "Hmong Americans and Asian Americans," became state law in April 2024. This action requires schools to add AAPI to the marginalized groups already required by law: Black Americans, Hispanic Americans, and American Indians.

Wisconsin law required the inclusion of these marginalized groups since 1995 but excluded AAPI perspectives. Since 2016, Asian Americans have been the fastest-growing group in the United States, and their exclusion from history can perpetuate misunderstanding and promote discrimination. Understanding how teachers have curated sources, focused on creating an inclusive environment, and supplemented the curriculum

to include these perspectives will help inform preservice teacher training and the development of professional learning opportunities for in-service teachers. Since Act 266 became law on April 4, 2024, teachers have needed guidance to include AAPI perspectives in the curriculum, which can help all students gain a deeper cultural understanding and prepare them for global citizenship.

This chapter covers the background of this topic, the problem, the purpose of the study, and the research questions. Additional sections provide background on the conceptual framework, the nature of the study, definitions of key terms and assumptions, scope and delimitations, and limitations. The final sections conclude with the study's significance and a summary of essential points**.**

Background

While often underrepresented, AAPI is a growing population. According to the 2020 census, Asian Americans are the country's fastest-growing population (Benard et al., 2023; Lee & Ramakrishnan, 2020). Among 19 categories of Asian origin groups, eleven doubled in size from 2000 to 2019 (Budiman et al., 2019). By 2060, Asian Americans will comprise 12% of the American population (Lee & Ramakrishnan, 2020). In Wisconsin, the largest Asian American population is Hmong, with 62,331 (Budiman et al., 2019; Pfeifer, 2024). From 2010-2020, the Hmong population in Wisconsin grew by 26.59%, the second fastest growth rate in the country after Minnesota (Pfeifer, 2024). Their history in the state began with their arrival as refugees in the 1970s after participating in the CIA's secret war in Laos during the Vietnam War era (Vue, 2020).

However, immigrants from China, Japan, and the Philippines established Asian American identities as early as the eighteenth century (Lee & Kumashiro, 2005). Asian American history is part of American history, yet Chen et al. (2020) pointed out that Asian Americans have faced both erasure and characterization as perpetual foreigners throughout history. They are integrated into American society but often lack representation in popular media, government, business, and education (Chen et al., 2020).

Culturally relevant pedagogy supports the value of including diverse voices. Including AAPI perspectives in the curriculum is part of culturally relevant teaching. While many agree that culturally relevant teaching and culturally responsive practices (CRP) increase student engagement, comprehension (Hammond, 2015), and achievement (Morrison et al., 2008; Byrd, 2016; Dee & Penner, 2016), these practices are not required in the classroom. However, Muniz (2019) discovered that eight culturally relevant teaching competencies support teaching standards, and most states incorporate culturally responsive teaching into their professional teaching standards.

Educators face many challenges when applying a CRP framework. Despite the importance of culturally responsive practices, researchers have found that teachers feel unprepared and lack confidence when they try to incorporate perspectives beyond the traditional curriculum that focuses on white perspectives (Aragona-Young & Sawyer, 2018; Cruz, 2020; Vasquez, 2018). Furthermore, lawmakers and school board officials across the state have worked to ban books deemed inappropriate because they deal with social justice issues (Holmes, 2022). Curriculum rules also face new revisions in many

districts due in part to political pressure (Natanson, 2022). These actions create a climate of fear among educators.

There is clear evidence that AAPI perspectives are missing and underrepresented in middle school social studies curricula nationwide and in Wisconsin. This represents a gap in practice. This study was needed to understand how teachers include AAPI perspectives. Parkhouse et al. (2021) argued that a lack of access to culturally relevant curriculum and inadequate professional development were obstacles to implementing culturally relevant practices. Mathews et al. (2023) also found that access to culturally relevant curricular resources, collective expectations, and administrative support were positively associated with enacting culturally relevant practices. When Act 266 became a state law in 2024, social studies teachers needed guidance on best incorporating AAPI perspectives. This study filled that gap by identifying current strategies in use.

Problem Statement

The problem was that Asian American Pacific Islander (AAPI) perspectives were missing and underrepresented in the middle school social studies curriculum in Wisconsin. Past research on social studies standards and curricula provided empirical evidence that non-White stories were missing or underrepresented in social studies curricula across the United States (An, 2022; Davis, 2019; Vasquez, 2018). According to Act 266, passed in 2023, no requirement previously existed in Wisconsin to include AAPI perspectives in the school curriculum (Wisconsin Department of Public Instruction, 2024). Wisconsin statute 118.01, passed in 1995, required citizenship

education at “all grade levels” that provides students with “an understanding of human relations, particularly concerning American Indians, Black Americans, and Hispanics” (Wisconsin Constitution). According to the Wisconsin Standards for Social Studies (2018), human relations are a part of behavioral sciences, and therefore, must be taught in the social studies curriculum in kindergarten through twelfth grade. However, no social studies standards require specific content. Instead, they do include “historically marginalized groups” as “topics open for exploration” in the history curriculum (Wisconsin Department of Public Instruction, 2018, p. 42). Furthermore, Act 31 builds on Statute 118 by requiring K-12 schools in Wisconsin to teach about Wisconsin’s eleven tribal nations and treaty rights (American Indian Studies in Wisconsin, Act 31, 1991). However, Moody (2019) found that despite this law, Wisconsin educators still struggled to incorporate content about Native Americans.

Further complications to the problem of underrepresentation of minority groups were the obstacles teachers face in rectifying this oversight and exclusion. Cruz et al. (2020) uncovered teachers’ feelings of being unprepared and inadequate when they attempted to utilize culturally relevant pedagogy to include knowledge and cultural contributions that represented the students in their classes (Ladson-Billings, 2021). Parkhouse et al. (2023) contended that teachers often lacked confidence in diversifying the curriculum as a part of culturally relevant practices. Whereas Vasquez (2018) found that while Midwestern teachers often asserted a proficient understanding of CRP, they avoided discussions of race because it was too political and might be disruptive to the

class environment. Aragona-Young and Sawyer (2018) stated that elementary teachers introduced diverse cultures by focusing on a tourist perspective with a surface-level study of foods and holidays. This evidence from the research literature, combined with the exclusion of the AAPI perspectives from state law, represented a gap in practice.

Purpose of the Study

The purpose of this basic qualitative study was to explore how teachers currently include missing voices of AAPI identities and perspectives in the middle school social studies curriculum by interviewing twelve middle school social studies teachers from locations across the state utilizing semistructured interviews. As the only cultural group excluded by state law from inclusion in the curriculum until 2024, Asian American Pacific Islanders represented a unique case in Wisconsin. Although it came under criticism in the 2020s political climate, the education community widely accepts culturally responsive teaching as a critical element of effective teaching and essential to student achievement (Muniz, 2019). The 2020 census data confirmed that Asian Americans are one of the country's fastest-growing populations (Lee & Ramakrishnan, 2020). The intersection of these facts created a need for understanding**.**

Research Questions

The following research questions supported this basic qualitative study:

RQ1: How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, and Hispanic perspectives in the social studies curriculum?

RQ2: How do middle school teachers meet the requirements of Act 266 to include Asian American Pacific Islander voices in the middle school social studies curriculum?

Conceptual Framework

The framework used for this study was culturally relevant pedagogy. Ladson-Billings built on multicultural education to create culturally relevant pedagogy (CRP) (Ladson-Billings, 1995). Gutierrez et al. (2022) described five crucial elements of multicultural education: content integration, reducing prejudice, utilizing equity pedagogy, knowledge construction, and developing an empowering school culture. Ladson-Billings' framework focused on student achievement through educator cultural competency and the development of critical consciousness (Ladson-Billings, 2021). Elements of educator cultural competency included cultural humility, knowledge, critical consciousness, and empowering curriculum. Brown et al. (2023) and others claimed that culturally responsive educators must have a mindset of cultural humility (Conklin & Hughes, 2016; Zygmunt et al., 2020; Martin & Spencer, 2020). Achieving this mindset required self-reflection about personal identity and privilege (Reidel et al., 2024). Building on this mindset allowed educators to develop knowledge. Parkhouse et al. (2023) claimed that CRP required two kinds of knowledge: content knowledge and knowledge of students' cultural backgrounds. Critical consciousness is an attitude informed by knowledge and experiences. Neri (2020) argued that utilizing CRP required educators to understand the social and political context facing students and communities and integrate the empowerment of these communities into the curriculum. According to

Vasquez (2021) and Brown et al. (2023), this empowerment came from opportunities for students to analyze and think critically about social inequalities. Young and Young (2023) categorized culturally responsive teaching practices as knowledge of culture, embedding culture in curricula, creating a caring community, and developing proficiency in communicating across cultures. Examining teachers' knowledge, disposition, and experiences when supplementing the curriculum to add diverse voices required a foundation in Ladson-Billings' framework. Focusing on teacher practices and dispositions was essential to achieving CRP (Hu et al., 2021).

Nature of the Study

A basic qualitative approach was used in this study. According to Salmons (2021), qualitative studies provide a deep understanding of the research participants' lived experiences and perspectives. According to Ragin and Amoroso, qualitative research helps clarify concepts (2011). In the case of this study, the concept of including AAPI perspectives in middle school social studies was clarified.

In this study, I explored how middle school social studies teachers incorporated AAPI perspectives into the curriculum. Data were collected through semistructured interviews with open-ended questions from 12 teachers from various locations across the state. Interviews were recorded and transcribed.

Definitions

*American Indian***:** a member of any of the Indigenous peoples of North America (Merriam Webster, n.d.). Referring to someone who is part of a tribal nation in the United

States or a First Nation tribe in Canada by their tribal affiliation is preferred. However, the US Census and other documents, like Wisconsin Act 31, which legislates teaching about this group in public schools, use the term American Indian. Using the term American Indian rather than Native American is widely accepted, and the two terms are frequently used interchangeably. As with Hispanic American, this study uses American Indian to stay consistent with legislation language.

Asian American: According to the US Census Bureau, a person who is from East Asia, Southeast Asia, or the Indian subcontinent (2018).

Asian American Pacific Islander: A category created by the US Census Bureau in the 1980s to include anyone of Asian ancestry. The term was used officially until 2000, when "Asian American" and "Pacific Islander" were separated (Wang, 2019).

Culturally relevant practices: The classroom tools used to implement a culturally relevant teaching framework (Billings, 1995).

Culturally relevant teaching: The pedagogy and framework teachers implement to raise student achievement by focusing on each child's cultural strengths and gifts (Ladson-Billings, 1995).

Culturally responsive practices: Using students' cultures, experiences, and contexts to make learning more engaging and relevant (Gay, 2010).

Culturally responsive teaching: Using culturally responsive instructional techniques, materials, climate, relationships, and self-reflection to guide practice (Muñiz, 2019).

Hispanic: A person of Latin American descent (Merriam Webster, n.d.). Although terms like Latino, Latina, or Latinx are often used to refer to this group, this study uses the term Hispanic because that is the language used in the legislation requiring the inclusion of these groups in the public-school curriculum.

Multiculturalism: The belief that different cultures within a society should all be given importance (Cambridge Dictionary, n.d.).

Social studies: According to the National Council for Social Studies, the study of human experiences and interactions, including the disciplines of history, geography, economics, civics, sociology, and psychology (National Council for the Social Studies, n.d.).

Assumptions

All researchers carry beliefs and attitudes into their research. According to Jamieson et al. (2023), practicing reflexivity is how researchers act on their beliefs and knowledge when conducting research. Within this study, I had three assumptions. First, I assumed that all participants were honest and truthful in answering all interview questions about their experiences including diverse voices in the social studies curriculum. Second, I assumed that all participants reflected on their choices, experiences, and dispositions throughout the interview process. Third, I assumed all participants were willing to share and did not self-censor their ideas about including Black, Hispanic, American Indian, and AAPI voices in the curriculum.

Scope and Delimitations

The scope of a study defines how limited resources are focused in a study, and delimitations define what is included or excluded from research (Akanle et al., 2020). For this qualitative study, I employed interviews with middle school social studies teachers to collect information related to the research questions, which focused on teacher experiences including diverse voices in the curriculum. The data collection method was semistructured interviews with 12 middle school teachers. The interviews were conducted in Wisconsin with social studies teachers who had experience including diverse voices in the curriculum. Participants were selected through purposeful sampling, which was supported by the goal of qualitative research methods to obtain rich, thick descriptive data from participants who have knowledge and experience in the phenomena under examination (Creswell & Creswell, 2018). I chose interviewees using a criterion of sixth-, seventh-, or eighth-grade social studies teachers from Wisconsin. Recruitment of participants ended when I achieved data saturation of information. I interviewed 12 teachers. I chose sixth, seventh, and eighth-grade teachers because Wisconsin middle school students generally take social studies all three years of middle school. In contrast, social studies instruction follows various formats in elementary and high school.

The delimitations of a study are boundaries that bring focus to the research questions and structure (Akanle et al., 2020). This study was limited to social studies teachers. I focused solely on these teachers' experiences and perceptions of including diverse voices in the curriculum. The study's findings apply to furthering the

understanding of a phenomenon: the decision-making process of teachers incorporating diverse voices and the obstacles they face. This understanding may help district leaders and administrators plan training and professional development. Standards and curricula decision-making may differ between Wisconsin and other states. As a result, teacher decision-making may not represent other regions of the United States, which may limit transferability.

Limitations

Limitations are not problems or issues but rather how the methodology affects the character of the research's design, analysis, and interpretation (Akanle et al., 2020). This study was limited by a small sample size selected from Wisconsin's middle school social studies teachers. This sample size may not be large enough to generalize to a larger population. Secondly, data were collected during a short time span rather than an extended longitudinal study. Change over time cannot be analyzed as a result. My opinions and beliefs about including diverse voices in the curriculum may have been a third obstacle. However, I addressed this bias by respecting each participant's responses and practicing reflection to check my bias. I also relied on other professional opinions when interpreting and analyzing the data. These were reasonable measures to address these limitations.

Significance

Diverse voices should be included in social studies curricula across the United States. However, from state standards to textbooks, the perspectives and contributions of

AAPI are missing or misrepresented (An, 2020; Rodriguez et al., 2023). Despite this fact, school leaders and teachers across the country suggest that cultural responsiveness is a model of effective teaching because educators who use the framework teach children to value the perspectives of others. In addition, researchers have established that many teachers endeavor to learn about their students' cultures and include underrepresented cultures by supplementing the curriculum with diverse perspectives (Tanase, 2020). This study filled a gap in understanding middle school social studies teachers' experiences when deciding which historical events to include, how cultures are presented, and the resources used when adding AAPI perspectives to the curriculum. Having a greater understanding of middle school teachers' experiences with, and dispositions regarding, including diverse voices in the curriculum can help inform the approaches needed in preservice teacher training programs as well as the professional development and training needed for in-service teachers as schools implement Act 266, which requires the inclusion of Asian American and Hmong perspectives (Parkhouse et al., 2021).

Collecting information about teachers' experiences when adding diverse perspectives to the curriculum clarified what teachers were doing to include Black, Hispanic, American Indian, and AAPI perspectives effectively with fidelity and authenticity. In addition, this study illuminated the challenges and barriers they faced when adding these perspectives. This exploration of middle school social studies teachers' experiences and perspectives regarding diverse voices added to the curriculum shed light on the process of locating materials, assessing authenticity, and ensuring

accuracy from a teacher's point of view, thereby enriching the body of data about teaching. Pak et al. (2020) described three curriculum concepts: intended, enacted, and attained. This study brought the intended, or official curriculum, described by the state of Wisconsin in Act 266, and the enacted curriculum that teachers create in their classrooms into greater alignment.

Developing global citizenship skills and cultural competency in students are values embedded in social studies standards in many states. However, teachers seeking to include AAPI voices face considerable obstacles when adding diverse voices to the curriculum (Cheng & Johnson, 2021). The results of this research on teachers' experiences adding AAPI voices into the middle school social studies curriculum benefits teachers and other stakeholders in the state by increasing knowledge of what has worked in various contexts. In addition, the findings from this study provide school and district administrators with information for better planning of professional development activities, and the administration of teacher education programs gain insight to adjust their programs (Hernandez, 2022). According to Jenkins, teachers are the "interface between the formalized and school-enacted curricula" (2020, p. 167). When curriculum changes, leaders must consider obstacles to success, including structural and adaptive barriers such as beliefs and norms (Pak et al., 2020). This study helped bridge the gap by analyzing and sharing teacher experiences to foster a receptive attitude towards formal and enacted curriculum changes.

Summary

In this chapter, I provided background about the growing Asian American Pacific Islander population in the United States and the problem of their decades-long exclusion from the social studies curriculum in Wisconsin. I clarified that the purpose of this study was to understand teacher experiences, adding those missing voices to the curriculum. To address the problem and purpose, I clarified my research questions and the culturally relevant pedagogy framework and defined terms. I established the study's parameters by describing the assumptions, scope, delimitations, and limitations. Finally, I explained that the significance of this study was the new insights gained into how teachers effectively add missing AAPI voices into the curriculum. This new information will help other teachers meet the requirements of Act 266 and improve teacher training programs.

In Chapter 2, I compiled a detailed literature review focused on the purpose of social studies, the value of cultural competency, background on AAPI perspectives, and Asian American history. I reviewed literature examining curation and supplementation's role and the obstacles in-service and preservice educators face when including diverse perspectives using CRP.

Chapter 2: Literature Review

To support the purpose of this qualitative study, an analysis of the literature from current, peer-reviewed studies was conducted to provide further information on the topic. The related literature substantiated the problem that Asian American Pacific Islander (AAPI) perspectives are often absent, underrepresented, or misrepresented in social studies curricula across the United States, even though this demographic group is one of the fastest-growing populations in the country. According to the 2020 census, the Asian American population grew by 27% from 2010-2019 (Chinni, 2021). Despite this data, a Wisconsin assembly bill requiring the inclusion of AAPI perspectives in the curriculum failed to pass for over 20 years. Fortunately, in 2024, it became the law (Wisconsin Department of Public Instruction, 2024). The social studies curriculum in Wisconsin lacks consistent representation of AAPI identities reflecting the diversity of the state (An, 2022; Davis, 2019; Krueger, 2019).

The purpose of this qualitative study was to explore how teachers currently include the missing voices of AAPI identities and perspectives in the middle school social studies curriculum. Current literature examines the inclusion of diverse voices through curriculum, textbooks, and supplementary literature and materials. Essential aspects of AAPI representation in the curriculum that must be considered include reasoning and methods for including diverse voices, the shifting understanding of AAPI history, questions of authenticity, and debates surrounding teaching difficult history. The barriers to and mindset involved in teaching using culturally responsive practices is an

additional aspect of this study that must be considered. After reviewing the current literature on in-service teacher perspectives and practices, an overview of how preservice teachers are trained to engage in the culturally responsive practices essential to adding diverse voices to the curriculum is considered.

Literature Search Strategy

To substantiate the problem and provide background on this issue through current literature and seminal works, a thorough review of EBSCO, ERIC, SAGE Journals, Education Source, Academic Source Complete, and Google Scholar was conducted. The keywords used for locating peer-reviewed articles included *teaching methods and Asian American history, Asian ethnic studies, Asian American teacher preparation, social studies curriculum, social studies education, cultural competence, cultural awareness, cultural competency, cultural sensitivity, hard history, difficult history, teacher self-efficacy and culturally responsive teaching, Asian American student experience, culturally responsive pedagogy and social studies, culturally responsive pedagogy and legislation;* and *cultural authenticity*. I identified six major themes while researching the larger subject of representative curriculum: debates over values, inclusion, and relevancy in social studies curriculum, the impact of representation in social studies curriculum, the value of including diverse voices in education, the role of curation and supplementation in curriculum, and how AAPI individuals are included and excluded by curriculum choices. While focusing on Asian American history, additional themes included defining panethnicity, cultural authenticity, and the value of teaching hard history emerged.

Finally, while researching the role of teachers in incorporating diverse voices in the curriculum, several themes stood out: resistance, efficacy, perception, barriers, and support.

Conceptual Framework

The framework for this basic qualitative study was culturally relevant pedagogy. Gloria Ladson-Billings first introduced culturally relevant pedagogy (CRP) in 1990. CRP has evolved over the past 35 years. Ladson-Billing built on the theory of multicultural education (Banks, 2004) with a framework focused on student achievement through educator cultural competency and the development of critical consciousness (Ladson-Billings, 2021). Gay expanded this framework by offering culturally responsive teaching strategies (2010). The building blocks of these strategies were relationships, climate, materials, instructional techniques, and self-awareness (Muñiz, 2019). Choi and Mao (2021) argued that teachers must stretch beyond content knowledge to teach in a culturally relevant way that adjusts instruction to student diversity. The classroom climate begins with trusting relationships so that students and teachers reciprocally learn about culture (Chen & Gay, 2020).

The implementation of CRP requires a multi-pronged approach, including developing materials and instructional strategies, reflection, and continuous improvement to overcome barriers. Developing multicultural curricula and materials is essential and can be achieved by adding diverse content, working with scholars with expertise in that culture, or collaborating with community and cultural leaders (Chen & Gay, 2020).

Instructional strategies must focus on helping all students learn from diverse perspectives, taking action for social justice, and collaborating in their learning (Chen & Gay, 2020; Gay, 2015). Tanase (2020) asserted that teachers need a toolbox of strategies to tap into students' cultural potential and should intentionally develop classroom communities that value culture and critique education materials with an eye for inclusion through criticality. Aronson and Laughter (2016) maintained that culturally responsive teaching also requires teachers to reflect critically. Part of critical reflection is working to gain self-efficacy in culturally responsive practices. However, Cruz et al. (2020) found that barriers like time constraints, discomfort with race, and lack of confidence negatively affect teacher self-efficacy.

Scholars have adapted and adjusted the framework in the three decades since Ladson-Billings first introduced culturally responsive pedagogy. In 2017, Paris and Alim revised the culturally responsive framework to develop a culturally sustaining pedagogy that valued students' ways of knowing as influenced by their life experiences and funds of knowledge (McMartin et al., 2022). In 2018, San Pedro introduced culturally disruptive pedagogy to address the role of whiteness in classroom spaces that counter traditional narratives. Cabrera et al. (2022) further critiqued CRP and built on San Pedro's ideas. They questioned how white teachers could integrate culturally sustaining pedagogy without making integration into white culture the goal or recreating white supremacy.

Culturally responsive practices are valuable for all students in the social studies classroom and can be implemented in various ways. The concept of windows and mirrors is central to culturally relevant pedagogy and culturally responsive teaching (Adam & Byrne, 2024). Bishop (1990) first introduced the concept of literature as a mirror in which students see their culture and experiences reflected, as well as a window into other cultures. In addition, the metaphor of the sliding door invokes the concept of welcoming students into other cultural spaces and ideas (Bishop, 1990). Culturally relevant pedagogy in multicultural classrooms often requires balancing many cultures.

Regarding social studies pedagogy, Ladson-Billings focused on five dimensions of knowledge. First, social studies teachers applied culturally relevant pedagogy by seeing knowledge as a shared creation. Second, they required critical analysis. Third, they were passionate about their content and scaffolded instruction to develop knowledge. Finally, they saw high achievement as complex while accounting for individual differences (Ladson-Billings, 2001).

Teaching through a CRP framework requires that all aspects of the classroom and curriculum be framed through cultural responsiveness. Including AAPI perspectives is essential to developing knowledge and equipping students to critically analyze complex topics (Brown, 2023). In their review of culturally relevant education (CRE) in the content areas, Aronson and Laughter argued that the effective use of CRE drove pedagogy and was not supplementary (2016). Educators created curricula that included multiple perspectives and engaged students with narratives connected to their lived

experiences. In Wisconsin, consistent representation of AAPI identities is missing (An, 2022; Davis, 2019; Krueger, 2019), and including these identities only became state law in April 2024. However, Muñiz (2019) found that most states incorporated culturally responsive competencies in their teaching standards, including respecting diversity, applying a cultural lens to learning, and utilizing "culturally mediated instruction and curriculum" (Muñiz, 2019, p. 23). Wisconsin teachers must include AAPI voices to achieve competency in culturally responsive teaching. Many elements are involved in achieving competency.

Literature Review Related to Key Concepts and Variable

In the twenty-first century, debates about what the social studies curriculum should include have varied. However, scholars continue to research the importance of which stories are included and the impact of excluding some perspectives. Recent public discourse centered on the debate between a conservative argument focused on a patriotic American exceptionalism theme versus a progressive view that valued diverse representation to include more viewpoints (Conner, 2023; Cuenca & Hawkman, 2019; Skinner & Bromley, 2023). In 2003, Ladson-Billings argued that a curriculum without diversity renders every non-European group invisible. Popp et al. (2021) analyzed the social studies curriculum to call for a richer, more comprehensive understanding of the human experience. Marshall (2021) claimed that curriculum communicates what society values and who deserves inclusion. Wiggan et al. (2023) asserted that failure to teach accurate accounts was a curriculum of violence, distortion, and omission. Tokenization,

they suggested, was harmful to teachers and students. Bajaj (2022) offered a decolonized curriculum as an alternative to the master narrative, arguing that when children learned first through a social justice perspective, they did not have to unlearn a master narrative later in their education. With this understanding that complexity and inclusion are valuable, a catalyst for change is needed. Understanding the harm of an exclusionary curriculum can be that catalyst.

Rather than focusing on adding missing voices into the curriculum, researchers have focused on the psychological and sociological impact of leaving groups out. Eisner introduced the concept of the overt, hidden, and null curriculum in 1979 and defined the null curriculum as ideas not taught and not learned in school (Cahapay, 2021). In their study of Native American representation, Fryberg et al. (2024) argued that the omission of minority groups amounted to the erasure of "existence, experiences, and perspectives from public discourse and the representational landscape" (p. 150). A Eurocentric, white curriculum promoted otherness and devalued the perspectives of marginalized groups, which has negative psychological impacts (Fryberg et al., 2024; Sleeter & Zavala, 2020). Others contended that centering a white narrative in history upheld white supremacy and silenced other narratives (Dozono, 2020). Content in trade publications and classroom books can be considered part of the curriculum and must be analyzed to understand which stories are included or excluded. Hawkman et al. (2024) analyzed a social studies trade publication, *Rush Revere*, to better understand how the content reflected recent battles over who was included or excluded from curricula. The authors found that the

series preserved white supremacist legacy, identity, and power. Before taking action to improve representation in the curriculum, other elements of the social studies teaching context must be examined.

Scholarship around social studies curricula has also analyzed how to bring relevancy through authentic problems and global issues. Nelson and Durham (2022) claimed that vibrant social studies is the framework of the future. Vibrant social studies advocates for increasing complexity and interdisciplinary approaches rather than focusing on including multiple viewpoints. Along these same lines, Monte and Quince (2021) argued that twenty-first-century students must develop a sociopolitical consciousness; therefore, addressing real-world problems with cultural competence should be the goal of the curriculum. Aponte-Safe and Shatara (2021) analyzed which Wisconsin state social studies standards helped students gain a critical global perspective. They found that while global knowledge was emphasized in elementary standards, global content and issues were largely ignored for elementary students. These scholars were rethinking the values and ways of thinking embedded in the curriculum. Bringing a culture-specific approach was also a focus of recent research.

Another approach to social studies content in multicultural communities is expanding ethnic studies programs. Although ethnic studies programs emerged from the Civil Rights Movement in the 1960s and 1970s, developing new ethnic studies beyond Black studies continues (Sleeter & Zavala, 2020). Valenzuela applied post-colonial theory to trace the efforts to challenge settler colonialism in the Texas curriculum by

advocating for ethnic studies programs (Zhu, 2023). At the same time, Nojan (2020) promoted expanding ethnic studies for younger students, specifically middle school students who could build meaningful connections and social confidence through exposure to knowledge that counters the master narrative of United States history. Ethnic studies courses in K-12 education are still not as common at the college level.

Asian American Studies

Scholars have examined the success of Asian American ethnic studies courses from structure to impact on students. Asian American studies emerged from civil rights activism in the 1960s. Over forty years after this initial push, Kurashige (2007) evaluated the state of Asian American studies and argued for a thematic approach to accommodate the diverse cultures within AAPI identity. Themes of Asian American studies courses included how conflict led to displacement, empire expansion, Asian cultures seen as "other," and community as a uniting force (2007). In 2015, over 70 colleges offered Asian American studies courses (Trieu, 2018). Researchers contended that Asian American studies courses helped students create an identity as part of the panethnic Asian American identity and feel a stronger connection to their cultural subgroup (Trieu, 2018; Yaroshita, 2020). Rabbani (2023) supported the argument that ethnic studies courses amplified the perspective of minority groups. Although ethnic studies courses are important, many arguments exist for building cultural competence in all students, not just children from marginalized groups.

Arguments for Including Diverse Voices

Researchers have identified a wide range of reasons to include diverse voices in the curriculum. In literature supporting the inclusion of underrepresented groups in the curriculum, four key themes focus on reasons for teaching diverse perspectives: empathy, valuing inclusion, building critical literacy, and upholding the civic mission of education. A report by the Annenberg Center in 2011 focused on the civic mission of schools. It represented a refocus in the field. According to the report, students should learn to be responsible for others, participate in communities, listen to other opinions, and be concerned with the welfare of others (Hatcher, 2024). Taylor and McKeown (2021) claimed that perspective-taking was essential for functioning in a diverse democracy, while Samuelsson and Ness (2019) focused on apophatic listening, which required students to listen so they understood diverse backgrounds. In addition to valuing listening, Watson-Canning (2020) argued that when teachers valued multiple perspectives, they found ways to convey that message explicitly in the curriculum. Gutierrez et al. (2022) and Martin and Spencer (2020) agreed with this thinking in their studies of preservice teacher preparation for culturally responsive teaching. From a global education perspective, Rodriguez (2019) maintained that students who were not prepared to learn about diverse perspectives were not equipped for success in a global society. At the same time, Watkins (2021) suggested that discovering inequality equipped students to analyze stereotypes better. Beyond simply exposing students to diverse perspectives, one

must consider the impact of representation for students from minority groups and the role of the teacher in ensuring effective representation.

Impact of Representation

To understand the impact of representation in the social studies curriculum, scholars have focused on the teacher's role in shaping the curriculum, discovering that attitudes, values, and resources available influence the impact. Researchers have found that when it comes to including Latinx perspectives, most teachers accepted the master narrative and were unwilling to challenge a story focused on white history (Monreal & McCorkle, 2021; Vasquez, 2018). Masta and Rosa (2019) contended that teacher-crafted historical narratives replicated the problem of master white narratives, even though teachers believed their intentions were good and historically accurate. Educators sometimes found that uncomplicated and uncontroversial history led to student disconnect (Swalwell & Sinclair, 2021). On the other end of the spectrum, Gao (2020) established that most educators avoided discussing or examining race in the classroom because they were trying to avoid controversy. Cook-Sather and Des-Ogugua (2019) also focused on values conveyed through inclusion, arguing that teachers who reflected on their own cultural lenses opened space for students to share more about themselves. Swalwell and Sinclair (2021) focused on a specific tool for including multiple perspectives, Howard Zinn's *A Peoples' History of the United States*, finding that educators applied careful judgment when using this resource to ensure that those

generally left out of the narrative felt empowered. Teacher efficacy in incorporating diverse perspectives is informed by a complex interplay of multiple factors.

On the topic of experience and its influence on the inclusion of diverse voices, scholars focused on background, mindset, and strategies. Some scholarship surrounding representation in the social studies curriculum has focused on the perspective of teachers of color. Brown (2018) examined Black preservice educators' understandings of racism, and other researchers are examining Asian American teacher experiences (Kim, 2022). Vasquez (2018) analyzed the use of counternarratives to introduce preservice teachers to Latinx history. Furthermore, when it came to preservice teachers, Colley et al. (2021) discovered that despite experience with social justice topics or an inclusive mindset, teacher candidates must consistently use new content knowledge in the classroom to build confidence in their practice.

Textbooks and Standards

Scholars have conducted analyses of social studies textbooks since the 1970s. In the first decades of the twenty-first century, many analyzed the gender-based and race-based content of textbooks. Levine (2022) argued that because most publishers relied on textbooks written by consensus, there was no room for an accurate representation of multiple perspectives, and students did not have the opportunity to compare conflicting interpretations. Holter et al. (2020) and Shear et al. (2015) examined the representation of Indigenous people in textbooks, while King and Simmons (2018), Busey (2017), and Lucy et al. (2020) examined the narrative of Black history and the ways Afro-Latinos

were portrayed in history textbooks. They found these groups' stories distorted or excluded consistently. Leslie (2021) examined high school and middle school social studies textbooks in Florida to analyze the characterization of Latinas, arguing that a lack of role models perpetuated disengagement and contributed to higher drop-out rates for Latina teens. She discovered that texts marginalized Latinx voices and reinforced negative stereotypes. Whereas Diaz and Deroo (2020) analyzed the language used when discussing Latinx history in textbooks and found passive and subservient language perpetuating otherness. Rodriguez et al. (2023) described the inclusion of Asian American history in textbooks as misrepresenting AAPI as foreign and even dangerous. Thomas et al. (2023) recommended looking back at Carter Woodson's textbooks written from a Black perspective in 1922 and 1923 to understand the layers of resistance added to these textbooks that challenged injustice. These studies demonstrate that the lack of representation or misrepresentation of AAPI perspectives in the social studies curriculum is part of a more substantial problem.

State Standards

Beyond the textbook, many scholars have also examined state social studies learning standards. Comprehensive history instruction cannot exclude subgroups of people (Kinkaid & Fritsche, 2022). However, researchers in midwestern, southern, and western states have identified gaps in the curriculum where diverse voices are missing. Bryant-Pavely and Chandler (2016) noted that Ohio's social studies standards claim to prepare students for civic participation and decision-making for the greater good of the

community. They contended that when race was minimized or avoided within curriculum standards, students were unprepared for future discussions of race in civil discourse (2016). Oklahoma's social studies standards were indicative of many states as they claimed to prepare students for global citizenship (Oklahoma State Department, 2019). However, Houser et al. (2017) reported that legislation restricting content and increasing accountability forced Oklahoma teachers to leave out parts of the essential areas of social studies instruction. Virginia's 2023 revised social studies standards were updated to include more diverse perspectives but faced new revisions due to political pressures (Natanson, 2022). Not all scholars focused on the standards broadly. Others applied a specific lens to understand the impact of exclusion.

Several researchers tackled the topic of representation by analyzing curriculum standards through various lenses to understand how minority groups are excluded or included. When An (2022) analyzed social studies standards by focusing on the inclusion or exclusion of Asian Americans, she argued that textbooks conveyed to all students that excluded groups were not cared for, valued, or worthy of respect. Davis (2019) focused on Latinx representation in Florida standards. Conner (2023) analyzed the inclusion of Latinx perspectives in Georgia state standards and found that history was whitewashed,and the portrayal of Latinx Americans focused on poverty and immigration issues while ignoring discriminatory policies. Scholars agree with Cuenca and Hawkman (2019) that while standards often include historically marginalized groups, inclusion regularly fails to reflect the complexity of human experience and intersectionality of

identity. In their analysis of the standards-writing process in Missouri, Cuenca and Hawkman found that the process supported hegemony to avoid controversy (2019). Duncan et al. (2023) focused on supplementing the social studies curriculum to center Black joy. While most researchers focus on history standards, Hornbeck (2018) examined civics standards and found that stories of people of color were missing from most political science state standards because of exclusion from voting and representation throughout United States history. Social studies contains many subject areas that lack analysis, including geography and economics. A final tool for analyzing standards is the power of the words within each standard.

Some researchers have focused on the impact of standards' language rather than just the content of the standards. Conner (2023) examined the language of power in Georgia social studies standards, finding token inclusion that did not disrupt the master narrative. Other scholars have examined the language of standards to determine the impact on students of color. Busey and Walker (2017) analyzed elementary social studies standards across the United States, finding that acts of collective activism were ignored in narratives focused on individual acts or a temporary movement for civil rights. According to the authors, this depiction distorted reality and diffused the power within the tradition of collective Black American resistance (2017). Lewis and Crowley (2023) examined how the language in AP textbooks explained policies that advanced white wealth in the 1900s. They were surprised to find a complicated story that failed to make clear how white people benefited most from policies. Jones (2023) analyzed who was represented in

history curricula in nine states, including Virginia, finding that 90% of individuals referenced in the standards were white. She concluded that the standards promoted white supremacy by avoiding the language of responsibility for white people, promoting a pro-confederacy ideology, or painting a picture of white victimhood. Scholars have uncovered layers of exclusion and profound distortion within state standards. The processes for writing and adopting standards vary by state, but as this study focused on Wisconsin, their system must be considered.

Overall, the standards system in Wisconsin is a balance of standardization and local control. While Wisconsin does have model academic standards for each subject, including social studies, no district is required to follow those standards. However, because the state constitution requires that they follow some set standards, most use the Wisconsin state standards (WI. Const. Chpt. PI 8). Wisconsin's local control system means that curricula can vary widely throughout the state. In 1994, the state-mandated accountability testing for public schools (WI. Const. Chpt. PI 8). A standardized social studies test is required in fourth, eighth, and tenth grade. Although this test is not content-knowledge based, as in many other states, it measures social studies skills in six areas: history, inquiry, political science, economics, geography, and behavioral science. Standards impact curricula and instruction; according to scholars, they are explicitly and implicitly biased. Teachers who value culturally responsive teaching must consider how to work within these standards to bring representation of diverse perspectives to the classroom.

Curation and Supplementation

One way to rectify the exclusion of AAPI and other diverse voices is to supplement the textbook and the curriculum. Scholars examined how and why many teachers curate outside materials to understand supplementation. Silver (2022) stated that over two-thirds of teachers supplemented curricula materials. Kaufman et al. (2020) found that 85% of English language arts, math, and science teachers regularly used digital materials unrated for quality that were outside the required curriculum to supplement instruction. Although social studies was not included as a core subject in this study, the data were transferrable. Sawyer et al. (2020) contended that finding, adapting, and using supplementary materials allowed teachers to be curators instead of technicians. Technicians use a manual to complete a series of tasks to arrive at an outcome, but curators focus on making the outcome meaningful and then create options to reach that outcome (Sawyer et al., 2020). Teachers regularly supplement the curriculum with purchased and curated materials for various reasons, including increasing engagement (Sawyer et al., 2020) and offering interventions (Kaufman et al., 2020). Curcio et al. (2024) analyzed the habits of new teachers who use teacher online marketplaces and found three key motivations: tracking their ideas, saving time, and engaging in informal professional learning. The authors also noted that limitations of this usage included poor quality sources that did not align with curriculum and standards, an overwhelming number of options, and ethical and legal questions (Curcio et al., 2024). Scholars have

established that supplementation is widespread and largely unregulated or held to any quality standard.

As teacher supplementation became a well-documented practice, more researchers analyzed how these resources were used and possible problems with curated supplemental materials. Recent scholarship focused on teachers' use of lesson marketplace tools (Sawyer et al., 2020) and the products' quality (Silver, 2022). Polikoff and Silver (2021) found no predictable patterns that could help change how often teachers supplement the curriculum. Silver (2022) noted no recent studies focused on teachers' self-created curriculum materials. Kaufman et al. (2020) also called for further research into how teachers using supplemental materials influenced instruction (Kaufman et al., 2020). Polikoff and Silver called for an in-depth, qualitative analysis of criteria used by teachers for curation and supplementation (2021). In 2021, Swalwell and Sinclair examined educators' using a supplemental source, Howard Zinn's *The People's History of the United States*. Based on qualitative interviews, they found that the controversial text had a functional appeal that engaged students, offered an opportunity for critical thinking, and allowed teachers to easily include hidden voices from history (2021). Broadening the focus on general supplemental sources, Harris et al. (2023) found that 30% of online marketplace resources had the potential to harm by encouraging racism, sexism, and classism. Regarding adding excluded perspectives to the curriculum, they rated 50% poor and 25% moderately effective because most were centered on the white male perspective (Harris et al., 2023). For educators seeking to add new perspectives, the

online marketplace was unreliable for these supplementary materials. Fortunately, scholars have determined criteria for the quality inclusion of diverse voices.

Authenticity

While researchers have focused on supplemental materials and a wide variety of pedagogical strategies to bring authentic, diverse voices to the curriculum, several criteria must be considered in evaluating the authenticity of materials and content. Researchers have focused on defining authenticity and determining the impact of authentic sources. Much cultural authenticity research was grounded in literature and the language arts curriculum. Twenty years ago, researchers created varied lists of criteria for evaluating authenticity. Relevant criteria for including stories in the social studies curriculum are whether cultural differences were ignored or downplayed, whether culture was acknowledged and distinctively represented, and how the cultural and social environment details were portrayed (Bishop, 2003).

Furthermore, in describing literature's cultural authenticity, Woodson described having "stepped inside the house of my experience" (2003, p. 44). Researchers contended that authenticity in children's literature was about having the power to tell one's own story (Ching, 2005; Kayintu, 2023). In examining picture books, Yoo-Lee et al. argued that the primary criterion for evaluating cultural authenticity was relying on a cultural insider focused on identifying cultural values over cultural facts (2014). With these diverse criteria in mind, educators must consider the impact of authenticity.

Scholars have investigated the danger of inauthentic voices and how authenticity impacts individuals and communities. Insuring authenticity requires educators to reckon with the complexity of AAPI identities and cultures. While authentically representing AAPI perspectives may be daunting for educators, researchers argued that the impact is significant. While Adam (2021) claimed that inauthenticity could lead students from diverse backgrounds to feel silenced, stories with cultural authenticity did not perpetuate stereotypes. However, they did represent cultural values and details (Rodriguez & Kim, 2018). Rodriguez (2020) analyzed the impact of dismissed Asian identities in the Midwest and claimed that counter-stories allowed marginalized people to challenge their marginalization and erasure by sharing their experiences. Tomsic and Zbaracki noted that including personal narratives to examine refugee experiences opened conversations between students who have experienced migration, forced migration, and displacement (2022). Pheng and Ziong (2022) further advocated for a social justice curriculum that centers on refugees as agents of change. Avoiding broad generalizations was an essential element of breaking down racialization and the constant presence of microaggressions against AAPI students (Lee, 2022). Expanding beyond literature and history, Hasunuma (2022) argued that Asian American-focused case studies and examples in political science courses were essential steps to break down further barriers perpetuating AAPI misunderstandings. Researchers have established small and large impacts of including authentic stories, but the impact of telling rich and complex cultural stories is also an essential element of CRP.

Missing Asian American Pacific Islander Representation

Research on the impact of missing AAPI representation in the curriculum focuses on the community, whole group, and individuals. According to Rodriguez (2018) and Stone (2021), the null curriculum may have discouraged students from excluded groups from participating in the civic life of the community. Lee (2022) found that in higher education spaces, AAPI students felt racialized and dealt with microaggressions by being seen as the "other." He called for separate and distinct histories of the monolithic AAPI group. Gay (2020) further argued for differentiation between groups, finding that Hmong refugee perspectives, for example, were missing from the curriculum. Pheng and Xiong (2022) described AAPI students who felt like perpetual foreigners and dealt with a model minority stereotype that erased and ignored the struggles of lived experience. In her examination of AAPI inclusion in state standards, An (2022) examined the impact of excluding groups from the official narrative.

When analyzing this impact on individual students, she found that children dealt with conflicting ideas. The social studies curriculum in school focused on the United States as a benevolent savior. At the same time, families from diverse backgrounds were more likely to support listening to the perspective of marginalized people. Rectifying these two perspectives creates a mental conflict for children (An, 2020). Rodriguez (2020) argued that Southeast Asian American students also experience mental conflict. Teacher apathy and a lack of understanding students' countries of origin, languages, and cultures characterized their education experiences. Gao et al. (2020) claimed that AAPI

college students felt invisibility, prejudice, and stereotypes. Shin et al. (2022) described feelings of unwelcome, danger, and cultural isolation. Considering this broad psychological impact, defining the complexity of AAPI history is essential.

The Scope of AAPI History

The history of Asian American Pacific Islanders is complex and complicated by shifting definitions of who is included in this panethnic identity. Historians generally include Chinese, Japanese, Korean, Filipino, Indian, and Southeast Asian in their definition of Asian American. Ling and Austin's encyclopedia of the Asian American experience further specified the scope of Asian Americans to include Bangladeshi, Burmese (Myanmar), Cambodian, Laotian, Malaysia, Mongolian, Nepalese, Pakistani, Singaporean, Sri Lankan, Taiwanese, Thai, Tibetan, and Vietnamese (Ling & Austin, 2010). Kurien and Purkayastha (2024) included Afghanistan and Bhutan in the list of countries of origin included in Asian American identity. Hsieh and Kim (2020) contended that the breadth of Asian American identity includes thirty nationalities and ethnic groups. With such diverse cultures included under one extensive definition, literature focused on Asian American history attempts to balance unifying themes while honoring what makes each culture unique. However, understanding the origin of the terms Asian American and Asian American Pacific Islander is essential to understanding this history.

Origins and Limitations of the AAPI label

Most researchers agree that "Asian American" as a uniting term emerged from activism for civil rights in the 1960s. Rodriguez and Kim (2018) claimed that Emma Gee and Yuji Ichioka developed the term in 1968 at Berkley University. The power of this term politically was also connected to the hate crime murder of Vincent Chin by two Detroit auto workers in 1982 (Yoo, 2021). When the perpetrators of this hate crime were acquitted, many in the community were inspired to speak up and break the silence often associated with Asian cultural norms (Yoo, 2021). Some researchers preferred "Asian Americans," while others also included Pacific Islanders in the definition. In the 1970s, the Hawaiian state census combined the two groups. This move emerged from racial classifications that divided Polynesian Pacific Islanders, like Hawaiians, as a group that could be assimilated into white culture. However, Melanesians were defined as non-white and experienced anti-Black and anti-Native discrimination (Suzuki & Bahng, 2020). Pacific Islander also encompasses over 26 ethnicities, including Carolinians, Chamorros, Fijian, Hapa, Hawaiians, Papua New Guineans, Palauans, Samoan Americans, Tahitians, Tongans, and others (Ling & Austin, 2010). These cultures face issues unique to their identity, including colonialism, sovereignty, and decolonization (Hau'ofa, 1994; Kauanui, 2015). According to De La Cruz et al. (2024), the racialized experiences of Pacific Islanders vary depending on each country's relationship to the United States. Furthermore, Pacific Islander identity is also influenced by being indigenous, colonized, and victimized by imperialism and white supremacy (De La Cruz et al., 2024). Defining

how many countries to include is only one step in understanding a panethnic group, but there is complexity within nationalities.

Researchers have increasingly investigated how the pan-Asian identity erases meaningful lived experiences. Southeast Asian Americans, especially refugees, describe feeling invisible and ignored by the characterization of Asian Americans (Rodriguez, 2020; Trieu, 2018; Yamashita, 2022). Even within the dominant East Asian cultures of China, Japan, Korea, and the Philippines, drastic cultural differences exist. In addition, Kurien and Purkayastha (2024) argued that South Asian Americans are erased from history with important events like the Dotbuster hate crimes in 1987, the murder of a Sikh man after 9/11, or the Sikh temple shooting in Oak Creek, Wisconsin, in 2012 left out as part of a larger AAPI narrative. In contrast, a galvanizing issue among AAPI was the rise of hate crimes and anti-Asian hate since the outbreak of COVID-19 (Dionne & Turkmen, 2020; Litam, 2020). In 2021, hate crimes affecting Asian Americans rose by 339% (Hasunama, 2022). Chung (2024) described Korean American senior citizens turning their dread over increasing race-based violence into a hopeful thirst for knowledge about the history of the Asian American community. This same desire to understand the complexity of history is necessary to teach AAPI history with accuracy and authenticity.

Complexity and AAPI Stories

Asian American scholars address the complexity of AAPI history by focusing on both uniting themes and how thematic history excludes important details for specific groups. Some historical themes that united Asian American experiences were capitalism,

colonization, global trade, immigration, and military occupation (Dhinghra & Rodriguez, 2021; Lee & Kumashiro, 2005). In addition, Lee pointed out that immigration in the Asian experience was often more temporary than for other groups (2015). Rodriguez and Kim (2018) countered that the themes that unite AAPI identities are prejudice, discrimination, and racial violence, with a more recent focus on transnational histories. Many immigrants stayed connected or deeply rooted in their countries of origin, so histories that ignore the global nature of these interactions intentionally obscure this reality (Ling & Austin, 2010; Suhardiman et al., 2021). While these themes are functional, Kurien and Purkayastha pointed out that Americans from South Asian countries were erased and ignored in the themes that shaped AAPI narratives (2024). In addition, they argued that many elements of American conquest, colonialism, and capitalism abroad in relation to Asian countries complicate the master narrative of United States history.

Embedding AAPI History in US History

When considering how Asian American history fits into the master narrative, nearly all researchers focus on two main themes that define the way AAPI people live with a racialized identity: the model minority and the perpetual foreigner (Bodemer, 2018; Chung, 2024; Harada, 2000; Neighbors & Kleinrock, 2021; Rodriquez & Kim, 2018). Neighbors and Kleinrock traced the model minority myth to a 1966 New York Times article about a Japanese American family typified by a strong work ethic, family values, and focus on education (2021). The model minority myth focuses on

overachievement through economic and academic success and divides Asian Americans from other minority groups while also ignoring the challenges faced by subgroups who face more significant struggles, like Southeast Asian refugees (Harada, 2000; Rodriguez & Kim, 2018). Benard et al. (2023) mapped Asian American stereotypes and found that stereotypes of being passive, education-focused, and lacking in sociability and leadership skills persist. On the other hand, the perpetual foreigner stereotype traces its roots to Orientalism (Said, 1977). Under this dichotomy, the West is the norm and standard, while Eastern cultures are the opposite and exotic (Bodemer, 2018; Rodriguez & Kim, 2018). At one end of the stereotype spectrum is the "yellow peril," which characterizes AAPI, especially Chinese Americans, as hostile and untrustworthy (Kurien & Purkayastha, 2024). The major episodes used to include AAPI stories as part of the master narrative of United States history perpetuate these myths further.

As previously established, scholars have pointed out how problematic representation in United States textbooks is. However, they are still a strong indicator of the portrayals of AAPI that shape understandings of United States history, and those portrayals were limited. When Asian American history was included in social studies textbooks, Japanese incarceration during World War II was most often included (Lee, 2015; Neighbors & Kleinrock, 2021; Rodriguez, 2017; Rodriguez & Kim, 2018). In addition, the second most likely episodes included from history were Chinese American participation in building the transcontinental railroad and the Chinese Exclusion Act of 1892 (Neighbors & Kleinrock, 2021; Shin et al., 2022). Other events included

immigration reform in 1965, the arrival of refugees in the 1970s and 1980s, the destruction of Korean American businesses during the LA Riots in 1992, and backlash against South Asians after 9/11 (Kurien and Purkayastha, 2024; Neighbors & Kleinrock, 2021). Many elements of AAPI history were left out, including history that might be considered difficult for children to comprehend.

Difficult/Hard History

Defining hard history is the first step in rationalizing the inclusion of difficult topics in the curriculum. In 2009, Farley defined difficult knowledge as traumatic content that leaves teachers and students feeling anxious. Gross and Terra (2018) argued that difficult history is part of the overall narrative of history but challenges the accepted version of events. According to Zembylas (2017) and Moffa (2022), difficult history often includes stories of oppression. While slavery and the Holocaust are the most often cited examples of hard history, AAPI history includes traumatic events like lynching, race riots, human trafficking, race-based incarceration, sexualization, hate crimes, and murder (Chen et al., 2020; Chung, 2024; Hasunuma, 2022; Kurien & Purkayastha, 2024). These challenging topics make adults uncomfortable. In addition, some teachers resist teaching difficult history because of the unease and distress of challenging their beliefs (Zembylas, 2017). With a clear understanding of difficult history, researchers can investigate the challenge of tackling hard history topics.

When scholars investigated the reasoning for including difficult topics and hard history, they offered a balance of obstacles and opportunities. Rodriguez (2020) reviewed

arguments against teaching difficult history, including preserving childhood innocence, needing happy endings, reality being too horrific and complex to comprehend, and discomfort with the truth. Researchers contended that difficult histories were essential to challenging the dominant narrative of history, dispelling accepted misunderstandings, and connecting the past to current problems (George et al., 2023; Gross & Terra, 2018; Moffa, 2022). While hard history often included violent themes, it was essential to understanding the complexity of history. An (2022) found that this history could challenge teachers and students to feel vulnerable, anxious, guilty, afraid, and resistant, but reframing these feelings could create transformative thinking. Stoddard claimed hard history challenged teachers' and students' racial, political, and social identities (2022). However, Wallis (2019) argued that difficult histories provided hope. Rodriguez (2020) focused on hope and empathy as reasons to teach elementary students about Japanese incarceration. He provided a list of reasons to embrace the challenging topics of hard history, including advocacy, identity, inspiration for action, empathy, moral concern, social justice, and inspiring critical action, advocacy, and social change. The past is filled with frightening episodes. Some argue that the value of social studies education lies in learning from those episodes so they don't repeat.

Role of the Educator

Although the inclusion of hard history in the curriculum often seems like a political issue, the role of individual teachers is critical. Cruz et al. (2020) described the chief obstacles to culturally responsive teaching as teacher discomfort with race and lack

of confidence in understanding student cultures. According to Cooc and Kim (2022), AAPI teachers comprise only 2.5% of the United States teacher workforce. Therefore, most teachers cannot assume authentic cultural understanding. Harada evaluated Asian American portrayals in US history textbooks in 2000, finding exclusion and lack of depth. Remembering that current social studies teachers learned from the textbooks Harada analyzed is essential to understanding white teacher perspectives on including Asian American voices in the social studies curriculum (2000). A final category to consider in reviewing literature related to this topic is the role of the educator.

As this study focused on the role of the educator in incorporating AAPI perspectives, an understanding of the educational context for educators who aspire to be culturally responsive was essential. Research on including diverse perspectives in the classroom focused on multicultural education and culturally relevant practices (CRP) and addressed issues of resistance, perception, barriers, and support. Resistance to including diverse voices took many forms, from refusal to enact to a lack of commitment. Aragona-Young and Sawyer (2018) found that many teachers in their study relied on a surface-level multiculturalism that lacked depth. They claimed that the foundation of this resistance was that many educators defined culture as merely a lifestyle and interpreted CRP as simply creating a welcoming class environment (Aragona-Young & Sawyer, 2018). Lewis (2018) analyzed resistance at a psychological level, arguing that resistance to CRP existed in the consciousness. Like most people, educators resisted new information that led them to question their beliefs. They protected their belief system and

allowed themselves to continue living naively instead of acting to make a difference. In practice, Lewis argued that teachers protected their privilege and did not disrupt the status quo by avoiding teaching about race (2018). However, Neri (2020) focused on the consequences of avoiding race in the classroom, arguing that students of color were already aware of how inequalities impact their lives —not creating a curriculum that empowered students to respond to problems limited relevance and prevented empowerment and healing. According to this research, resistance exists at various levels, but subconscious resistance, influenced by structural systems, may also be at play.

Some teachers intentionally avoid culturally responsive practices, while others misinterpret and misunderstand how to enact these practices properly. Vasquez (2021) found a significant gap between what Midwestern teachers publicly declared about culturally responsive practices and what they understood and enacted in practice. As a result, teachers focused on their students' deficits, described critical thinking in terms of common sense and good decision-making, and defined tolerance as avoiding anything divisive or political that could create a distraction. These choices, Vasquez contends, upheld white hegemony and assimilation over multiculturalism (2021). Stepp and Brown (2021) found a sizable disconnect between how secondary science teachers assessed their CRP efficacy and how their observed practices reflected CRP. They further argued that the conflict between a white teacher's frame of reference and the understanding of students of color often led to misinterpretation. With a clear understanding of how

scholars have examined resistance to CRP, the work of educators embracing this framework can be considered.

Researchers have studied the opposite of resistance to incorporating diverse voices, which is embracing CRP. According to Zhu (2023), embracing CRP requires a care-based education model. In her study of a young, first-year Black teacher, Zhu found that authentic caring required building reciprocal relationships of respect and trust through modeling, attention to student voice, including all in the discussion, and confirming that each student's culture matters (2023).

Despite the best teacher intentions and opportunities to succeed, obstacles to including diverse voices abound. Mathews et al. (2023) focused on the organizational factors that prevented teachers from enacting culturally responsive practices, finding that four factors positively influenced, and one key obstacle existed. Clear expectations, administration support, culturally responsive curriculum resources, and knowledge of culturally responsive practices positively influenced practice, but the general curriculum created a barrier. The researchers stated that the white master narrative-focused curriculum did not leave room for including other voices. Furthermore, over 44 states enacted restrictive legislation that limited inclusive curriculum materials, training for teachers, and even conversations teachers can have with students (Mathews et al., 2023). Parkhouse et al. found that high-stakes accountability and preparing for testing also created a significant barrier to incorporating CRP (2021). With this clear understanding

of the obstacles to being culturally responsive, it is easy to consider methods for overcoming them.

Among the solutions researchers have suggested to overcome resistance and other barriers to CRP is professional development, which includes reflection, collaboration, and support. Neri argued that effective professional development guided teachers in building knowledge and tools to help students see and question racism and inequality and then act (2020). According to Vasquez (2021), the first step was for educators to acknowledge and unpack their discomfort with and misunderstandings about race. Hsieh et al. (2022) focused on creating a path to changing teaching practice at the college level. Through communities of practice, educators changed their understanding and implementation by utilizing iterative, co-constructed, scaffolded implementation, collaboration, and feedback (Hseih et al., 2022). Stepp and Brown (2021) contended that professional development supported by evidence of the impact of CRP on student learning outcomes had the most significant impact on moving teachers closer to implementing CRP. Researchers have documented many examples of successfully weaving CRP practices into instruction.

By developing deeper content knowledge, establishing relationships with families, and collaborating with a growth mindset, teachers can put the elements of a culturally responsive pedagogy framework into practice. Parkhouse et al. (2023) conducted a longitudinal study of the impact of professional development on CRP. They found that two elements of CRP were essential: deep knowledge of student funds of knowledge and

deep content knowledge. Social studies teachers could not easily connect student strengths, culture, and experiences to curriculum content without a deep understanding of history. The researchers concluded that knowledge of content and students mutually reinforced each other (Parkhouse et al., 2023). Parkhouse et al. (2021) claimed that action research allowed teachers to experiment with new practices to overcome the dual problems of not having a solid foundation in CRP and difficulty recognizing students' ways of knowing. Educators reevaluated their assumptions and beliefs about students and the root causes of inequality. Access to resources and collaboration time were critical factors in empowering educators (Parkhouse et al., 2021). With this understanding of the complex interplay of factors influencing teacher decision-making and empowerment in CRP, teacher actions and thought processes are better understood regarding including AAPI voices in the social studies curriculum, adding to the current research on this topic. This research will influence the training of preservice teachers.

Teacher Preparation and Cultural Responsiveness

While this study focuses on the classroom practices of in-service teachers, preservice teacher training in culturally responsive practices (CRP), teaching (CRT), and education (CRE) must be considered as essential contexts. Many, but not all, current classroom teachers were once in teacher education programs, and it is important to consider how those programs have evolved. In 2020, Sleeter and Zavala described the situation as dire when they analyzed preservice teachers' preparedness to engage in multicultural education. Preservice teachers did not understand the difference between

social change and change in general and saw any analysis of racial discrimination as discriminatory against white people. At that time, preservice teachers did not have opportunities in their teacher education programs to challenge these assumptions. While current literature paints a brighter picture, veteran teachers in 2024 likely had similar experiences before they entered the classroom.

Two overall themes emerged in the current literature related to teacher education programs and how they prepare teacher candidates to enact CRP: personal and structural barriers to enacting practices and solutions to provide better preparedness. Moore et al. (2021) focused on how prepared teacher candidates felt regarding their ability to enact CRP. While most reported feeling ready, the researchers felt a limitation of the study was their inability to know how teachers enacted CRP after their training. They also identified structural and personal barriers that echoed the barriers classroom teachers identified (Parkhouse, 2021; Mathews et al., 2023). Barriers included the scripted, standardized curriculum that novice teachers must use, which ignores equity and diversity (Moore et al., 2023). Brown et al. (2023) discovered that preservice teachers struggled to practice their conceptual and pedagogical understanding of CRP because they did not feel confident occupying space in the classroom. They could not act on their understanding without advocacy tools or instructional practices to enact.

The misunderstanding and misinterpreting of cultural responsiveness in schools creates a significant barrier for in-service and preservice teachers. Gutierrez et al. (2022) contended that the surface-level inclusion of diversity through celebrating holidays and

foodways created a significant barrier to implementing multicultural education. In their case study analysis, subjects reported confidence in two of the five elements of multicultural education. They felt that content integration and prejudice reduction were strengths. The researchers, however, argued that proper content integration of diverse voices was not happening unless the other three elements were also in place: knowledge construction, empowering school curriculum, and equity pedagogy. In their 2023 discussion of how to best operationalize CRP and CRT, Young and Young claimed that practitioners not taking CRP seriously was one of the most significant barriers to implementing it. They argued that preservice educators minimized CRP as something to add to classroom management, assessment, and differentiation skills rather than a guiding framework (Young & Young, 2023). Other personal barriers for preservice teachers included fear of engaging in discourse about race, limited opportunities to engage in these conversations during student teaching, or no ongoing support as a new teacher (Moore et al., 2021). Teaching in the twenty-first century is a complex task that grows increasingly complicated, and all teacher candidates develop strategies to cope with this complexity.

As accountability pressures and additional responsibilities are added to the classroom teacher's duties, preservice teachers also feel this pressure, which may result in candidates short-changing CRP. An additional barrier for preservice teachers was an increased focus on teacher accountability through the ED-TPA and other assessments. Sherfinski et al. (2019) defined the reliance on the ED-TPA portfolio evaluation program in 40 states as an example of a new culture of providing evidence in education systems.

Other critics contended that this additional requirement is biased, depersonalized, and based on a small snapshot of practice (Sherfinski et al., 2021). Brown et al. (2021) also found that pressure on preservice teachers hinders efficacy. Teacher candidates saw a disconnect between what they learned about CRP in their coursework and what they saw in practice in their field experiences. The researchers advocated for supporting future educators as they understand themselves as teachers and build confidence. Self-care should be prioritized, and coursework should be relevant and better connected to field experiences (Brown et al., 2021). While solutions to understand and avoid feeling overwhelmed are important, finding better solutions to implement CRP is also needed.

Solutions-Focused Research

The second central theme in the literature focused on teacher multiculturalism and culturally responsive education as solutions to develop new teacher readiness. Martin and Spencer (2021) examined how engaging with multicultural children's literature contributed to teacher candidates' understanding of themselves as teachers. They argued that CRT efficacy does not develop outside of a worldview and teaching context. Teacher practices reflected individual values. Therefore, if teacher candidates did not value and respect cultural relevance and the cultural practices of their students, they could not create a classroom that welcomed diversity. As a solution, Martin and Spencer (2021) claimed that analyzing multicultural literature allowed preservice teachers to examine their identities. Time to examine one's beliefs and experiences was a common theme in the literature (Martin & Spencer, 2021; Reidel et al., 2024; Zygmunt et al., 2018).

However, several researchers discovered that too much focus on individual behaviors and beliefs ignores structural inequalities inherent in teacher training programs (Brown et al., 2021; Chang & Viesca, 2022). Among the researchers responding to this criticism, Reidel et al. (2024) focused on the attitudes and beliefs of teacher educators. By using a culturally responsive teaching reflection tool, they found that being overly nice was an obstacle to quality CRP training for preservice teachers. The authors recognized that as teacher educators, they privileged the comfort of white students instead of empowering them to engage in the challenging work of transformation. Other obstacles to effectively empowering students to grow in their CRP confidence were real and perceived structural barriers like accreditation standards. Ultimately, they argued that taking on challenging topics would help teacher candidates develop political consciousness (Reidel et al., 2024). Such development is one dimension of creating a teacher identity, but confidence is also important.

Recent studies focused on specific methods to build teacher candidate efficacy so that they can put their conceptual understanding of CRP into practice. One successful method focused on context. Zygmunt et al. (2018) discovered that community-engaged teacher preparation successfully improved teacher candidate self-efficacy in enacting CRP. Teacher candidates developed a contextualized understanding of their students' culture, community, and identity. Through strategic design, the researchers utilized discussion and reflection to dismantle the schema of teacher candidates and help them construct a new lens through which they could better understand communities different

from their own (Zygmunt et al., 2018). However, when this kind of schema restructuring is unavailable, a more radical approach may be needed.

Other researchers saw refocusing teacher education programs as the solution. Conklin and Hughes (2016) argued that to create compassionate, critical-thinking, justice-oriented teachers, social justice core principles must be named and given adequate attention as the central purpose of a teacher education program. Thomas et al. (2023) contended that authentic community connections built preservice teacher efficacy with CRP through learning embedded in the community. Young and Young (2023) argued that a framework for operationalizing CRP and CRT helped new teachers see cultural responsiveness as a framework to guide all teaching practices rather than an add-on. In their critical literature review, Chang and Viesca (2022) found that many studies examining how preservice teachers use CRP focused on how structured learning opportunities could influence their sense of political consciousness and willingness to be a change agent. However, the authors claimed that studies focused on improving individual teacher competencies run the risk of ignoring structural inequalities in teacher education programs and education systems. Relationship-focused and community-centered teacher training programs should lead to the inclusion of more authentic voices in the culturally responsive classroom. However, the literature demonstrates that many challenges still exist. As this study examines teachers' methods to include AAPI voices in the social studies curriculum, the strategies researchers proposed for improving cultural responsiveness are important context.

Summary and Conclusions

In summary, four themes emerged from reviewing the literature regarding representation in the social studies curriculum and the inclusion of AAPI perspectives. First, researchers have considered the purpose of the social studies curriculum and what harm is done by excluding certain groups, like AAPI students. An additional theme was the way that representation and counternarratives effect change to heal and better prepare students to live and work in a diverse democracy. The theme of controversy in social studies hinged on how policymakers, parents, students, and educators defined the purpose of social studies curricula. On one side was preparing future Americans and global citizens to be responsible for the greater good by listening to diverse viewpoints. The opposing side argued for upholding a master narrative that avoids controversy. Debates over who was included in state learning standards, textbooks, and curricula reflected these purposes. Reaching a consensus was a challenge for education stakeholders. The theme of societal and individual harm was also evident in the literature review of representation in the curriculum.

AAPI students feel stereotyped, silenced, ignored, excluded, and othered. This resulted in fear and isolation that discouraged participation in the community and civic life of democracy. Finally, a theme of social justice to refocus social studies on the human experience through complex and accurate representation also emerged. Students in the twenty-first century require relevance, meaningful connection, engagement, and complexity in all subject areas. Social studies was uniquely positioned to help children

understand perspectives that challenge a master narrative by including intersectionality, complexity, and different perspectives. Many obstacles prevented teachers from implementing this kind of instruction, including mindset shifts, pressures to follow a master narrative, and personal bias. Programs training new teachers in multicultural education and culturally responsive teaching created and confronted barriers to including diverse voices in social studies. As the goal of culturally relevant pedagogy is to empower learners for social justice (Ladson-Billings, 2021), understanding how educators include diverse viewpoints, challenge injustice, break down stereotypes, and create counternarratives to challenge the dominant narrative is the theme from this literature review that represents the gap in understanding that this study addressed.

.

Chapter 3: Research Method

The purpose of this chapter is to introduce the research methodology for this basic qualitative study exploring how teachers currently include the stories of Asian American Pacific Islander identities in the middle school social studies curriculum. While the problem of missing AAPI voices from the social studies curriculum is clear, there was a gap in practice about the experiences of teachers who include diverse voices. The results from this study will help inform teacher training programs and school district administrators as they enact Act 266, requiring the inclusion of "Hmong Americans and Asian Americans" in K-12 education in Wisconsin (Wisconsin Department of Public Instruction, 2024). This chapter outlines the research design rationale, research questions, participant selection logic, recruitment procedures, instrumentation, and the data collection and analysis plan. This chapter also addresses ethical procedures, trustworthiness, credibility, dependability, and confirmability. A chapter summary concludes the chapter.

Research Design and Rationale

The research questions were as follows:

RQ1: How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, and Hispanic perspectives in the social studies curriculum?

RQ2: How do middle school teachers meet the requirements of Act 266 to include Asian American Pacific Islander voices in the middle school social studies curriculum?

In Chapter 2, I discussed the obstacles to including diverse voices in the curriculum and the impact of excluding those voices. Findings suggest that obstacles range from misguided understandings of how to include diverse perspectives using a culturally responsive teaching framework to fear of causing disruption or harm by including difficult history. However, the evidence also demonstrates that the exclusion of non-white perspectives from the curriculum has a harmful psychological impact on students from that cultural group. Furthermore, students of all backgrounds benefit from building the cultural competence that comes from valuing other cultures and perspectives consistently in the curriculum. Evidence in Chapter 2 also indicated that educators supplemented the curriculum for various reasons and with varying quality and impact. In addition, evidence suggested that some educators consistently improved their culturally responsive pedagogy by building up their background knowledge about other cultures and reflecting on their cultural lens. Understanding the experiences of middle school social studies teachers regarding how they include diverse voices was the basis of this basic qualitative study.

Rationale

To answer the research questions, I conducted a phenomenological study. In seeking to understand educators' experiences, various design possibilities emerged. Case studies, narrative inquiry, and phenomenology all have value; however, to understand a wide variety of perspectives and practices, more than one perspective must be included. Therefore, a case study was not an appropriate option. According to Tomaszewski et al.,

a narrative inquiry focuses on how interview subjects tell their story compared to lived experience (2020). According to Tomaszewski et al., a phenomenological approach focuses on the meaning and nature of a shared experience (2020). DeHart (2020) argued that a phenomenological approach allows for the artistry and pedagogy of teaching to be accurately reflected. According to Karakose et al., qualitative research is the best way to understand research subjects' experiences, feelings, and thoughts (2021). A diverse group of interviewees best served these research questions: "How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, and Hispanic perspectives in the social studies curriculum?" and "How do middle school teachers meet the requirements of Act 266 to include Asian American Pacific Islander voices in middle school social studies curriculum?"

This research focused on a qualitative component: the experiences of middle school social studies teachers. As no numerical data were collected, a quantitative study is not needed. A basic qualitative study allowed me to explore teachers' experiences and add new perspectives to the curriculum. Analyzing data collected through interviews allowed for themes to emerge (Tomaszewski, 2020).

Role of the Researcher

My role in this study was as an observer, not a participant. For this basic qualitative study, I collected, analyzed, and interpreted data from middle school teachers. I did not have relationships with any participants, but I had connections with some of them through professional relationships. I had no supervisory relationship or other power

differential with the participants. To avoid ethical concerns about conducting a study within my workplace, I recruited middle school teachers from across the state. I work at a high school, so recruiting from my school would not fit the scope of the study, but I also excluded the middle school from my district. Once data were collected, I concealed the identity of each participant so their data and confidentiality were protected by using pseudonyms based on a number: Participant 1, Participant 2, etc. I ensured that participants were reminded of their right to stop the interview and excuse themselves from the research process at any time.

Bias

Bias is dangerous for all researchers but can be managed by following key guidelines. According to Roberts, qualitative research without preparation and oversight can lead a researcher to share findings that reflect common attitudes or personal bias (2020). By practicing reflexivity, I identified my own biases and took intentional steps not to let them influence this study (Johnson et al., 2020). I managed the issue of bias by staying non-judgmental towards participants' responses and keeping personal feelings about the inclusion of diverse perspectives withheld from participants. Interview questions focused on state legislation requirements to include and not my personal values. I feel strongly that all children benefit from learning about diverse perspectives, but I kept this view separate from my interview process, data analysis, and interpretation.

Methodology

Participant Selection

As this research focuses on middle school social studies in Wisconsin, the criteria for selecting interview participants was clear. I selected teachers who were currently teaching sixth through eighth grade in Wisconsin. The selection criteria were aligned with the plan to interview 12-15 teacher participants. Subedi (2021) argued that a large sample size often does not support an in-depth understanding but can allow for data saturation for qualitative research. He also argued that qualitative inquiry is intended for depth rather than generalization, and a smaller sample size allows for co-constructed knowledge (Subedi, 2021). Participants from the Wisconsin Council for Social Studies and state teachers of the year were recruited initially. When enough candidates for interviews did not emerge from this pool, other recruitment tools were used, including social media.

To address the research questions in this qualitative study, I used a basic qualitative design utilizing open-ended, semistructured interviews with 12 middle school social studies teachers in Wisconsin**.** Heilporn et al. (2021) argued that interviewing educators from a wide variety of contexts leads to a more comprehensive understanding of teacher strategies. Semistructured interviews were appropriate because they allowed for more robust responses (Roulston & Choi, 2001). A sample size of 12 was appropriate because interviews quickly obtain information about teacher experiences, so fewer participants are needed. Qualitative research demands particular purposeful sampling to

collect relevant data (Bekele & Ago, 2022). Finding 12 participants allowed for various demographics, including age, gender, experience, and geographic location. Sampling continued during data collection until saturation (Bekele & Ago, 2022).

Instrumentation

The data collection process utilized open-ended, semistructured interviews conducted through Zoom. I designed an interview protocol that addressed the problem and purpose of the study. The one-on-one interviews consisted of general open-ended questions, allowing the participants to share unconstrained perceptions and experiences (Roberts, 2020). Open-ended questions can provide new insight, create opportunities to develop new questions and offer an opportunity to understand through the participants' own words (Clow & James, 2014). Interviews were recorded with the participants' permission.

I recorded semistructured interviews via Zoom. According to Turner and Hagstrom-Schmidt, the open-ended nature of an interview allows participants to share as much detail as they want. In addition, researchers can ask follow-up questions if needed (2022). Roberts (2020) further explained that the remembering and rebuilding of events allows participants to reflect on their experiences and evaluate what parts are most important to share. Furthermore, she stated that knowledge is co-constructed by the interviewer and participant. By participating in this study, teachers could think more deeply to clarify their decision-making and rationalize their behavior (Roberts, 2020).

Careful planning and using an interview guide ensured that the semistructured interviews collected accurate, honest information. According to Naz et al. (2022), semistructured interviews should meet three criteria: questions are specific, questions should divide information appropriately, and the meaning of participants' answers should be accessible. I used an interview guide (Appendix A) to assist in conducting interviews. Open-ended interview questions were aligned with the two research questions. I began each interview with a warmup question and asked the more difficult question during the middle portion of the interview. The interview guide had a closing paragraph to remind subjects of how their information will be used. I established content validity by speaking to each participant for 20-45 minutes during each semistructured interview. Furthermore, I ensured that there were enough interview questions, and that I was prepared to ask questions to capture their experiences accurately (Brod et al., 2009). I also established the sufficiency of data collection by transcribing and coding interviews to identify themes. According to Young and Casey (2019), the demand for rigor is met when researchers identify strong themes and codes from a small sample size.

Procedures for Recruitment, Participation, and Data Collection

After Walden's IRB approval, I recruited 12 sixth through eighth-grade middle school teachers. Participants were selected through thoughtful, purposeful sampling using the following criteria: (a) sixth, seventh, or eighth-grade social studies teachers in Wisconsin who teach some form of social studies; and (b) participants needed to have experience incorporating diverse voices, as required by the Wisconsin statute 118.01, Act

31, and Act 266. I emailed participants to briefly describe the study and invite them to participate. I introduced myself and discussed the purpose of my research. I recruited participants by asking if they wanted to participate in a research study to describe teacher experiences incorporating diverse voices in the social studies curriculum. I also shared facts about Act 266, which requires the inclusion of Asian American and Hmong perspectives (Wisconsin Department of Public Instruction, 2024). The chosen interviewees received an informed consent form. If they decided to participate in the study, they replied to this informed consent email stating, "I consent." I requested that participants respond within two weeks if interested in participating.

Data Collection

Virtual, open-ended semistructured interviews were conducted with 12 middle school social studies teachers. Their interviews were the primary data source for this qualitative study. I used Zoom software to conduct virtual interviews. Interviewing was the chosen method of data collection for my basic qualitative study. According to Roberts (2020), interviews are often used in qualitative research because people draw on experience and make sense of the world based on their experiences. Through the interview process, they recall and piece together their experience to share with the interviewer. In this process, participants reflected on their experiences (Roberts, 2020). The interviews focused on understanding middle school social studies teachers' experiences including diverse voices in the curriculum. At the end of each interview, I debriefed with participants by thanking them for their time and reminding them of the

timeline for sharing the initial results and overall timeline for the final project. This debrief time allowed participants to reflect on the experience. I did not plan to conduct follow-up interviews but did offer participants the opportunity to review the analysis chapter of my study.

Open-ended interviews of 20-45 minutes were conducted through Zoom, and the transcripts were coded and analyzed for emerging themes. I also took hand-written notes. Recording the interviews helped preserve the data. I emailed participants to schedule a date and time for each interview. Each interview was labeled and secured to ensure confidentiality and ethical procedures. This data will be stored for two years.

Data Analysis

As interviews were completed, transcription and initial theme coding ensured the research remained focused on the two research questions: RQ 1: How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, and Hispanic perspectives in the social studies curriculum? RQ 2: How do middle school teachers meet the requirements of Act 266 to include Asian American Pacific Islander voices in the middle school social studies curriculum?

My data analysis plan included transcribing each interview, disaggregating for similarities and dissimilarities, deductive coding, and identifying themes. I used Zoom's transcription tools but edited for clarity. I manually coded all the data. I maintained an unbiased position in my data analysis. I conducted member checks by sharing preliminary findings with participants for clarification and correction and to ensure

accuracy, authenticity, and rich evidence. Themes from the literature review were a starting point for identifying themes in the data. After each interview was coded, the codes were combined and grouped to align with my research questions and conceptual framework. Purposeful sampling was used to identify middle school social studies teachers (Turner & Hagstrom-Schmidt, 2022). If there were discrepancies in interviews due to unforeseen circumstances, I transcribed and coded the information, paying particular attention to inconsistencies and outlier data.

Trustworthiness

Trustworthiness in qualitative research has been debated by many scholars, with several key criteria emerging. Lavee and Itzchakov (2021) describe two sets of criteria. First, they cite Lincoln and Gruba from 1989, focusing on credibility, data confirmability, dependability, and ideas that can transfer due to thick, rich descriptions. Furthermore, they cite Whittemore's 2021 criteria. which are vivid, creative, thorough, and explicit. All these criteria rely on a thorough, full explanation of the phenomena (Lavee & Itzchakov, 2021). To ensure trustworthiness I employed methods to ensure credibility, dependability, transferability, and confirmability.

Credibility

Throughout the study, I controlled bias to maintain credibility. Between qualitative and quantitative researchers, factors of credibility are often debated. Credibility in qualitative research, many argue, comes down to researcher integrity (Haq et al., 2023). According to Pratt et al. (2020), credibility is evaluated by the participants

in the study. I conducted member checks with participants during the analysis stage of the process. I ensured accurate meaning-making through these member checks. Each participant evaluated my interpretation of the data to ensure the authenticity of their experiences and perceptions. Muzari et al. (2022) argue that direct quotes are another way to ensure credibility in qualitative research. I ensured that quotes were accurate by manually editing the transcript and reviewing the interview recording for clarity. Then, during the analysis stage, I shared the themes I identified with participants to check for accuracy and consistency.

Additional methods to ensure credibility include collecting quality information and following ethical data collection, analysis, and storage principles. Muzari et al. (2022) claimed that credibility depends on capturing cultural context. Therefore, I developed an interview guide and asked appropriate context questions in my semistructured interview. Using the correct research instrument is an additional requirement of credibility. Ensuring that my interview questions, transcripts, and analysis followed data collection principles ensured the credibility of my study (Muzari et al., 2022). Beyond the instrument tool, the quality of the information collected and its analysis was also essential to establishing trustworthiness.

Transferability

While quantitative researchers argue that generalizable findings are the key to trustworthiness in research, qualitative research relies on thick, vivid descriptions. Ethnographer Clifford Geertz introduced the concept of thick description related to

describing culture in 1973 (Cai, 2024). Geertz argued that describing individual identity was thin, but describing behavior was thick. In a phenomenology study a thick description relies on rich detail. Geertz considered culture a web of meaning, an important concept in this study of teacher behaviors and decision-making (Guadagno Balmaceda, 2022). In describing a framework for thick description, Younas et al. (2023) explained that because individuals do not exist alone and apart from community and cultural influence, the context of each participant is essential information to include. Utilizing 12 interviews allowed me to achieve a thick description of behavior, which Younas et al. describe as digging past the surface and understanding deeper thinking and intent behind participant actions (2023). I ensured trustworthiness by developing questions that accurately captured participants' thinking and intent.

Dependability and Confirmability

As a phenomenological study is not quantitative, generalizable results are not required. However, the study's results should be dependable and useful to practitioners and future researchers. Sullivan-Bolyai and Bova (2021) argued that an audit trail is important to ensure dependability. To complete an audit trail, I described the process for recruiting and interviewing participants. Then, I reflected on how and why my plans changed over time. By logging these changes and reflecting on how my thinking about the study changed over time, I assured that the study has confirmability, which Sullivan-Bolyai and Bova describe as ensuring that the results are based on the participants'

experiences and not my own experiences, biases, or preconceived ideas (2021). This reflexivity ensured confirmability.

Ethical Procedures

I recruited participants after gaining IRB approval. Participants were selected ethically and through purposeful sampling. Each participant was recruited by email with an invitation and a description of the research. Every participant was notified that participation was voluntary and they could withdraw from being interviewed at any time with no penalty. Each participant received an informed consent form. Prior to each interview, consent was ensured from each participant. All data are unidentifiable to ensure privacy and confidentiality. Interviews were coded with a pseudonym. Names of schools and participants were excluded throughout the entire study. I protected computer files, video/audio recordings, and transcriptions with a password known to me and used only by me as the researcher. Data will be stored for two years and then destroyed. Participants' identities remain anonymous, as each participant was identified within the study with a pseudonym. For instance, pseudonyms for participants were labeled Participant 1, Participant 2, and Participant 3 in order to Participant 12. These pseudonyms identify the participants throughout the study's data collection and data analysis process.

Summary

This basic qualitative study describes the experiences of middle school teachers when including Black, Hispanic, American Indian, and Asian American Pacific Islander

voices in the middle school social studies curriculum. Potential participants were recruited through purposeful sampling after IRB approved the proposal. I used semistructured interviews as the data collection tool for this study. Twelve participants were selected based on their experience including diverse voices in the social studies curriculum. Each participant received an invitation to participate in the study. They each received an informed consent form by email. I ensured that identities and data samples stayed confidential throughout this study and would be destroyed after final approval. Each participant was interviewed for 20-45 minutes. Data was analyzed by me without data analysis software. All appropriate steps were taken to ensure trustworthiness, credibility, thick descriptive data, and reliability. Only the interview data and other research collected contributed to this study.

Chapter 4: Results

The purpose of this basic qualitative study was to explore how teachers currently include the missing voices of AAPI identities and perspectives in the middle school social studies curriculum by interviewing 12 middle school social studies teachers from locations across the state utilizing semistructured interviews. Two research questions focused this study:

RQ1: How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, and Hispanic perspectives in the social studies curriculum?

RQ2: How do middle school teachers meet the requirements of Act 266 to include Asian American Pacific Islander voices in the middle school social studies curriculum?

This chapter describes the results of interviews with 12 middle school social studies teachers from across Wisconsin.

Setting

I made efforts to recruit participants from across the state. As a result, the participant interviews represented various backgrounds and settings. Wisconsin is a diverse state with rural, suburban, and urban communities. Interview participants lived and worked in four geographic regions, including one rural, two urban, and nine suburban schools. I attempted to balance gender, and four male and eight female teachers participated. By including 30% male and 70% female participants, the study demographics were close to the national distribution of 28% male and 72% female

middle school teachers (Spiegelman, 2020). I expanded my definition of middle school teachers to include diverse viewpoints. Rural and urban districts often do not have middle schools and use a K-8 or K-12 model instead. Two participants taught sixth, seventh, or eighth grade at a K-8 school. Three participants taught sixth grade, seven taught seventh grade, and five taught eighth grade. As sixth grade is often a world cultures or geography class in Wisconsin, this imbalanced distribution among grade levels was not problematic.

The participant group was not culturally diverse. However, this does reflect the state's teaching population. According to *A Teacher Who Looks Like Me,* by the Wisconsin Policy Forum (2020), 30.7% of Wisconsin K-12 students were students of color in 2020. However, that same year Black teachers comprised just 2% of the state's workforce. Hispanic teachers also made up just 2% of the workforce (Chapman & Brown, 2020). According to the National Center for Education Statistics, in 2020 only 1% of teachers in Wisconsin were AAPI (ed.gov, 2020). Two study participants were Hispanic. The other 10 participants were white. In the Midwest, 93% of teachers were white in 2020 (National Center for Education Statistics, 2020). Details about participant gender, grade levels taught, location, and school size are shown in Table 1.

Table 1

Participant Demographic Information

Participant	Gender	Grade level	Location in Wisconsin	School size
1	Female	7	Southeast	Suburban large
2	Female	7	Southeast	Suburban large
3	Female	6, 7, 8	Southeast	City-Large
4	Male	6	Eastern	Town-distant
5	Male	7	Eastern	Sub. Midsize
6	Female	8	Western	Sub. Midsize
7	Female	7	Southeast	Suburban large
8	Male	6	Southeast	Suburban large
9	Female	7	Central	City Large
10	Female	7, 8	Eastern	Rural distant
11	Male	8	Southeast	Suburban large
12	Female	8	Southeast	Suburban large

The teachers' community diversity data provided important context for their experiences. Table 2 includes 2023 data from the US Census Bureau. According to the 2020 Census, overall Wisconsin was 79% white, 8% Hispanic, 6% Black, 3% Asian, 3.5% two or more races, and .8% American Indian (America Counts Staff, 2021).

Table 2

Community Diversity Data – Percentage of Population Total

Participant	White	Black	Hispanic	Asian	Native American	2 or more Races
1	82	3	5	6	.1	7
2	93	.7	5	1	.1	4
3	37	39	21	5	.7	12
4	90	1	5	.6	2	6
5	90	2	5	3	1	3
6	87	.1	2	6.5	0	6
7	74	.4	18	6	.6	10
8	95	0	1	2	0	2
9	73	7	9	8	.4	9
10	81	0	9	1	0	9
11	81	2	9	6	.4	6
12	81	2	9	6	.4	6

Note. (US Census Bureau, 2023)

Data Collection

Twelve participants were interviewed for this study through Zoom interviews between September and December 2024. Each interview was between 15 and 45 minutes long. Zoom auto-generated transcripts were edited for accuracy and clarity. I adapted my recruitment technique by posting in various professional settings and asking for participant recommendations from colleagues across the state.

Data Analysis

Each interview was transcribed using Zoom software and edited for clarity and accuracy. Within a week of each interview, the data were coded twice. Initially, I used deductive analysis, which helped me stay aligned with my research questions. The first round was for descriptive coding, and the second for concept coding. I chose phenomenology as the study's methodology and applied inductive analysis. According to Bingham and Witkowski (2021), inductive analysis allows a researcher to understand the meaning of the data, develop themes, and connect findings to the theoretical framework and existing literature. Each interview was coded again to focus on language. Following the methodology of Pietkewicz and Smith (2014) to gain an etic perspective, interviews were coded for language used, metaphors, repetitions, and history-based terms. The concepts were grouped into themes once the phrases and descriptive language were coded. After coding five interviews this way, key themes arose, including teacher identity, obstacles, resources, valued ideas, student-centered practices, resources, and

strategies. Each interview also included unique themes, such as person-first language (Participant 5), belonging (Participant 9), and questioning (Participant 12).

With multiple rounds of coding completed, I compiled data by research questions and by identifying and refining themes. Research question 1 (RQ1) addressed three different groups, so I developed themes separately and then looked for similarities and outliers. Research question 2 (RQ2) considered only one group, AAPI, but I also compared themes between AAPI data and Hispanic data. Next, I identified 13 big ideas from the literature review to identify connections between the participant experiences and the themes of the literature review. I sorted the phenomenological-coded data, grouped by themes among the 13 concepts, and identified emerging trends. After sorting five interviews, patterns were apparent. Again, as outliers emerged, I noted them. Once this evidence was sorted, I created concept maps around the central themes and used outlier themes as bridges between concepts. This analysis was conducted on paper using color coding and incorporated into a written descriptive paragraph.

For RQ1, I identified 275 descriptive codes; for RQ2, I identified 108 descriptive codes after two rounds of coding. According to Saldana (2021), descriptive codes lead to topics, subtopics, and keywords. After a third and fourth round of coding using in-vivo coding to focus on language, I categorized the over 383 codes into concept codes. From these codes, I identified negative, positive, and neutral concepts relating to the content teachers used in the curriculum to include marginalized voices. Negative portrayals of a marginalized group ranged from enemies to victims, whereas positive portrayals also

included heroes, leaders, and activism. Neutral portrayals were coded based on perspectives included as part of a larger theme, like immigration. This coding required comparing the descriptive and in-vivo codes to understand the intention and the context of the portrayal. However, more coding was needed, so I also determined concepts using other methods.

Using concept coding, described by Saldana (2021) as assigning meaning to data and making a broader idea tangible, I narrowed 13 significant concepts into five themes. My research questions began with the word "how." Therefore, my codes had to translate teacher beliefs, descriptions, and reflective language into action-oriented codes. From those codes, five themes emerged: including diverse voices is a struggle due to obstacles, including diverse voices within the dominant narrative, including diverse voices by influencing the enacted curriculum, including diverse voices by curating materials, and including diverse voices by applying artistry and strategies. Table 3 illustrates that these five themes had subcategories with overlapping elements and divergent ideas.

The first theme, including diverse voices is a struggle due to obstacles, aligned with two questions from my interview guide, "What kind of obstacles did you face in trying to include these groups?" and "What are obstacles you see to including Asian American Pacific Islander perspectives?" In addition, participants referred to obstacles as they answered questions throughout the interview.

The codes included under theme two, including diverse voices within the

dominant narrative, were identified by focusing on the historical content participants mentioned in interviews. Although some historical figures, events, and movements were repeated, it was clear that participants gave such a wide variety of answers that the context of their answer and their tone and language needed to be used to translate their answers into concepts. I relied on both in-vivo coding and descriptive coding to categorize these codes. Ladson-Billings' culturally relevant teaching framework also influenced codes like leaders, heroes, activism, and movements (2021). The development of concept codes was also influenced by the methods used by scholars to categorize the inclusion of marginalized groups in state standards and textbooks: devalued, foreign, and slavery (Busey, 2019; Diaz & Deroo, 2020; Holter et al., 2020; Lucy et al., 2020; Rodriguez et al., 2023; Shear et al., 2015).

To identify theme three, including diverse voices by influencing the enacted curriculum, I considered the concepts teachers used to describe their teaching. Creating this separate category was influenced by the Wisconsin social studies standards, which focus on skills over content (Wisconsin Department of Public Instruction, 2018). Codes in this category included citizenship, critical thinking, complex layers, themes, and patterns. The other two concepts, global citizenship and local connections, were connected to culturally relevant practices (Ladson-Billings, 2021).

In identifying theme four, including diverse voices by curating materials, I considered terminology used in current literature to describe curation and supplementation in the classroom (Levine, 2021; Rodriguez & Kim, 2018). Again, these

answers corresponded directly to interview questions and ideas interwoven into participant answers. Using the interview guide, I asked, "7. What resources do you use to include these voices and perspectives? 8. How do you evaluate sources before including them in your lessons?" and "10. What resources do you use to include AAPI voices and perspectives? 11. How do you evaluate sources before including them in your lessons?"

Although there was undoubtedly overlap between theme four, including diverse voices by curating materials, and theme five, including diverse voices by applying artistry and strategies, categorizing these coded concepts was influenced heavily by CRP as a framework. Aronson and Laughter (2016) argued that effective use of CRP drives pedagogy and is not supplementary. At the same time, Brown et al. (2023) noted that culturally responsive pedagogy as a framework leads to students developing knowledge and being able to engage in critical analysis of complex topics. Therefore, the concepts included in this theme included ways of teaching, like hard history, and concepts of belonging and community that were part of applying CRP to the classroom.

Table 3 shows how frequently concepts and themes were included in participants' interviews. The number of participants who included a specific concept code in their interview is identified in the third column. The number of times a concept was coded overall is in the fourth column. For example, five participants described administrative expectations as an obstacle; 21 different mentions of this obstacle were noted within those five interviews. On the other hand, 75% of participants described leaders and heroes as part of the intended curriculum. Within those nine interviews, leaders and

heroes were mentioned 49 times. Finally, the fifth column includes examples of participant quotes that represent each coded concept.

Table 3

Themes and Quotes

Theme	Codes	Number of participants who included this concept	Number of times this concept occurred in transcripts	Sample Quote
Theme 1: Including diverse voices is a struggle due to obstacles	Administration expectations	5/42%	21	"Are we teaching this during Black History Month?" (P11)
	Bias	6/50%	20	"a lot of the same kind of like popular characters from history" (P12)
	Scope limitations	8/67%	65	"in the timeframe I cover historically, I don't know that there's that many" (P10)
	Time limitations	10/83%	54	"you have to decide which is more valuable at that point in time" (P6)
Theme 2: Including diverse voices within the dominant narrative	Ancient cultures/foreign	8/67%	21	"ancient civilizations of the Americas"
	Devalued history	6/50%	12	"from a textbook though, I don't think those voices are well served at all" (P12)
	Leaders/heroes	9/75%	49	"Red Cloud" "Chief Seattle" "Vel Phillips" (P8)

(*table cont.)*

Table 3 cont.

Themes	Codes	Number of participants who included this concept	Number of times this concept occurred in transcripts	Sample Quote
	Activism	6/50%	45	"civil rights-there were a lot of texts that we could rely on that provided that experience." (P7)
	Movements	6/50%	37	"The Black Lives Matter movement is one of the movements that students learn about" (P1)
	Migration	7/58%	36	"islands, are such an interesting thing for immigration," (P5)
	Slavery	8/67%	42	"essentially an owner of human beings (P6)"
Theme 3: Including diverse voices by influencing the enacted curriculum	Global Citizenship	9/75%	38	"I have texts that are about people who are refugees who have come from every group" (P1)
	Citizenship	8//67%	81	"what they can and cannot do as green card holders versus citizens" (P3)
	Critical Thinking	5/42%	43	"How do we know our history and what do we know about history?" (P8)
	Complex and Layered	11/92%	34	"These groups are affected by all these different things that we're dealing with all the time." (P11)
	Local connections	12/100%	54	"tap into some of those resources and actually bring them to our school" (P4)

(*table cont.)*

Table 3 cont.

Theme	Codes	Number of participants who included this concept	Number of times this concept occurred in transcripts	Sample Quote
	Themes and Patterns	10/83%	64	"to learn about a concept, for example, 'What makes us proud?'" (P9)
Theme 4: Including diverse voices by curating materials	Authentic	12/100%	123	"from somebody who has the expertise to tell that story properly" (P7)
	Perspective	12/100%	174	"make sure that unheard perspectives are found" (P2)
	Collaboration	5/42%	26	"finding people to work with heightened my ability to incorporate the different groups" (P12)
	Hard history	10/83%	59	"Some of our ugly history that our children need to know about" (P3)
	Identity	5/42%	38	"There's still that connection that people still identify with that. That's a piece of their identity" (P7)
	Culturally Relevant practices	5/42%	37	"newcomers say 'This is similar to what my family is living today.'" (P3)
	Student-centered	10/83%	60	"How do I fit into my community?" (P1)
	Researcher identity	9/75%	39	"back to primary sources and then building from those" (P2)

(*table cont.)*

Table 3 cont.

Theme	Codes	Number of participants who included this concept	Number of times this concept occurred in transcripts	Sample Quote
Theme 5: Including diverse voices by applying artistry and strategies	Inclusion	12/100%	52	"make sure that they feel welcome and like their culture matters in class." (P4)
	Joyful Learning	9/75%	19	"He did a hip-hop poetry lesson with my kids. They loved him so much." (P1)
	Relevance	9/75%	53	"centering around the meaning of that place and the people who were before us" (P9)
	Student-led Research	6/50%	55	"Part of the beauty of teaching history is you let the kids try to discover it" (P8)
	Textbook	6/50%	25	"kind of like our baseline" (P5)
	Community	6/50%	117	"community in our building as much as possible" (P4)
	Belonging	6/50%	28	"a sense of belonging and safety in our space. If we don't have that, students aren't going to take academic risks." (P9)
	Hard Conversations	5/42%	17	"it's your responsibility to continue the conversation at home" (P4)
	Cross-curricular	5/42%	18	"using a book, Gathering Fireflies, by Mai Chao" (P6)

Results

As the purpose of this study was to understand teacher experiences when including AAPI perspectives in the social studies curriculum, I first analyzed the data for each theme through the lens of RQ1, which considered Black, Hispanic, and American Indian perspectives. Then, I examined the similarities and differences for RQ2, which focused only on AAPI inclusion, allowing me to make comparisons and identify discrepancies.

Theme 1: Including diverse voices is a struggle due to obstacles

Across all interviews, a dominant obstacle category was a limitation of time and the scope of the curriculum. Other obstacles fell into four categories: student bias, administrative restrictions, lack of resources, and educator lack of knowledge about the minority group's history. Regarding obstacles to including perspectives from all four groups, 83% of participants said the scope of their curriculum limited them. Finding the time to include everything required and researching the perspectives missing from the curriculum were considerable obstacles. Participant 10 said, "The biggest thing is time. You can't do as much. It's like, okay, I've got to get through all this stuff for the high school. They start where I leave off. You've got to get through all this." Participant 6 said, "It's just, you know, time, and you have to decide which is more valuable at that point in time. Ideally, I try to do everything, but you know how that goes. You can't get to everything, right?"

When including Black Americans, Hispanic Americans, and American Indian perspectives, 30% of participants experienced student bias and administrative obstacles. Student bias represented an obstacle for Participant 11 when the class discussed challenging topics and utilized primary sources that dealt honestly with racism. He said:

> It's harder teaching middle school than high school by far, and part of that is that kids learn things, but they don't realize what's appropriate or inappropriate. Some kids will purposely try to say racist things when they should not. And just talking about like, here's language they used to use. This is not appropriate for nowadays. But you are going to run into these words like 'Jap.' That's not appropriate at all. And we have to have that conversation whenever we do any of these histories.

However, for other teachers, student bias was more subtle. When teachers offered students a choice on research projects, students gravitated to well-known, non-marginalized figures and events, not historical figures from minority groups. Without extra effort on the teacher's part, students did not tend to choose events or stories focused on groups or individuals from these marginalized groups. Participant 12 described this implicit bias this way:

> We had to give them some ideas. I mean, they're kids. Kids don't know what they don't know. Right? You know, are they going to pick somebody [unknown?] They're trying to get through the day, the lesson, or the project. And are they going to pick something that they don't even know exists? No. They're going to pick from what they know and what is popular.

Administrative obstacles ranged from school board restrictions on what teachers must leave out of the curriculum to directors of curriculum removing books from the classroom. Some administrators also set restrictions on which minority groups to prioritize in the curriculum. Participant 11 described pressure to fit the curriculum into focus months as limiting. He said:

> There is pressure from administration sometimes to just teach this during the month of Black History Month or Native American month. Well, no. This is US History. We're teaching throughout the whole time, and I'm not going to take breaks just to highlight different groups all the time. Because I view history as a story chronologically. How have we gone through all this before? You know? And it doesn't happen in a vacuum. All these groups are affected by all these different things that we're dealing with all the time.

On the other hand, Participant 8 had to rely on student inquiry to include diverse voices due to pressure from the school board in his district. He said:

> I would say the majority of my school board would probably, not probably, but most likely be really angry if I were up there on the stage and talking about these things. But it's not coming from me. It's coming from the students, and there's a real beauty in that.

Asian American Pacific Islander Voices

Obstacles to including AAPI voices fell into three categories that largely did not overlap with the challenges for the three groups addressed in RQ1. Participants stated

they had trouble finding resources, did not feel confident in their ability to teach AAPI stories accurately, or left out AAPI perspectives when they had no AAPI students in their classes. Half of the participants noted that resources were hard to find or that sources often focused only on two main events in AAPI history- the Chinese Exclusion Act and Japanese American Incarceration during World War II. Participant 11 spoke of limitations. He said,

> Even looking at some of those other things, there is a giant lack of resources because usually it's either Japanese Internment or the Chinese Exclusion Act. That's kind of all that's brought up when we talk about Asian and Pacific Islanders. You know, we don't get into all the other stuff.

Participant 1 built on this idea, arguing that adding complexity to the story of AAPI was challenging because of a lack of resources. She said:

> It's incredibly difficult to find curated materials about the populations of people that you're talking about. I'm going to hammer that home. I actually think it's easiest to look at AAPI, but not in Wisconsin if that makes sense. From a national perspective, there are a lot of resources out there. But there's so much that needs to be curated in our own state to tell the stories of the Hmong in Wisconsin and the stories of Middle Eastern people.

Adding to this obstacle, almost half of the participants expressed concern that their lack of knowledge was an obstacle to finding sources or accurately adding to the curriculum. Participant 12 said, “When I was teaching eighth grade. I had no knowledge

of Asian history, the people, and especially, you know, the story of the United States. I mean I had like the briefest knowledge."

The least prevalent obstacle was educators not including AAPI history because no AAPI students were in their classes. Participant 4 described inclusion as an option not chosen. He said, "Opportunity? Yes. Have I? No. Primarily, because it's not a demographic up here, and with the amount of content that we have to get through anyways, there has to be sacrifices." Participant 2 described obstacles, including outside pressure from the district administration and the lack of diversity in her classroom. She said:

> I am currently in a district in which inclusion is questioned and politicized. So, as a teacher, I do feel that I tiptoe when I want to add anything, especially marginalized voices in a suburban setting without those marginalized voices in the classroom.

Participants 2 and 4 offered two perspectives on how culturally responsive teaching, interpreted by a teacher or administration to leave groups out of the curriculum, can become an obstacle to building cultural competencies for all students.

According to this data, teachers avoided including AAPI perspectives for four reasons. They felt they did not have the time to do so or that it did not fit into the time periods they were assigned to cover. They felt there were insufficient resources or did not feel well enough informed to include the history of AAPI culture and history. Finally, some participants understood culturally responsive teaching to mean that the perspective

of a specific cultural group should only be included if someone from that group is present. Some of these obstacles originated in the next theme, navigating the dominant narrative of American history in the intended curriculum.

Theme 2: Including diverse voices within the dominant narrative

All Wisconsin social studies teachers in public schools must follow the approved curriculum for their school district, which must follow state statutes. Teachers included diverse voices in the intended curriculum in various ways. In participant interviews, three broad categories became apparent to describe how all four minority groups fit into the master narrative of history: positive, neutral, and negative portrayals. All groups had positive portrayals in common: individuals from the group as heroes. Neutral portrayals were immigration and migration stories, and negative portrayals focused on being victims or perpetual foreigners. Some portrayals were not shared among all groups. In addition to the bigger categories that fit all four minority groups, Black, Hispanic, and American Indian voices were positively included through activism movements and AAPI as builders of America.

To better understand this phenomenon, I coded any specific topics participants mentioned in their interviews. In tables 4 and 5, the topics are sorted into the four groups. Table 4 compares Black American and American Indian portrayals. Table 5 compares Hispanic and AAPI portrayals. I sorted the data based on the interview context and the teacher's language. Objectively, some terms might seem to fit into any category but were

sorted based on how the teacher's language and tone conveyed a negative, positive, or neutral portrayal.

In some cases, the interview context allowed for thick description and a better understanding of the context for teaching a concept like "ancient cultures." Participant 2, for example, only included Africa as a foreign, ancient place. However, she explained the context, which changed the coding of this content. She said, “I do try to highlight advancements in tech and advancements in civilizations and technology, to take away the primitive idea that I think colonialization education, from our past, has kind of embedded in [social studies education].”

The characterizations of Black Americans and American Indians were similar when compared to AAPI and Hispanic American portrayals, but differences were apparent. Black American and American Indian inclusion were very close when it came to the number of negative portrayals. Positive portrayals showed a difference with more positive portrayals of American Indians. These differences reflect how participants approached the content differently. Neutral portrayals also revealed that American Indian history was far more specific in a positive way than any other group. While state statutes now require the inclusion of four minority groups in the Wisconsin curriculum, Act 31 also explicitly requires the inclusion of specific American Indian history and cultural concepts (American Indian Studies in Wisconsin, 1991).

Table 4

Portrayals of Black Americans and American Indians in the Curriculum

Group	Negative Codes	Positive Codes	Neutral Codes
Black Americans	victims, racist laws, hard history, foreign perspective, no record of slaves, white slaveowner, slavery, impact of slavery on Africa	activism, war heroes, heroes, workers, well known, normal people, valued leaders, human story, leaders, change agents, local civil rights, local leaders, collective action, civil rights, African empires, African civilizations culture driven, integrated jazz, innovation	legislation, rights expand, government supported, changing laws, being a citizen, identity-based civic participation, contemporary connection, relevant, geography, war, movement
American Indian	colonizer perspective, colonization, government structured oppression, government mistakes, leaders, appeasement, reservations, Indian Boarding Schools	treaty rights, native lands, war heroes, native spaces, mounds, reservations rebellion, resistance, leaders, Indian Citizenship legislation, defining rights, citizenship, precolonial National native leaders, native leaders, complex leaders, local native leaders, feminist leaders connected leaders, current events, contemporary, social media Native voices, colonization v. now, relevant, joyful learning culture, cultural interactions, precolonial, retell myths, oral history	rights, movement, migration, contemporary connection

Table 5 compares Hispanic American and AAPI portrayals because while differences were significant, compared to the groups in Table 4, these two groups were more similar. Grouping the codes illustrated the considerable difference between positive codes for Black American and American Indian perspectives in contrast with Hispanic American and AAPI perspectives. Table 5 shows the number of negative portrayals of AAPI that were similar to both Black Americans and American Indians in the curriculum. Hispanic Americans, however, were portrayed negatively more than twice as much as Black Americans or American Indians. Positive portrayals of Hispanic Americans and

AAPI were half or one-third of the positive portrayals of American Indians and less than Black Americans. AAPI positive portrayals were the smallest amount of any group. Neutral portrayals mean groups were included in broad themes, often combined with other groups. Analysis showed a similar number of neutral portrayals for AAPI, Black, and Hispanic, with AAPI included least. American Indian groups were the least likely to be portrayed in a neutral, broad-themed way, which was likely also connected to the Act 31 legislation (American Indian Studies in Wisconsin, 1991).

Table 5

Portrayals of Hispanic Americans and AAPI in the curriculum

Group	Negative Codes	Positive Codes	Neutral Codes
Hispanic Americans	loss of land, discrimination and laws, left out of movements, victims, repatriation, enemy, colonization, disruption, war **Perpetual foreigner:** Spanish language immersion, tourist, ancient, immigrants, global, foreign, food, Latin American coverage, Americas culture through language, greetings, dance, music, food	war heroes, activists, labor, Cesar Chavez, culture, Frida Kahlo, pre-contact, advanced cultures, civilization, bilingual superpower, family history, anti-slavery	thematic, slavery expansion, impact of Mexican-American war, movements, patterns, immigration, Great Depression, war
Asian American Pacific Islanders	victims, Chinese Exclusion, Angel Island, immigration, discrimination, massacres, Japanese Incarceration, hard history, Vietnam **Perpetual foreigner:** foreigners, immigration, Asia geography	values cultural influence story, Korea's influence, westward expansion, immigrant agency, rights, building America, war heroes, activists, Hmong culture, Rohingya	themes, patterns, change, global, immigration, westward expansion

Asian American Pacific Islander Voices

Answering how AAPI voices were included in the intended curriculum using the dominant narrative of American history required analysis of what was comparable to other groups and what was unique. Similarities between Hispanic American and AAPI portrayals included concepts that created a perpetual foreigner idea by only including these groups as an immigration story or only including Asian or Latin American countries as foreign countries in a geography study. Furthermore, the tables illustrate the depth of inclusion for each group, contrasting the much smaller lists of content codes for AAPI than any other group. Asian American Pacific Islanders were portrayed more negatively than Black Americans and Native Americans but not as negatively as Hispanic Americans. However, they were the least likely of all four groups to be portrayed positively. They were less likely than Black and Hispanic Americans to be included neutrally but more likely than Native Americans. This stark contrast helped answer the question of how AAPI voices are included in the curriculum while also drawing attention to how the curriculum excludes AAPI in areas where other groups are included. With this content-focused analysis as context, the role of teachers in enacting the curriculum could be analyzed.

Theme 3: Including diverse voices by influencing the enacted curriculum

Analysis of participant interviews revealed that social studies content is more than the time period scope and field of social studies defined by a school district. Among the 12 participants, the scope of the teachers' required or intended curricula included ancient

civilizations, broad social studies, civics, early US history, twentieth-century and modern US history, world geography, world cultures, and humanities. Participants taught history, economics, political science, geography, and civics as fields of social studies. The ways teachers weave together historical, economic, civics, and geography ideas to ensure students grow in knowledge and skills is the enacted curriculum.

Analyzing the ways teachers influenced the enacted curriculum revealed clear categories. For all four minority groups, critical thinking and complex/layered learning were the dominant categories where teachers influenced the enacted curriculum. Teachers included the three groups focused on in RQ1 in the enacted curriculum through local connections, global citizenship, and a civics approach. For AAPI, the focus of RQ2, participants' influenced the enacted curriculum in one additional category: connecting to broad themes and patterns in history, which supported the analysis of the intended curriculum.

Teaching a complex or layered story was valued by 92% of participants, and 59% focused on teaching critical thinking skills. Participant 8 explained complexity as nuance. He said:

> When it comes to Asian Americans, Native Americans, and Black Americans, the loser is not telling the story. It's the victor that's telling the story. That's why it's so critical that my students get a wide perspective on what happened.
>
> Then, it's up to them to determine the truth, which is not the way that I was taught history. Right? I was taught history that this happened. This happened. This

> happened. Now tell me what happened. Oh, that's right. You get an 'A' because you told me what I told you to say. I think it's much more nuanced than that because we're talking about people's perspectives.

Introducing multiple perspectives and challenging students to analyze why a figure from history held certain opinions or made the choices they did allowed Participant 10 to teach critical thinking. She explained:

> So, we'll try to either look at both sides, or sometimes we'll just look at one side. But then we talk about, 'Okay, you know. Do you think they agreed?' So, when we talk about Tecumseh's point of view. 'Okay? Well, why do you think he thought that?' Or 'Oh, it sounds really harsh, right? Okay. Well, do you think everybody was like that? No, yes, or the same with the colonists? Okay, did everybody think that? Why would they think that? Why do you think they were mad?' So, we get into that a bit.

Each participant's answer reflects what most teachers had to say about complexity in history.

Making a local connection was a way 100% of participants influenced the enacted curriculum to include Black Americans, American Indians, and AAPI. Student-led research created opportunities for local connections in Participant 8's classroom. He said:

> I have five kids doing the 200 Day March [for fair housing] in Milwaukee, and I have a kid specifically who is just doing a project on Vel Phillips [pioneering Milwaukee civil rights leader]. I have two kids doing projects on James Cameron,

> who started the Black Holocaust Museum in Milwaukee. So those things come out, and then, of course, it, you know, filters through the rest of the classroom.

Participant 9 explained the importance of local connections to teaching American Indian perspectives:

> This is an area that I've been passionate about through my own self-reflection because of the place we live. Our school is literally built on top of Ho-Chunk land. We aren't far from a center of the Ho-Chunk people 1,200 to 1,500 years ago. Right? We're just a couple of miles down the road from what I would characterize as their capital city at Pheasant Branch.

Participant 4 collaborated with tribal educators and guest speakers. He said, “Once you get on the western side of Green Bay, you start to hit some of the reservations and things like that. So, we've been able to tap into some of those resources and bring them to our school.” Participant 10 said, “We talk about women's voting rights and expanding rights for African American males with the 15th Amendment. And then we get into the Voting Rights Act.” She also included an American Indian perspective in her political science teaching. She said, "We talk about the Indian Citizenship Act and how they couldn't vote until then because they weren't considered US citizens."

Asian American Pacific Islander Voices

When teachers added AAPI perspectives to the curriculum, the Hmong perspective was the local connection most often made. However, a growing Rohingya community developed in the Milwaukee area starting in 2010, and two participants

included Rohingya immigrant perspectives in the curriculum. Participant 1 described a way to incorporate the Hmong community with complexity and relevance. She said:

> We look at a case study of refugee populations in Wisconsin. We look at the Hmong and their story. We know what push factors brought the Hmong to Wisconsin and what pull factors. What were their experiences like on their journey? Then also, when they came here? You know, how were they treated by people in our own state? Were they accepted? Did they face discrimination? How has Hmong culture shifted or changed for people who are Hmong American?

Participant 1 helped redesign her curriculum with the Wisconsin Department of Public Instruction's new civics scope and sequence as a guiding framework, and it was far more inclusive overall than most seventh-grade curricula in the state (McDaniel, 2025).

The enacted curriculum for AAPI does not have as much complexity or depth as it does for other groups. However, 59% of participants saw AAPI perspectives included in themes and broader patterns of history, especially migration, building America, and discrimination. Participant 7 said, "If you look at it more thematically in bigger concepts that tends to help their brains and help them connect to material better." Participant 9 included AAPI viewpoints when she investigated big themes. She said, "We look through the window, and then we look in the mirror. So, whenever I have an opportunity to look through the window to learn about an idea or a concept, for example, what makes us proud." Participant 7 included Japanese American Incarceration and Chinese immigrants in her teaching but saw room for expansion. She said:

> I think the students would really find it interesting, too, to look into some of the racism that Asian immigrants, or Asian Americans, have experienced here in America. It's not talked about as much because of some of the stereotypes and things that exist about people from Asian cultures. People just don't think that there's as much negative racism towards them, but there really are a lot of stereotypes that they're battling or have had to battle in the past. I think students would really find that interesting.

About one-quarter of all participants stated that they included all perspectives throughout the year, and thematic learning was a way to be more inclusive. However, framing the inclusion of diverse voices in this vague way requires the consideration of the null curriculum, which is unsaid and excluded. It is beyond the scope of this study to evaluate the impact on students of these approaches to enacting the curriculum.

When considering the theme of including diverse voices by influencing the enacted curriculum, however, the evidence shows that teachers were most likely to include AAPI perspectives by teaching history as complex and layered, making local connections to the Hmong community in the state, and including AAPI as part of thematic episodes in history, like in an immigration unit. Teachers' control over the enacted curriculum depended on their school context. However, one method many chose for influencing the inclusion of diverse voices was through curated sources and activities.

Theme 4: Including diverse voices by curating materials

The theme of including diverse voices by curating materials incorporates participants' methods for locating materials and assessing authenticity and accuracy. It also includes understanding teacher motivations for seeking additional sources to supplement the required curriculum. Eight coding categories clarified the "why" and "how" of curation. The categories for the three RQ1 groups and the RQ2 group, AAPI, were combined because of consistency across participant answers. Across all four minority groups, every teacher said their primary motivation for curation was to bring in additional perspectives.

In describing their criteria for selecting resources, participants demonstrated that they were driven by being culturally responsive, collaborative, curious, and student-centered researchers. Criteria for assessing the quality of sources included valuing hard history, identity exploration, and authentic stories. Focusing on culturally responsive materials was an essential criterion for nearly two-thirds of the participants. However, for many participants, these categories overlapped as they curated. Participant 3 was motivated by culturally responsive, student-centered values to include authentic stories about identity. She said:

> A big thing is just read alouds and making sure that my students see themselves in the literature that we're using. And sometimes those read alouds are in their classrooms, so that other students who are not Southeast Asian are being exposed.

> And sometimes it's in our classroom. We have more intimate conversations about what it means to be Southeast Asian.

In curating sources for her students, Participant 3 described engaging, quality illustrations as an essential criterion because her students are English learners.

Authenticity was a criterion for all participants, while 59% valued stories about identity. For Participant 7, curiosity fueled her curation of authentic stories that explored identity. She said:

> I want to bring in what people of the time period experienced and what it was like from their point of view. I think that's more interesting for middle school students to try to connect to versus just reading an overview from a textbook. I'd rather hear as many firsthand accounts as we can, or bring in fictionalized accounts, historical fiction accounts of what groups of people experienced.

Participant 7 has taught English language arts, social studies, and humanities, a collaborative course that combined both subjects. This context informed her motivation for curation.

Collaboration as a category meant working closely with a librarian or language arts teacher, collaborating with guest educators from a cultural organization, or collaborating between grade levels to ensure concepts and content were not omitted. For 59% of participants, collaboration was their preferred way to curate sources and activities. Participant 12 valued collaboration with a librarian colleague to curate sources for student research. She said:

> We went through the librarian. We let her know what the theme was for National History Day, and she would pull all the different resources. We would introduce these different groups of people in the United States and their stories. If we did a good job of introducing them to these different people from history, then they would grab onto it, and they would look into it. But on their own, if you just said, "Okay, this is the theme. Go and see what you can find!" You probably would see a lot of the same kind of popular characters from history just like the textbook has. I think having the library as a resource and having her helped a lot. You know she always did a great job of pulling all the different groups of people and having their stories and how they met the themes that we were trying to create theses around. You know, I think that was powerful. She was a great resource. Absolutely, I couldn't have done that on my own.

Participant 1 collaborated with experts from the community to add authentic Hmong perspectives into her classroom through music and literature. She said:

> There's a student, a Hmong American man, a doctoral student, who is also a poet and a hip-hop artist. He came in, and he did like a hip-hop poetry, lesson with my kids. They loved him so much. They also read *Modern Jungles* in their language arts class, which is a book published by a Hmong American who's now a professor in Wisconsin.

In addition to Hmong perspectives, Participant 1 tackled topics related to displacement by examining the experiences of American Indian people and Rohingya people. As Chapter

2 describes, hard history challenges the accepted version of events (Gross & Terra, 2018) and often includes stories of oppression (Moffa, 2022; Zembylas, 2017). Curating hard history resources was valued by 75% of participants. Participant 12 frequently started her curation with resources by Howard Zinn and then "unpacked" the hard history concepts with her students.

For Participant 9, a collaboration that was culturally responsive and student-centered guided her curation. She said, "Teaching is community. So, I definitely try to connect with who is in my community of students and their families." She also described how curiosity motivated her to curate. She said, "[I am] kind of trying to sit with and make sense of and wonder about how we might do *that* differently because it could be a wonderful opportunity for all students."

Researcher identity was an important element of curation for these social studies educators. Three-fourths of participants described its influence on their curation. Participant 6 was a researcher during the summer. She said, "I took a summer of Teaching American History grants through UW-Eau Claire that focused on native Americans in Wisconsin." Participant 2 used a methodical process to build the curriculum, stating, "I make a lot of my own resources." She explained, "I start with ideas from the standard, and then I go from the standard to trying to hit different elements like Bloom's taxonomy, vocabulary terms, etc. So, I'm a build backward sort of person." In their answers, 84% displayed a disposition of curiosity. Participant 12 described her

researcher identity as developing organically from her curiosity about cultures and instinct to collaborate. She said:

> Going into teaching eighth-grade world cultures and geography was awesome because I could travel around the world. It was more focused on the cultures in general, which I just I loved. Then, transitioning to US history in eighth grade from the Civil War to the current time, the learning curve was big. I had to learn things as I was teaching. Then, when I had student teachers from Alverno come in and work with me, I got to see different styles. I started to incorporate what I'm interested in and what I'm interested in is all the different cultures that the just the normal people that lived at that time. So then finding people to work with heightened my ability to be able to incorporate the different groups and really look into alternative ways of teaching versus just from the textbook.

For Participant 12, curation started with a need to learn the history she was teaching, but it grew into a teaching practice that brought satisfaction to her work.

Data describing the materials, considerations, and strategies teachers used to add diverse voices to the curriculum clarified teacher motivations and values. Table 6 categorizes these concepts and helps reveal the variety of ways that teachers included diverse voices in the curriculum.

Table 6

Curation Concepts

Support	Materials	How to curate	Consideration
inquiry	textbooks,	collaborate	interactive
question-driven research	quality non-fiction books	seek support librarian	readability
unpack ideas	historic fiction	support and co-planning	how to adapt for reading
Department of Public	museum lessons	follow Native leaders on	levels
Instruction Act 31	prepared lesson plans	social media	AI modifications
support	vetted online sources		language needs of
School district First	news		students
Nations support	current events		reliability of sources
	Vvdeos		potential bias
			content concerns

Asian American Pacific Islander Voices

Curation strategies, criteria, and motivations for including AAPI perspectives in the curriculum did not stand out from the data. Teachers did mention the challenge of finding AAPI resources as an obstacle, which may be why specific curation strategies did were not mentioned. Several participants hedged their answers about AAPI content with a disclaimer that they were still in the process of curating. Participant 5 said he was "always looking for the perfect source." For many participants, curation was just beginning because Act 266 passed near the end of the previous school year, and official guidance from the Department of Public Instruction was not available. Those who had curated sources for newer AAPI immigrant groups often relied on guest speakers, but the work of locating these voices in less diverse communities was a significant obstacle. Participant 1 explained other curation obstacles. She said:

> To tell the stories of newly arrived people, like the Rohingya, for me, that's just been a really big challenge. I think it would be a huge obstacle for teachers to be including those voices in their curriculum, because where are they going to look? How do they have the time to look?

To overcome this kind of obstacle, teachers employed various strategies, and implementing those strategies involved teacher artistry.

Theme 5: Including diverse voices by applying strategies and artistry

A final theme identified to answer how teachers incorporate diverse voices is the strategies and artistry they used in planning and teaching. Upon analyzing all the interviews, the strategy that related to all four minority groups was student-led research. Letting students choose their own topic and conduct a research project was a strategy 66% of participants used to include diverse voices. Participants who utilized student-led research described a strategy involving curating student sources and teaching inquiry skills. These teachers allowed each student to find a topic they connected with so they could learn research skills focused on evaluating sources, analyzing evidence, and presenting their conclusions. Participant 8 was a strong advocate for this teaching strategy. He said,

> They're the ones that want to know. They're the ones driving it and so those stories do come out. I also have a couple of kids doing Columbus [for a project.] So, they somewhere have picked up that it's a complicated story and it hasn't been told truthfully over the years. So, they want to focus on that and I'm not there to

> tell them they're wrong or they're right. And that's part of the beauty of teaching history is you let the kids try to discover it.

To include the three minority groups from RQ1, 75% of teachers also relied on making history topics relevant, and 50% of participants used their textbooks as a starting point or baseline. However, for AAPI, the most common strategy category was cross-curricular learning, used by 42% of participants.

Making learning relevant to make the inclusion of diverse voices meaningful required teachers to curate new sources regularly and stay connected to current events. Participant 5 watched current events videos in class to connect modern lives to ancient civilizations. Relevance for Participant 9 meant listening to the community. She said:

> I think we go at it from the wrong direction in the bits and pieces and the compliance aspect instead of embracing students and listening. We have to listen to our community and involve them as stakeholders meaningfully in what we do, how we do it, and how we measure it.

For Participant 4, however, relevance through community involvement was a give-and-take relationship. The administration valued bringing the community into the school to learn. As a geography teacher, Participant 4 valued community members sharing their culture. He said:

> Usually, once a semester, I bring in some authentic food from a location. And we have a ton of food trucks and restaurants up here that are more than happy to come in and talk to our kids and bring some samples and things like that of what

> food is like. We've had guest speakers come in that would do dancing and music. So, I try to as much as possible with the resources that we have.

Teachers utilized the school community for cross-curricular learning and involving voices from the larger community. Participant 10 was disappointed that resources and time for social studies remained a low priority in many school districts. However, she saw a silver lining in the informational texts that English language arts teachers used at her school. She said:

> I feel like we're losing some of that informational text. I will say in our district the English text has a lot of diverse perspectives in it. They read a lot of stuff from diverse authors. There are way more included than in the past. So, I do feel good that they hit that so like even last year they talked about Sojourner Truth's *Ain't I A Woman?* speech in ELA. Then, the next day, we talked about Sojourner Truth [in social studies].

Participant 3 also collaborated with an ELA teacher to include the voices of Black authors for a month every February. Her students learned about the identity and background of authors and read their work.

Casham et al. (2024) offered Elliot Eisner's definition of artistry in teaching, "Like other artists, teachers have an eye for nuance and the rightness of fit. From this vantage point, teaching well requires more than an adherence to a checklist of scripted recipes, strategies, or musical notes fashioned elsewhere" (p.1). Participant 11 valued the creativity required to design a curriculum that weaves in diverse voices. The artistry for

Participant 12 was finding depth and meaning so that students could build connections and see influences from a place of understanding. Overall, artistry skills that helped teachers include Black American, Hispanic American, and American Indian perspectives were joyful learning for most participants and building community for 42%.

Although they addressed complex topics, 75% of participants found joyful learning valuable for bringing in diverse voices. Participant 5 described the fun of a guest teacher teaching traditional craft work from her tribal nation, while Participant 2 described students having fun learning about African cultures through masks.

Participant 9 described how building a community created an environment where students were willing to take risks and be open to learning about new cultures. She said:

> I look at my grade book and I see that there's a group of students who aren't looking as successful as their grade level peers. Then I have to lean into that and that's how I do data reflection. And I think that that creates a caring community that students want to be part of. I believe that all students have an inherent desire to learn and are curious. And I believe it's my responsibility to teach all students, and I think foundationally that positions me in a slightly different way than the traditional methodologies. Frankly common core standards, learning targets, rubrics, and seating charts are dominant culture. I think we need to be more creative in how we analyze what we're doing and what data we're looking at in terms of who feels a sense of belonging and safety in our space. Because if we don't have that, students aren't going to take academic risks.

The content, sources, and intended curriculum were all essential elements of understanding how diverse voices are excluded or included. However, understanding students and how teachers create an environment for learning could not be ignored.

Asian American Pacific Islander Voices

Artistry categories for including AAPI voices included establishing belonging for 50% of participants and having hard conversations for 59%. Most of Participant 3's English learner students were AAPI, so she created a sense of belonging in her classes by teaching social studies content. She rationalized helping them understand the concepts of citizenship and identity so they could "clarify for themselves whether they are going put themselves into a box or multiple boxes. How are they going to find their voice to explain who they are to themselves or to others?" She explained that the citizenship elements of social studies held a particular interest and helped create belonging. She said:

> I find my multilingual learners want to learn more about their homes or their former homes. The story behind why they had to leave their homes; their place in the United States; what they can and cannot do as green card holders versus citizens. So, I just find a lot of interest in that.

Although her suburban context and student population differed from Participant 3, Participant 7 also built belonging by understanding how her middle school students related to identity, she explained:

> [Focusing on many identities] is a good angle to take, because it's not as scary as asking, 'When's the time that somebody was mean to you because of who you

> are?' It's instead looking at, 'What are all the pieces that make you who you are or you're kind of proud of? It's a little bit of an easier way for them to frame it.

Creating belonging required teacher artistry because it involved establishing a welcoming environment, which could be a challenge with external pressures from the political and cultural environment. Participant 4 was one of the few who leaned into the challenge by having hard conversations. His approach was to first talk to parents to create an environment of shared responsibility. He said,

> We've had the CRT [critical race theory] conversation with our parents when they come in as 5th graders. 'Listen, we're going to have difficult conversations with your children. We're going to expose them to different perspectives. If you ever have a question, you can take the material home, and then it's your responsibility to continue the conversation at home with your kid.' So, I don't feel like we shy away from any topics at all, and our administrators have been super supportive of that.

Although his straightforward approach may not work in every context, communication with families was part of his artistry of teaching.

The data analysis revealed that the representation of AAPI voices in the curriculum lags other groups. Due to obstacles like a lack of teacher background experience and missing authentic, accurate voices, AAPI experiences were not represented throughout American history. Analysis of teacher strategies and artistry showed that student-led research and creating a belonging environment where students

and families feel comfortable being curious about these missing voices will help teachers continue to increase this representation.

Discrepant Cases

For this basic qualitative study, I reviewed and analyzed all data to identify discrepancies. Most participants answered each of my questions with a similar approach. They focused on content but also discussed strategies and resources. Two cases offered a discrepancy from this pattern. Participants 4 and 9 answered the question about how they incorporate Hispanic American voices with information about their schools' Dual Language Immersion programs. I asked, "What methods have you used to include Hispanic American perspectives in the curriculum?" This question was structured like the previous questions about Black American and American Indian perspectives. Participant 4 elaborated on his inclusion of Hispanic American voices in other parts of the interview by sharing details about community involvement and food and music celebrations. Participant 9's answer was indicative of her overall philosophy. For no group did she talk about specific historical individuals, movements, or historical events she included in her curriculum. She did connect to culturally responsive practices with ideas about challenging dominant culture and helping students explore identity. She shared her philosophy of inclusion and strategies to adapt native pedagogy. I included both participants' answers in my coding and analysis for these reasons.

Evidence of Trustworthiness

I established evidence of trustworthiness by ensuring this study had credibility, transferability, dependability, and confirmability. As evidence of the trustworthiness of the data collected in this study, I described the steps and procedures for ensuring that all four elements were in place in Chapter 3.

Credibility

I established evidence of credibility by controlling bias and monitoring data saturation during interviews. According to Mwita (2022), a researcher achieves data saturation in a qualitative study relying on semistructured interviews when the interviewer finds the same information repeated. The study's credibility and internal validity were evidenced in the tenth interview. I heard repeated themes and experiences and was not gaining new insights. This repetition was evidence of data saturation and proved that the data shared was credible and consistent across interviews. By the twelfth interview, I found data maturity, with the same repeated ideas and themes during interviews. Each interview, however, presented some unique ideas, and no two were the same.

I invited all participants to the member-checking process to establish further credibility. Only 33% of participants responded to verify receipt but suggested no changes to the analysis. I used detailed, thick descriptions of the data collection process to convey findings. This description involved self-reflection on the data collection process and my steps to limit bias.

Transferability

My primary strategy for establishing transferability was collecting rich data with thick descriptions. I interviewed 12 participants until I reached saturation, which helped ensure that transferable data was collected. Furthermore, I developed an interview guide that was open-ended but also allowed participants opportunities to reflect on their behavior and choices. Once coded and analyzed for themes, the data from their interviews presented a complex description of participants' thinking and intent.

Dependability and Confirmability

I conducted an audit trail to ensure dependability and confirmability. This trial ensured that the findings resembled the interviewee's responses, not my opinions.

Participant Recruitment

Recruiting teachers was initially a challenge. I followed the plans from my proposal to utilize the Wisconsin Council for Social Studies (WCSS) membership list and social media posts to recruit participants. I received over 180 responses, but when I set up interview times, I realized they were all scam artists using fake identities. I attempted two interviews following the established protocols, but as participants could not answer my questions, it was clear they were not who they claimed to be. I searched for their name and school information from the initial interest form and emailed them to cancel the interview if I could not find a match. I also took the step of checking to be sure anyone interested in participating was a licensed teacher in Wisconsin. After this initial frustration, I sought out more credible sources. I directly emailed anyone on the WCSS

board whom I could identify as a middle school teacher. This resulted in three successful interviews. I emailed any past awardees of a statewide teacher award whom I could identify as a middle school social studies teacher. This resulted in only one participant. I continued to monitor responses to my interest form and asked teachers from the Wisconsin Teacher of the Year Council for referrals. At other professional development programs in both Madison and Milwaukee, I spoke to colleagues about my research, asked for referrals, and made connections. Using these methods, I found 12 participants and completed interviews between September 12 and December 27, 2024.

Interview Process

Participants did not know the interview questions before the interview. I shared three sample questions in the recruitment flyer. Participants had little information, and I did not prepare them for the interview. They knew the study's subject and a short description from pre-interview communication. The questions were repetitive, but this allowed participants to be more specific in their responses and reflect on their choices and attitudes as the interview progressed. There were no instances where participants chose not to answer a question. I did ask clarifying questions to ensure questions were answered fully or to elicit more detailed descriptions.

Coding Process

I transcribed and edited interviews, then coded the data in multiple rounds using deductive and inductive analysis, focusing on descriptive and concept coding. Through this process, I identified key themes, connected them to the literature, and organized the

data by research question while considering language, historical context, and culturally relevant teaching frameworks. After transcribing each interview using Zoom software, I edited each for clarity and accuracy. Within a week of each interview, I coded the data twice. First, I used deductive analysis to align with my research questions, focusing on descriptive coding in the first round and concept coding in the second. I applied phenomenology as my methodology and used inductive analysis to identify themes and connect findings to the theoretical framework and existing literature. Following Pietkiewicz and Smith's (2014) approach to in-vivo coding, I coded each interview for language, metaphors, repetitions, and history-based terms.

After coding five interviews, I organized the data by research question, identifying and refining themes. For RQ1, which involves three groups, I developed themes separately and compared similarities and outliers. For RQ2, focused on the AAPI group, I also compared themes with the data on Hispanic-American inclusion. I connected these themes to 13 key ideas from the literature review.

I categorized over 383 codes into concept codes after several rounds of in-vivo coding. I used color coding to create concept maps around these themes, identifying overlapping elements and divergent ideas. Then, I narrowed those codes into five key themes: including diverse voices is a struggle due to obstacles, including diverse voices within the dominant narrative, including diverse voices by influencing the enacted curriculum, including diverse voices by curating materials, and including diverse voices by applying artistry and strategies. These themes were shaped by Ladson-Billings' (2021) culturally

relevant pedagogy framework and current literature discussing these ideas. The intended curriculum theme, including diverse voices within the dominant narrative, focused on the historical figures and events participants mentioned by highlighting issues such as certain groups' negative, positive and neutral portrayals. The including diverse voices by influencing the enacted curriculum theme emerged from teachers' descriptions of their approach to teaching and how they emphasized critical thinking skills. Theme four, including diverse voices by curating materials, reflected the importance of selecting and evaluating resources to incorporate diverse perspectives. The final theme, including diverse voices by applying artistry and strategies, emerged from analyzing teachers' actions through a culturally relevant teaching lens to identify the strategies and artistry they used to include diverse voices. Overall, the themes illustrated the intersection of teacher skills, institutional challenges, and the implementation of CRP.

As much as possible, I minimized my spoken responses to avoid leading participants. I encouraged them to continue being open about their experiences, but I did not show bias by being positive or negative about any responses. As part of my reflexivity, I reflected on the diversity represented in my participant group and asked whether they reflected the state's diversity. Most participants were from metropolitan areas, specifically suburban schools. However, according to a 2022 study, 75% of Wisconsin's population lived in a metropolitan area as of 2020 (Kures, 2022).

Summary

This chapter summarized the results of my qualitative study. Based on interviews with 12 middle school social studies teachers, I found five themes to describe their experiences including AAPI voices in the curriculum. This chapter described the setting and data collection procedures. In the data analysis, I described the five themes and provided evidence to support those themes using data from twelve interviews and quotes from those interviews. After discussing discrepant cases, I provided evidence of trustworthiness through credibility, transferability, dependability, and confirmability by sharing the results of an audit trail.

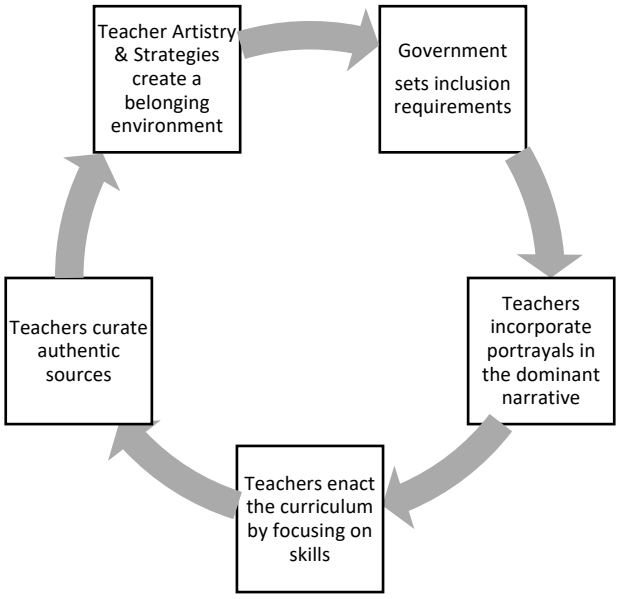
Chapter 5: Discussion, Conclusions, and Recommendations

In this chapter, I reintroduce the purpose of my study by describing the nature of the study and my reasons for completing this research. Next, I discuss my findings concerning my two research questions and address how these findings fit into the culturally relevant pedagogy framework and current literature. Then, I explain the limitations of the study. I close with study implications, recommendations, and a conclusion.

The purpose of this basic qualitative study was to explore teachers' experiences when they include the voices of Asian American Pacific Islander identities and perspectives in the middle school social studies curriculum. I conducted this study to address a gap in understanding teachers' experiences when deciding which historical events were included, how cultures were presented, and the resources they used when adding AAPI perspectives to the curriculum. The conceptual framework supporting this study was Ladson-Billing's culturally relevant pedagogy (1990). I interviewed 12 middle school social studies teachers from across the state to determine their perspectives. From analyzing the interviews, five themes emerged: (1) including diverse voices is a struggle due to obstacles; (2) including diverse voices within the dominant narrative; (3) including diverse voices by influencing the enacted curriculum; (4) including diverse voices by curating materials; and (5) including diverse voices by applying artistry and strategies. These themes are discussed in detail in the interpretation section and illustrated as a cycle of adaptation and revision in Figure 1.

Figure 1

Educator Cycle of Including Diverse Voices



Interpretation of the Findings

The findings of this research study in some areas confirmed, and in other areas, contradicted existing literature by extending current knowledge and bringing more vivid detail to some topics. The findings of this study confirmed the literature in two major categories: how AAPI perspectives fit into the overall complexity of social studies and the obstacles and successes in enacting a culturally relevant curriculum. The findings of this study related to curation contradicted recent studies and extended knowledge in the discipline. In terms of the framework of the study, many of the findings confirmed that teachers operated within the framework of culturally relevant pedagogy but fell short of meeting the ultimate objectives of the framework to inspire action and grow cultural competence and appreciation of diversity in all students (Aponte-Safe & Shatara, 2021;

Chen & Gay, 2020). Answers to RQ1 and RQ2 overlap in many areas, so I will discuss my five findings by theme and address the question of AAPI inclusion directly at the end of each finding.

Finding 1

The first finding is that the primary barriers for teachers when including the voices and perspectives of Black Americans, Hispanic Americans, American Indians, and Asian American Pacific Islanders were the limited scope of the curriculum and time constraints. In addition, the obstacle of student bias is often manifested in student research choices. Administrative pressures to prioritize certain narratives during designated months (e.g., Black History Month) also further complicated the inclusion of diverse voices. In contrast, several participants felt supported by administrators as they included diverse voices, confirming the findings of Matthews et al. (2023). However, current literature supports the finding that time constraints are one of the significant obstacles for teachers of social studies (Parkhouse, 2021; Reidel et al., 2024).

Asian American Pacific Islander inclusion (RQ2)

Obstacles specific to AAPI inclusion were difficulties finding adequate resources, a lack of confidence in teaching AAPI histories, and a tendency to overlook AAPI perspectives when there are no AAPI students in the classroom. Participants also noted that existing resources primarily focused on just two significant events, the Chinese Exclusion Acts of the 1800s and Japanese American Incarceration during World War II, which left a gap in broader AAPI narratives. This focus on two events confirmed the

findings of Neighbors and Kleinrock (2021) that many episodes in AAPI history are left out of social studies instruction.

Finding 2

The second finding of this study is that the intended curriculum, based on the master narrative of history, portrayed minority groups unevenly. The portrayal of marginalized groups in the curriculum fell into three categories: positive, neutral, and negative. While Black American and American Indian voices were more likely to be portrayed positively through activism and contributions, Hispanic American perspectives were less frequently included and predominantly framed in negative contexts.

This study also confirmed that the portrayals of American Indians and Black Americans included layers of resistance that studies previously found lacking (Holter et al., 2020; Thomas et al., 2023). Analysis of how teachers fit marginalized groups into the intended curriculum revealed that American Indians and Black Americans were far more likely than Hispanic Americans and AAPI to be portrayed as leaders. For Black Americans, collective action movements were also prevalent portrayals. However, the episodic nature of teaching history chronologically led to disrupted understanding. Most participants valued teaching the Civil Rights Movement, but the continuity of the movement and connections to the long history of fighting for civil rights were missing (McGinley, 2023). While the white master narrative of US history follows a story of improvement and positive change, marginalized groups do not benefit from that

continuity. This finding confirms the argument of scholars that the white master narrative remains unchallenged by most teachers (Monreal & McCorkle, 2021; Vasquez, 2018).

Although several participants said they wove in all voices throughout the school year, the data demonstrated that all groups were still not consistently part of the intended or enacted curriculum. Due to the requirements of Wisconsin Act 31, which requires teaching American Indian history, teachers have found varied ways to incorporate Wisconsin's sovereign tribal nations into the curriculum (Sharma, 2022; Wisconsin Indian Studies in Wisconsin, 1991). The availability of resources and a better understanding of the role of Black Americans, when compared to the other three marginalized groups, gave teachers confidence in including the history of Black Americans as well. Access to resources and training are essential elements of successful CRP, according to Parkhouse et al. (2021).

Asian American Pacific Islander inclusion (RQ2)

Among all four marginalized groups, AAPI were included the least in all three categories: positive, neutral, and negative. Furthermore, AAPI and Hispanic Americans were more likely to be excluded throughout American history. These missing historical roles perpetuate the null curriculum, which Fryberg et al. (2024) pointed out can promote otherness and devalue these marginalized perspectives. Interview analysis revealed that participants were likelier to include these two groups in geography lessons about foreign countries, as "different" cultures, or as ancient cultures or civilizations. These portrayals

sustained the perpetual foreigner myth that scholars have identified as prevalent in Asian American history (Rodriguez & Kim, 2018).

Current literature suggests that portrayals of AAPI and Hispanic Americans in textbooks are passive and focused on victimization, and this portrayal influences the intended and enacted curriculum. Scholarship has focused on the language of exclusion (Diaz & Deroo, 2020) and passive or missing portrayals (Leslie, 2021) in textbooks and state standards. This study's results illustrated that the intended curriculum in Wisconsin omits Hispanic Americans and AAPI from the complex identities of other marginalized groups. While 83% of participants mentioned hard history in their interviews, the portrayals of Hispanic American and AAPI voices suggested that challenging the master narrative with hard history was a considerable obstacle. Difficult histories sometimes include violent themes but are essential to understanding the complexity of history. Including difficult topics challenges the dominant narrative of history, dispels accepted misunderstandings, and connects the past to current problems (George et al., 2023; Gross & Terra, 2018; Moffa, 2022).

This study’s findings also add to current scholarship about the null curriculum in other ways (Fryberg et al., 2024). In analyzing portrayals of AAPI perspectives in the social studies curriculum, participants most often included AAPI perspectives as part of a larger multiracial immigration unit. Consistently including AAPI as part of a thematic unit considering a wide range of cultures was not problematic. However, when considering the full breadth of AAPI inclusion, there was evidence of the null curriculum.

While 58% of participants included AAPI in the curriculum as part of a larger group of marginalized voices, study findings show that AAPI perspectives were also the most likely of all marginalized groups to be portrayed as victims by 75% of respondents. No participant mentioned individual AAPI leaders, empowering movements, or collective actions by AAPI. The only positive portrayals were in terms of military service.

The situation was similar for Hispanic Americans regarding neutral voices and lack of positive portrayals. However, Hispanic American portrayals had some specificity regarding people or movements. Teachers included Cesar Chavez's activism, Frida Kahlo's role in culture, and the Chicano movement. However, the Asian American movement of the 1960s, the case of Wong Kim Ark v. the United States, and the role of activists like Yuri Kochiyama in the Civil Rights Movement were absent. These results confirmed the current literature findings that textbooks and standards exclude AAPI perspectives from the official curriculum (Leslie, 2021). This disparity highlights the need for a more nuanced representation of AAPI histories and contributions. As Wisconsin has no required social studies content standards, the standards instead focus on skills. Examining the intended curriculum and the role of teachers as curators and enactors of the curriculum also led to additional findings.

Finding 3

Despite the limitations of the intended curriculum and master narrative, teachers still had agency in the classroom when it came to focusing on critical thinking and valuing perspectives as the enacted curriculum. They employed strategies that promoted

historical thinking skills and complex narratives. To include Black Americans, Hispanic Americans, and American Indian perspectives, educators focused on sourcing skills to analyze primary sources and understand historical perspectives. They also emphasized the importance of making local connections and fostering student-led research to enhance engagement with diverse voices. The skills that participants focused on in their classrooms confirmed current scholarship about critical thinking in social studies. Gisbtarani and Rianasari (2021) argued that open-ended questions inspire critical thinking because students develop a variety of answers. Critical thinking also improved communication skills (Notika, 2018). Student-led research and inquiry focused on essential questions offered room for adding diverse voices to the intended curriculum.

Asian American Pacific Islander inclusion (RQ2)

As established in Finding 2, fewer teachers included AAPI perspectives because of scope and time limitations. Although they utilized the same critical thinking strategies and empowered students with tools to understand complex history, only 25-33% enacted the curriculum for AAPI history using critical thinking and complex history. While AAPI perspectives were included through thematic connections and the local histories of Wisconsin's Hmong and Rohingya communities, the depth of inclusion remained limited compared to other minority groups (Ziong, 2022).

In terms of teacher background knowledge, this study provided new insight. Scholars have argued that deep knowledge of students is essential to and enables deep content knowledge (Parkhouse et al., 2023). This study found, however, that participants

often focused on the first part of this equation - deep knowledge of students - and used this as a reason not to include AAPI voices. They put such a focus on the students in front of them that they missed the community context and the need for students to learn about AAPI experiences to gain cultural competency. According to Table 2, every community that participants taught in had an AAPI population ranging from 8% to .6%, with a mode of 6%. Furthermore, eight of the 12 communities were suburban, and two were urban, meaning their larger metro context included an Asian population of 5-9%. The discrepancy between perceived diversity and actual diversity reflects research on educator schema. Zygmunt et al. (2018) advocated for dismantling schema and helping educators construct a new lens to build cultural competency by better understanding communities different from their own.

Study findings confirmed that teacher values and motivation significantly determine how diverse voices were added to the curriculum. Recent literature focused on resistance to implementing culturally relevant teaching (Aragona-You & Sawyer, 2018). The findings of this study confirmed that significant barriers to enacting culturally relevant practices existed across the state. While time and the limited curriculum scope were the main obstacles for 83% of respondents, evidence of resistance to including AAPI perspectives due to lack of content was apparent. For 50% of participants, the refusal to include AAPI voices was also due to trouble finding resources to supplement the curriculum. Participants also confirmed the findings of Matthews et al. (2023) that the

dominant-narrative focus of the general curriculum is a barrier to including diverse voices through culturally relevant pedagogy.

Furthermore, Zembylas (2017) described fear as a barrier to inclusion. Participant 2 said she feared challenges from her administration for including a marginalized group if the group was not represented in her student population, so she "tiptoes." Participant 10 described a deliberate and strategic process for including diverse voices with care so she does not face challenges in her curriculum choices. These experiences reflected the impact of a push to ban critical race theory that started in 2021. This effort sought to restrict education on racism, bias, and the contributions of specific racial groups in history in as many as 36 states in 2022 (Ladson-Billings; 2021; Morgan, 2022; Stout & Wilburn, 2023). In 2022, the Wisconsin legislature passed a bill banning the teaching of critical race theory by threatening to withhold funding from schools that taught that a person could be responsible for actions taken in history by groups of that person's race (Goldberg, 2023). The governor vetoed the bill, but the impact on schools was still felt in 2025, as evidenced by this study's findings.

An additional layer of resistance to including diverse voices as part of culturally relevant practices was also revealed in this study. Resistance takes the form of not just refusal to include diverse voices but also a sense of best intentions being good enough. Young and Young (2023) found that some teachers categorize the CRP framework as an add-on to their workload. They categorize it as an extra part of the job, like assessment, social-emotional learning, and classroom management. At the same time, Young and

Young argued that CRP is an all-encompassing framework (2023). As a coping strategy to manage the many demands on teachers, culturally responsive practices can become more of a checklist to be completed instead of a framework informing all choices (Brown et al., 2023).

Finding 4

Effective curation of resources was essential for including diverse voices. Teachers prioritized authenticity, cultural responsiveness, and collaboration with colleagues, community members, and librarians when curating. This study did not find a significant difference in curation strategies between marginalized groups. Participants excelled at adding diverse voices to the curriculum. They worked with scholars, experts, community members, and cultural leaders, which Chen and Gay (2020) identified as quality methods for achieving a multicultural curriculum.

In analyzing the methods and criteria for curation, this study identified a knowledge gap and disconfirmed some assumptions. It was challenging to find current literature about social studies teacher curation. Studies about middle school social studies curation could not be found. However, this study contradicted some of the assumptions about curation practices in general and revealed a gap in understanding how social studies teachers use different criteria for curation than other secondary-level, subject-focused teachers or elementary teachers (Sawyer et al., 2020; Kaufman et al., 2020; Curcio et al., 2024). This study found that curating primary sources guided middle school social studies pedagogy and created the opportunity to add diverse voices to the

curriculum. Curating sources created opportunities to teach students to analyze sources and build critical research thinking skills. Curation for social studies teachers did not fall into some negative portrayals in the current scholarship (Harris et al., 2023). Participants described a curation methodology focused on trusted, reliable sources from museums and vetted history institutions. They used primary sources from these trusted organizations and located sources independently. They also valued accurate and authentic portrayals in secondary sources and historical fiction that did not reinforce white perspectives. A focus on accuracy and authenticity reflected best practices for building cultural competency. Rodriguez and Kim (2018) stated that stories with cultural authenticity avoid perpetuating stereotypes and successfully convey cultural values.

The literature focused on defining the criteria used for checking authenticity is concentrates on literature and the portrayal of culture (Kayintu, 2023; Yoo-Lee et al., 2014). Social studies, however, is more than exploring cultures. A more valuable analysis would focus on bias in sources. Some middle school social studies teachers applied media literacy skills to help students analyze and identify biases. They also applied these skills as they curated (McNelly & Harvey, 2021).

Enacting culturally relevant pedagogy requires a level of criticality that not all participants exhibited. Tanase (2020) urged culturally responsive educators to critique education materials for inclusion. Participants 3 and 7, two of the three interdisciplinary teachers interviewed, described this practice most clearly. Most participants were critical of textbooks but did not offer strong alternatives. Almost all participants relied on

primary sources or historical fiction that they curate. In this way, most participants applied a strategy to work around administrative control over the curriculum and ensure that diversity was included. Several researchers have discussed the role of teachers in challenging the dominant narrative and dispelling misunderstandings in history this way, and this study's findings confirm this research (George et al., 2023; Moffa, 2022).

Asian American Pacific Islander Inclusion (RQ2)

Participants were more likely to have difficulty finding sources on Hispanic American and AAPI history. While most participants were motivated by curiosity and their researcher identity, the deep knowledge needed to take complex ideas about AAPI history and curate sources that middle schoolers could analyze was a daunting obstacle for many participants (Parkhouse et al., 2024). Furthermore, the scarcity of materials hindered the search for AAPI resources. While the inclusion of Black American, Hispanic American, and American Indian perspectives has been required since the 1990s, the legislation requiring AAPI inclusion passed in 2024 and was still being implemented. This change created a new and ongoing need for resource development. As previously noted, access to resources and the time to collaborate with other educators are critical to empowering culturally relevant teaching practices (Parkhouse et al., 2021).

Finding 5

Strategies such as fostering belonging, engaging in hard conversations, and integrating community voices were critical for supporting students' understanding of diverse identities. Student-led research focused on inquiry skills and critical thinking

stood out as a valuable tool for bringing diverse voices from all four marginalized groups into the curriculum. Implementing these strategies required teacher artistry. For the groups included in RQ1, Black American, Hispanic American, and American Indian, teachers described joyful learning, helping students navigate complex histories, and building a sense of community as among their strategies (Whipple, 2021).

A review of recent scholarship revealed that social studies pedagogy has been evolving. Scholars have argued that social studies teaching in the twenty-first century requires relevance, complexity, and authenticity (Nelson & Durham, 2022). This complexity derives from interdisciplinary approaches and a focus on diverse human experiences (Monte & Quince, 2021). This study confirmed that Wisconsin middle school teachers were focused on these factors as they applied artistry and strategies to the enacted curriculum.

Billings' CRP framework outlines five essential ways to enact culturally relevant teaching. She described building relationships, creating a safe environment, choosing quality materials, using effective strategies, and having self-awareness as the five essential parts of CRP (2021). Participants shared evidence of meeting all five elements, but only two were strengths. As data were coded, building relationships, creating a safe environment, and using effective strategies were evident in participant responses. However, using quality materials and implementing effective strategies were strengths. Critical consciousness is essential to Ladson-Billing's CRP framework, along with cultural humility, knowledge, and empowerment (2021). Most participants did not foster

critical consciousness, which Diemer et al. defined as empowerment in marginalized communities that develops through analyzing and taking action (2021). Participant 1, 5, 9, 11, and 12 demonstrated critical consciousness values in their interviews, but how much this transferred to their students was unclear. Empowerment for minority students was not mentioned by any participants (Brown, 2023).

Ladson-Billings also shared specific culturally relevant practices for social studies education in 2001, which this study confirms were largely still effective practices used by teachers. She called for culturally relevant social studies teaching that values knowledge as shared creation, learning critical analysis, scaffolding instruction, and embodying a passion for content.

This study demonstrated that participants valued knowledge as a shared creation that builds belonging and community. They also valued student-led research projects to foster shared creation. Given the pressure to cover a specific amount of history in one school year, about half of educators still found ways to incorporate student research, discussion, and sharing of personal stories to teach critical thinking skills and build empowerment in each child. All participants exhibited a passion for the content that Ladson-Billings described. Evidence of their passion came through in the time dedicated to curating sources, which included locating, evaluating, and scaffolding sources for various reading levels and integrating them into the curriculum (Sawyer et al., 2020).

Asian American Pacific Islander Inclusion (RQ2)

When it came to including AAPI perspectives, 50% of teachers described strategies that encouraged belonging and engagement for all students. For Black Americans, Hispanic Americans, and American Indian inclusion, 75% of participants rely on joyful learning strategies, and 42% focus on building community. When including AAPI perspectives, participants focused on belonging and developing interdisciplinary learning opportunities.

Current scholarship argues that AAPI history is not portrayed as complex partly because the panethnic Asian American Pacific Islander identity is too large. As a result of being so big, refugee stories are often not included (Rodriguez & Kim, 2018). However, this study's analysis revealed that refugees can be included authentically. Participants 1 and 3 prioritized a student-centered focus over a content focus. Most study participants did not include this kind of focus. While 58% described student-centered practices and strategies, the curriculum's historical content was the focus of most participants. They spoke of scope limitations and not having time to cover all the content required from the curriculum. However, Participant 3 focused on equipping her students with knowledge about identity and navigating citizenship. Both concepts were highly relevant to her English learners but also fit into the civic mission of schools, which the literature demonstrated is often still considered the focus of social studies education (Annenberg Center, 2011; Hatcher, 2024).

Summary of Findings

The significant findings of this study included barriers to inclusion and a wide range of strategies, curation, and artistry that educators utilized to include diverse voices in the curriculum. Educators worked within the intended curriculum, which relied on the master narrative of history and left out complex portrayals of marginalized groups. For Asian American Pacific Islanders, additional obstacles to inclusion were a lack of teacher confidence in this history, a dearth of resources, and the limits of the master narrative that often paints this group as victims in American history.

For all four marginalized groups, Black Americans, Hispanic Americans, American Indians, and Asian American Pacific Islanders, teachers adapted to the uneven portrayals of marginalized groups in the intended curriculum. The intended curriculum portrayed marginalized groups in three ways: positive, neutral, and negative. In this study, Black Americans and American Indians were more likely to be portrayed positively as activists and leaders, while Hispanic Americans and AAPI were less frequently included, with negative or absent portrayals. AAPI had the smallest number of portrayals of all groups and was often framed in a way that emphasized victimization or exclusion, reinforcing the "perpetual foreigner" stereotype.

Despite these limitations and challenges, teachers had agency. Inquiry skills are prioritized in the Wisconsin Social Studies Standards, and teachers used strategies like critical thinking, sourcing skills, and student-led research to introduce diverse perspectives (Wisconsin Department of Public Instruction, 2018). However, AAPI

histories were still underrepresented due to a lack of resources and the broader scope of the curriculum. Resistance to including AAPI perspectives stemmed from teachers focusing on local student demographics and their lack of content knowledge despite AAPI populations existing in their communities. For all groups, effectively curating resources that prioritized authenticity and cultural responsiveness was essential for including diverse voices. Teachers collaborated with experts and community leaders but faced challenges when curating resources for AAPI history due to limited materials. Primary sources were especially valuable in middle school social studies, helping students analyze bias and engage with complex histories.

Finally, creating an environment of belonging and community was essential to teacher artistry and fostering a collaborative environment that valued diverse voices. In this environment, student-led research projects brought diverse histories to life. While strategies for Black Americans, Hispanic Americans, and American Indian inclusion were better established, Asian American Pacific Islander inclusion was more limited, with only a few teachers fully embracing interdisciplinary or student-centered approaches to include AAPI perspectives.

Limitations of the Study

I identified several limitations within this basic qualitative study. As noted in Chapter 1, the study's small size was the most significant limitation, but others exist. First, challenges in successfully recruiting participants limited the kinds of school contexts represented. Most participants were from suburban settings. Rural middle school

teachers were under-represented in the group. Second, due to recruitment challenges, gender was not equally represented in the group. A third limitation was the lack of racial diversity. Only two participants were non-White. These factors may limit the transferability of the study. By design, this study only included Wisconsin teachers and focused on middle school. These factors also limit the transferability of the study.

Recommendations

The findings of this study supported and extended existing research on how AAPI voices are included or excluded in the curriculum. I focused on middle school teacher experiences including four marginalized groups' perspectives in the curriculum in this study. However, I focused on AAPI representation because legislation requiring the inclusion of this group became Wisconsin law in April 2024. Due to years of exclusion, there was a gap in knowledge regarding teacher experiences and practices including this group. This study's findings revealed that middle school social studies teachers struggled with various obstacles, including the exclusion of AAPI from the master narrative of history. Teacher discomfort with including AAPI history due to a gap in their knowledge, the lack of AAPI resources, and the power of the null curriculum to send a formidable message of exclusion are all themes that deserve further attention. While Aragona-You and Sawyer (2018) found that teachers often rely on surface-level multiculturalism that lacks depth, and Lewis argued that teachers protect their privilege by avoiding teaching about race (2018), teacher discomfort is more nuanced and complex. In addition, Lewis (2018) analyzed how educators resisted new information that led them to question their

beliefs, but the obstacle of having few resources about AAPI perspectives is under-researched. Recent scholarship has established that the null curriculum promotes otherness and devalues the perspectives of marginalized groups, which has negative psychological impacts (Fryberg et al., 2024; Sleeter & Zavala, 2020), but the role of the educator in choosing the null curriculum warrants further analysis.

Recommendations for Future Research

Further research can help illuminate the role of teachers in curating sources and ways to improve professional learning. Research is needed on how social studies teachers use supplementary materials to reinforce the dominant narrative or add diverse voices to the curriculum. This study's findings contradict current scholarship on curation and supplementing the curriculum. More research is needed into the methodology of social studies teachers who curate primary sources and other instructional materials from trusted history institutions (Grant et al., 2022). Feeling uninformed about AAPI history was a common refrain from participants, and research into how best to rectify this situation through meaningful, high-quality professional development is needed. Neri argued that effective professional development can guide teachers in building knowledge and tools to help students see and question racism and inequality and then act (2020). Hsieh et al. (2022) found that educators who participated in professional development changed their understanding and implementation by utilizing iterative, co-constructed, scaffolded implementation, collaboration, and feedback. These ideas should be further researched to ensure that Act 266 is enacted with fidelity.

Recommendations for Practice

This study's analysis underscored the need for systemic support and resource development to enhance the representation of AAPI voices alongside other minority perspectives in the curriculum. Teachers' insights revealed a commitment to inclusion, yet they faced significant challenges that required ongoing collaboration, professional development, and the curation of diverse resources. More nuanced, inclusive curricula that represent not only marginalized groups but also foster critical thinking, cultural competency, and a deeper understanding of the histories and contributions of Asian American-Pacific Islanders are needed. Education stakeholders can develop a more comprehensive and inclusive social studies curriculum that reflects the rich tapestry of American history. The analysis of Monte and Quince (2021) supported the argument that twenty-first-century students must develop a sociopolitical consciousness; therefore, addressing real-world problems with cultural competence should be the goal of the curriculum.

Implications

This basic qualitative study contributed to research about teachers' experiences, including diverse perspectives in the social studies curriculum. The findings of this qualitative study can promote social change by identifying obstacles teachers face as they work to implement Act 266 and include more Asian American Pacific Islander perspectives in the curriculum. Trusted institutions, like the Department of Public Instruction and the Wisconsin Historical Society, can use information about teacher

curation, strategies, and artistry to build a collection of resources to help educators rectify the problems of the null curriculum. The Wisconsin Department of Public Instruction and the Wisconsin Historical Society, in collaboration with community leaders representing Asian American Pacific Islander cultures, should create a database of trusted sources and a framework for incorporating complex, authentic narratives using belonging-focused strategies. Education can be a start for social change, but the implications for social change extend into the community. Shining a light on how the exclusion of marginalized groups affects the whole community can help bring awareness and create a healthier diverse democracy. These findings support positive social change by shedding light on AAPI history as the null curriculum, which perpetuates misunderstanding and can promote discrimination. This knowledge can lead to the transformation of how marginalized voices are included in all parts of society so a diverse democracy can thrive in future generations.

Conclusion

Wisconsin passed new legislation in April 2024 that required schools to include "Hmong Americans and Asian Americans" perspectives in the K-12 curriculum. However, little was known about how Wisconsin middle school social studies teachers included these perspectives or the voices of other marginalized groups in the curriculum. To better understand how teachers put Wisconsin laws requiring the inclusion of marginalized groups into action in their classroom, I designed a study focused on teachers' experiences incorporating diverse voices in the middle school social studies

curriculum. After conducting data analysis from interviews with 12 participants, I identified five themes. The five themes were as follows: (1) including diverse voices is a struggle due to obstacles; (2) including diverse voices within the dominant narrative; (3) including diverse voices by influencing the enacted curriculum; (4) including diverse voices by curating materials; and (5) including diverse voices by applying artistry and strategies. By developing these five themes, I identified recommendations for supporting educators as they implement Act 266 to include Asian American Pacific Islander voices in the curriculum.

The political situation in 2025, which calls for the end of diversity, equity, and inclusion in many parts of society, makes it unlikely that obstacles to including the perspectives of marginalized groups will be eliminated soon (Executive Order No. 14151, 2025). However, by understanding how Wisconsin teachers include Black American and American Indian voices in the intended curriculum as individual leaders with agency and present complex activism movements, professional development opportunities can be created to help spread these culturally relevant practices to improve the inclusion of AAPI voices. By creating frameworks and tools to empower student curiosity through research projects, more teachers can incorporate the critical thinking skills and student research strategies that study participants used to include more diverse voices in the curriculum. Finally, by empowering teachers to curate primary sources to help students understand and value perspectives, more teachers can practice the strategies and artistry participants used to create welcoming learning environments where students value

learning about differences and become global citizens. Those students can, in turn, help shape society's values and create a more inclusive world.

References

Adam, H. (2021). When authenticity goes missing: How monocultural children's literature is silencing the voices and contributing to invisibility of children from minority backgrounds. *Education Sciences, 11*(1), 32. https://doi.org/10.3390/educsci11010032

Adam, H., & Byrne, M. (2024). "I'm not from a country, I'm from Australia." Costumes, scarves, and fruit on their heads: The urgent need for culturally responsive pedagogy when sharing diverse books with children. *The Australian Educational Researcher*, 1–20. https://doi.org/10.1007/s13384-023-00631-x

Akanle, O., Ademuson, A. O., & Shittu, O. S. (2020). Scope and limitation of study in social research. *Contemporary Issues in Social Research*, *105*, 114.

America Counts Staff. (2021). Wisconsin population increased 3.6% in 2010. *United States Census Bureau.* https://www.census.gov/about/policies/citation.html

American Indian Studies in Wisconsin, Act 31. (1991) §115.28(17)(d), Wis Stats.

Annenberg Institute for Civics. (2011). *Guardians of democracy: The civic mission of schools*. Annenberg Institute for Civics. https://democracy.issuelab.org/resource/guardian-of-democracy-the-civic-mission-of-schools.html

An, S. (2020). Disrupting curriculum of violence on Asian Americans. *Review of Education, Pedagogy & Cultural Studies*, *42*(2), 141–156. https://doi.org/10.1080/10714413.2020.1753492

An, S. (2022). Re/Presentation of Asian Americans in 50 States' K–12 US history standards. *Social Studies*, *113*(4), 171–184. https://doi.org/10.1080/00377996.2021.2023083

Aponte-Safe, G. J., & Shatara, H. (2021). Realities and possibilities: Critical global education in Wisconsin elementary social studies standards. *The Critical Social Educator*, *1*(1). https://doi.org/10.31274/tcse.11480

Aragona-Young, E., & Sawyer, B. E. (2018). Elementary teachers' beliefs about multicultural education practices. *Teachers and Teaching, 24*(5), 465–486. https://doi.org/10.1080/13540602.2018.1435527

Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of educational research*, *86*(1), 163–206. https://doi.org/10.3102/0034654315582066

Bajaj, M. (2022). Decolonial approaches to school curriculum for Black, Indigenous and other students of colour. *London Review of Education*, *20*(1). https://doi.org/10.14324/LRE.20.1.05

Balmaceda, F. G. (2022). The thick description of Clifford Geertz: An anti-scientific Approach to Anthropology. *Acta Scientiarum: Human & Social Sciences*, *44*(2). https://doi.org/10.4025/actascihumansoc.v44i2.65730

Banks, J. A. (2004). *Handbook of research on multicultural education* (Vol. 2). C. A. M. Banks (Ed.). Jossey-Bass.

Bekele, W. B. & Ago, F. Y. (2022). Sample size for interview in qualitative research in

social sciences: A guide to novice researchers. *Research in Educational Policy and Management*, *4*(1). https://doi.org/10.46303/repam.2022.3

Benard, S., Manago, B., Acosta Russian, A., & Cha, Y. (2023). Mapping the content of Asian stereotypes in the United States: Intersections with ethnicity, gender, income, and birthplace. *Social Psychology Quarterly*, *86*(4), 432–456. https://doi.org/10.1177/01902725221126188

Bingham, A.J., & Witkowsky, P. (2021). Deductive and inductive approaches to qualitative data analysis. *Analyzing and interpreting qualitative data: After the interview, 1, 133-146*. https://doi.org/10.3102/1682697

Bishop, S. R. (1990). Mirrors, windows, and sliding glass doors. *Perspectives: Choosing and Using Books for the Classroom*, *6*(3).

Bodemer, M. B. (2018). Using personal narratives to reposition and reimagine "the Chinese American Experience" in American elistory and culture. *Chinese America: History & Perspectives*, 75–80.

Brod, M., Tesler, L. E., & Christensen, T. L. (2009). Qualitative research and content validity: developing best practices based on science and experience. Quality of life research, 18, 1263-1278. https://doi.org/10.1007/s11136-009-9540-9

Brown, C. P., Ku, D. H., Puckett, K., & Barry, D. P. (2023). Preservice teachers' struggles in finding culturally sustaining spaces in standardized teaching contexts. *Journal of Early Childhood Teacher Education*, *44*(3), 463–483. https://doi.org/10.1080/10901027.2022.2099323

Brown, K. D. (2018). Race as a durable and shifting idea: How Black millennial preservice teachers understand race, racism, and teaching. *Peabody Journal of Education*, *93*(1), 106–120. https://doi.org/10.1080/0161956X.2017.1403183

Bryant-Pavely, B., & Chandler, P. T. (2016). A critical race theory analysis of the Ohio social studies standards. *Ohio Social Studies Review*, *53*(1), 16–27.

Budiman, A., Cilluffo, A., & Ruiz, N. G. (2019). *Key facts about Asian origin groups in the US.* Pew Research Center.

Busey, C. L. (2019). Más que Esclavos: A BlackCrit examination of the treatment of Afro-Latin@ s in US high school world history textbooks. *Journal of Latinos and Education*. *18*(3), 197–214. https://doi.org/10.1080/15348431.2017.1386102

Busey, C. L., & Walker, I. (2017). A dream and a bus: Black critical patriotism in elementary social studies standards. *Theory & Research in Social Education*, *45*(4), 456–488. https://doi.org/10.1080/00933104.2017.1320251

Byrd, C. (2016). Does culturally relevant teaching work? An examination from student perspectives. *SAGE Open*, *6*(3). https://doi.org/10.1177/2158244016660744

Cabrera, N. L., Downey, R. J., Guida, T. F., & Smith, L. L. (2022). W.A.A.C.K. C.S.P.: the tensions and overlaps between Whiteness and culturally sustaining pedagogies. *International Journal of Qualitative Studies in Education, 36*(8), 1476–1486. https://doi.org/10.1080/09518398.2022.2025486

Cahapay, M.B. (2021). A systematic review of concepts in understanding null curriculum. *International Journal of Curriculum and Instruction, 13*(3), 1987–

1999.

Cai, H. (2024). The predicament of social sciences in the 20th century: a dialogue with Clifford Geertz's essay "Thick description: toward an interpretive theory of culture" (Part I). *International Journal of Anthropology and Ethnology*, *8*(1), 1. https://doi.org/10.1186/s41257-023-00102-2

Cambridge Dictionary. (n.d.) Multiculturalism. In *Cambridge Dictionary*. Retrieved April 1, 2024 from https://dictionary.cambridge.org/dictionary/english/multiculturalism

Casham, S., Sheridan, L., & Agostinho, S. (2024). Artistry in teaching: A systematic literature review of the research spanning 50 years (1972–2022). *Teaching and Teacher Education*, *152*, 104804. https://doi.org/10.1016/j.tate.2024.104804

Chang, W. C., & Viesca, K. M. (2022). Preparing teachers for culturally responsive/relevant pedagogy (CRP): A critical review of research. *Teachers College Record*, *124*(2), 197–224. https://doi.org/10.1177/01614681221086676

Chapman, A. & Brown, A. (2020). *A teacher who looks like me: Examining racial diversity in Wisconsin's teacher workforce and the student-to-teacher pipeline.*. Wisconsin Policy Forum. https://files.eric.ed.gov/fulltext/ED612773.pdf

Chen, M. Y., & Gay, G. (2020). Culturally responsive teaching for the children of new immigrants in Taiwan: Perspectives of new immigrant parents. *Problems of Education in the 21st Century*, *78*(n6A), 1065–1080. https://doi.org/10.33225/pec/20.78.1065

Chen, H. A., Trinh, J., & Yang, G. P. (2020). Anti-Asian sentiment in the United States–COVID-19 and history. *The American Journal of Surgery*, *220*(3), 556–557. https://doi.org/10.1016/j.amjsurg.2020.05.0200002-9610/

Cheng, P., & Johnson, D. A. (2021). Moving beyond the "model minority" myth to understand sleep health disparities in Asian American and Pacific Islander communities. *Journal of Clinical Sleep Medicine*, *17*(10), 1969–1970. https://doi.org/10.5664/jcsm.9500

Ching, S. H. D. (2005). Multicultural children's literature as an instrument of power. *Language Arts*, *83*(2), 128–136. https://doi.org/10.58680/la20054451

Chinni, D. (2021, May 16). Here's what the US's sharp AAPI population growth means for politics. *NBC News.* https://www.nbcnews.com/politics/meet-the-press/here-s-what-sharp-aapi-population-growth-means-politics-n1267516

Choi, S., & Mao, X. (2021). Teacher autonomy for improving teacher self-efficacy in multicultural classrooms: A cross-national study of professional development in multicultural education. *International Journal of Educational Research*, *105,* 101711. https://doi.org/10.1016/j.ijer.2020.101711

Chung, G. Y. (2024). "This is what we wanted to learn:" Anti-racist and anti-colonial education with 1st gen Korean American seniors in a time of Asian hate and racialized dread. *Review of Education, Pedagogy & Cultural Studies*, 46(1) 118-134. https://doi.org/10.1080/10714413.2023.2290967

Clow, K. E., & James, K. E. (2014). *Essentials of marketing research: Putting research*

into practice. SAGE publications. https://doi.org/10.4135/9781483384726

Conklin, H. G., & Hughes, H. E. (2016). Practices of compassionate, critical, justice-oriented teacher education. *Journal of Teacher Education*, *67*(1), 47–60. https://doi.org/10.1177/002248711560

Conner, C. J. (2023). Whitewashing US history: The marginalization of Latinxs in the Georgia standards of excellence. *Journal of Latinos and Education*, *22*(3), 1299–1315. https://doi.org/10.1080/15348431.2021.1951735

Cooc, N., & Kim, G. M. (2022). Revisiting the "Decline" in Asian American and Pacific Islander Teachers. *Educational Policy, 36*(7), 1759–1790. https://doi.org/10.1177/08959048211012509

Cook-Sather, A., & Des-Ogugua, C. (2019). Lessons we still need to learn on creating more inclusive and responsive classrooms: Recommendations from one student–faculty partnership programme. *International Journal of Inclusive Education*, *23*(6), 594–608. https://doi.org/10.1080/13603116.2018.1441912

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.).* Sage Publications.

Cruz, R. A., Manchanda, S., Firestone, A. R., & Rodl, J. E. (2020). An examination of teachers' culturally responsive teaching self-efficacy. *Teacher Education and Special Education*, *43*(3), 197–214. https://doi.org/10.1177/08884064198751

Cuenca, A., & Hawkman, A. M. (2019). Reifying common sense: Writing the 6–12 Missouri social studies content standards. *The Journal of Social Studies Research*,

43(1), 57–68. https://doi.org/10.1016/j.jssr.2018.01.0

Curcio, R., Schroeder, S., & Lundgren, L. (2024). Affordances and constraints of the teacher-to-teacher online marketplace of ideas: understanding early career elementary teachers' perceptions. *Journal of Research on Technology in Education, (56)*5, 477–495. https://doi.org/10.1080/15391523.2022.2163939

Davis, E. (2019). (Mis)representation of Latinxs in Florida social studies standards. *Social Studies Research and Practice*, *14(1)*, 1–13. https://doi.org/10.1108/SSRP-01-2018-0004

Dee, T., & Penner, E. (2016). *The causal effects of cultural relevance: Evidence from an ethnic studies curriculum*. CEPA Working Paper No. 16-01. Stanford Center for Education Policy Analysis. https://doi.org/10.3386/w21865

DeHart, J. D. (2020). "It is what it is:" Literacy studies and phenomenology. *The Qualitative Report*, *25*(3), 596–603. https://doi.org/10.46743/2160-3715/2020.4216

De La Cruz, M. M., Criss, S., Kim, M., Thai, N., Makres, K., Merchant, J. S., & Nguyen, T. T. (2024). Not a monolith: Understanding of racism and racialization among Korean, Pacific Islander, South Asian, and Vietnamese women. *Journal of Ethnic and Cultural Studies*, *11*(2), 58. https://doi.org/10.29333/ejecs/1746

Dhingra, P., & Rodriguez, R. M. (2021). *Asian America*. John Wiley & Sons.

Díaz, E., & Deroo, M. R. (2020). Latinxs in contention: A systemic functional linguistic analysis of 11th-Grade US history textbooks. *Theory and Research in Social*

Education, *48*(3), 375–402. https://doi.org/10.1080/00933104.2020.1731637

Diemer, M. A., Pinedo, A., Bañales, J., Mathews, C. J., Frisby, M. B., Harris, E. M., & McAlister, S. (2021). Recentering action in critical consciousness. *Child Development Perspectives*, *15*(1), 12–17. https://doi.org/10.1111/cdep.12393

Dionne, K. Y., & Turkmen, F. F. (2020). The politics of pandemic othering: Putting COVID-19 in global and historical context. *International Organization*, *74*(S1), E213–E230. https://doi.org/10.1017/S0020818320000405

Dozono, T. (2020). The passive voice of white supremacy: Tracing epistemic and discursive violence in world history curriculum. *Review of Education, Pedagogy & Cultural Studies*, *42*(1), 1–26. https://doi.org/10.1080/10714413.2020.1721261

Duncan, K. E., Hall, D., & Dunn, D. C. (2023). Embracing the fullness of Black humanity: Centering Black joy in social studies. *The Social Studies*, *114(5),* 241–249. https://doi.org/10.1080/00377996.2023.2174926

Executive Order 14151, 90 Fed. Reg. 8339 (January 22, 2025).

Fryberg, S. A., Dai, J. D., & Eason, A. E. (2024). Omission as a modern form of bias against Native Peoples: Implications for policies and practices. *Social Issues and Policy Review*, *18(1),* 148–170. https://doi.org/10.1111/sipr.12105

Gao, J. (2020). Learning from Asian American high school students' voices. *International Journal of Multicultural Education*, *22*(3), 76–95. https://doi.org/10.18251/ijme.v22i3.2515

Gay, G. (2015). The what, why, and how of culturally responsive teaching: international

mandates, challenges, and opportunities. *Multicultural Education Review*, *7*(3), 123–139. https://doi.org/10.1080/2005615X.2015.1072079

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice.* Teachers College Press.

George, L. A., Bunney, K., De Valdenebro, C., & Mead, T. (2023). History of US education. *Foundations of Education*. Open Oregon Educational Resources.

Goldberg, D. T. (2023). *The war on critical race theory: Or, the remaking of racism*. John Wiley & Sons. https://doi.org/10.4324/b23210-37

Grant, S. G., Swan, K., & Lee, J. (2022). *Inquiry-based practice in social studies education: Understanding the inquiry design model*. Routledge. https://doi.org/10.4324/9781003262800

Gross, M.H., & Terra, L. (Eds.). (2018). *Teaching and learning the difficult past: Comparative perspectives* (1st ed.). Routledge. https://doi.org/10.4324/9781315110646

Gutierrez, K. S., Beck, J. S., Hinton, K., Rippard, K. S., & Suh, Y. (2022). Developing teacher candidates' multicultural lenses through disciplinary writing assignments. *The Teacher Educator*, *(57)*4, 1–23. https://doi:10.1080/08878730.2022.2079036

Hammond, Z. (2015). *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students*. Corwin Press.

Harada, V. H. (2000). *The treatment of Asian Americans in US history textbooks.*

Published 1994-1996. ERIC

Harris, L. M., Archambault, L., & Shelton, C. C. (2023). Issues of quality on teachers pay teachers: An exploration of best-selling US history resources. *Journal of Research on Technology in Education,* 55(4), 608–627. https://doi.org/10.1080/15391523.2021.20143

Hasunuma, L. (2022). Contextualizing current events and Asian Pacific American experiences for a more inclusive political science curriculum. *Journal of Political Science Education,* 18(2), 192–202. https://doi.org/10.1080/15512169.2022.2062371

Hatcher, A. J. (2024). Not throwing away my shot: Civic education in the 2020 pandemic. [Doctoral dissertation, Georgia State University.] Scholar Works. https://doi.org/10.57709/36400202

Haq, Z. U., Rasheed, R., Rashid, A., & Akhter, S. (2023). Criteria for assessing and ensuring the trustworthiness in qualitative research. *International Journal of Business Reflections*, *4*(2), https://doi.org/10.56249/ijbr.03.01.44

Hau'ofa, E. (1994). Thy kingdom come: The democratization of aristocratic Tonga. *The Contemporary Pacific*, 414–428.

Hawkman, A. M., Rodríguez, N. N., Shear, S. B., & Perkins, A. (2024). The greatest lie(s) ever told: Rush Limbaugh and the white supremacist blueprint in middle grades historical fiction. *Theory & Research in Social Education*, *52*(1), 33–65. https://doi.org/10.1080/00933104.2023.2245784

Heilporn, G., Lakhal, S., & Bélisle, M. (2021). An examination of teachers' strategies to foster student engagement in blended learning in higher education. *International Journal of Educational Technology in Higher Education*, *18*(1), 25. https://doi.org/10.1186/s41239-021-00260-3

Hernandez, A. (2022). Closing the achievement gap in the classroom through culturally relevant pedagogy. *Journal of Education and Learning*, *11*(2), 1–21. https://doi.org/10.5539/jel.v11n2p1

Holmes, I. (2022, September 8). Uneasy start to the school year in politically charged Waukesha, *Wisconsin Examiner.* https://wisconsinexaminer.com/briefs/uneasy-start-to-the-school-year-in-politically-charged-waukesha/

Holter, O. G., Goforth, A. N., Pyke, K., & Shindorf, Z. R. (2020). Cultivating perspective: A qualitative inquiry examining school history textbooks for microaggressions against Native Americans. *Journal of Educational and Psychological Consultation*, *30*(3), 255–284. https://doi.org/10.1080/10474412.2019.1705162

Hornbeck, D. (2018). Democratic representation in state content standards: Leaving out students of color. *High School Journal*, *101*(4), 251–273. https://doi.org/10.1353/hsj.2018.0014

Houser, N. O., Krutka, D. Gl., Province Roberts, R., Pennington, K., & Faili Coerver, M. (2017). Navigating the reform-accountability culture in Oklahoma social studies. *Theory and Research in Social Education, 45(1),* 7–42.

https://dx.doi.org/10.1080/00933104.2016.1213213

Hsieh, B., Achola, E. O., Reese, L., Keirn, T., Davis, S., Navarro, O., & Moreno, J. F. (2022). Transforming educator practice through a culturally responsive and sustaining pedagogies rubric: Co-construction, implementation, and reflection. *Cases on Academic Program Redesign for Greater Racial and Social Justice*. 191–211. https://doi.org/10.4018/978-1-7998-8463-7.ch009

Hu, X., Xu, Z., Neshyba, M., Geng, Z., & Turner, R. (2021). A multi-dimensional model: implications for preparing pre-service teachers for culturally responsive teaching. *Asia-Pacific Journal of Teacher Education*, *49*(3), 282–299. https://doi.org/10.1080/1359866X.2020.1753169

Jamieson, M. K., Govaart, G. H., & Pownall, M. (2023). Reflexivity in quantitative research: A rationale and beginner's guide. *Social and Personality Psychology Compass*, *17*(4), e12735. https://doi.org/10.1111/spc3.12735

Jenkins, G. (2020). Teacher agency: The effects of active and passive responses to curriculum change. *The Australian Educational Researcher*, *47*(1), 167–181. https://doi.org/10.1007/s13384-019-00334-2

Johnson, J. L., Adkins, D., & Chauvin, S. (2020). A review of the quality indicators of rigor in qualitative research. *American Journal of Pharmaceutical Education*, *84*(1), 7120. https://doi.org/10.5688/ajpe7120

Jones, B. L. (2022). Feeling fear as power and oppression: An examination of Black and white fear in Virginia's US history standards and curriculum framework. *Theory*

& Research in Social Education, *50*(3), 431–463. https://doi.org/10.1080/00933104.2022.2069529

Karakose, T., Polat, H., & Papadakis, S. (2021). Examining teachers' perspectives on school principals' digital leadership roles and technology capabilities during the COVID-19 pandemic. *Sustainability*, *13*(23), 13448. https://doi.org/10.3390/su132313448

Kauanui, J. K. (2015). Imperial ocean: The Pacific as a critical site for American studies. *American Quarterly*, *67*(3), 625–636. https://dx.doi.org/10.1353/aq.2015.0048

Kaufman, J., Doan, S., Tuma, A., Woo, A., Henry, E., & Lawrence, R. (2020). *How instructional materials are used and supported in US K–12 classrooms.* (Technical report). RAND Corporation.

Kayintu, A. (2023). Children in the age of multiculturalism: The case of brick lane and white teeth. *Academic Journal of Philology*, *1*(1), 1–25

Kim, J. (2022). Never anything about the Asian experience: An AsianCrit analysis of Asian American teachers in the Midwest. *Multicultural Perspectives*, *24*(2), 52–61, https://doi.org/10.1080/15210960.2022.2067857

King, L., & Simmons, C. (2018). Narratives of Black history in textbooks. In S. Metzger & L. Harris (Eds.), *The Wiley International Handbook of History Teaching and Learning* (pp. 93–116). Wiley Press. https://doi.org/10.1002/9781119100812.ch4

Kinkaid, E., & Fritzsche, L. (2022). The stories we tell: Challenging exclusionary

histories of geography in US graduate curriculum. *Annals of the American Association of Geographers*, 112(8), 2469–2485. https://doi.org/10.1080/24694452.2022.2072805

Krueger, J. (2019). To challenge the settler colonial narrative of Native Americans in social studies curriculum: A new way forward for teachers. *History Teacher, 52(2),* 291–318.

Kures, M. (2022). 75 percent of Wisconsin's population lives in 27 Counties. *Community Economic Development: Division of Extension.* University of Wisconsin-Madison. https://economicdevelopment.extension.wisc.edu/2022/01/27/75-percent-of-wisconsins-population-live-in-27-counties/

Kurien, P., & Purkayastha, B. (2024). Why don't South Asians in the US count as "Asian"?: Global and local factors shaping Anti-South Asian racism in the United States. *Sociological Inquiry, 94*(2), 351–368. https://doi.org/10.1111/soin.12592

Ladson-Billings, G. (1990). Culturally relevant teaching: Effective instruction for Black students. *The College Board Review*, *155*, 20–25.

Ladson-Billings, G. (1992). Culturally relevant teaching: The key to making multicultural education work. In C. Grant (Ed.). *Research and multicultural education* (pp. 106–121). Falmer.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, *32*(3), 465–491. https://doi.org/10.3102/00028312032003465

Ladson-Billings, G. (2001). Crafting a culturally relevant social studies approach. In E.W. Ross (Ed.) *The social studies curriculum: Purpose, problems, and possibilities*, (pp. 201–215.) State University of New York Press. https://doi.org/10.1515/9780791490600-012

Ladson-Billings, G. (Ed.). (2003). *Critical race theory perspectives on the social studies: The profession, policies, and curriculum*. IAP.

Ladson-Billings, G. (2021). Three decades of culturally relevant, responsive, and sustaining pedagogy: What lies ahead? *The Educational Forum*, *85(*4), 351–354. https://doi.org/10.1080/00131725.2021.1957632

Ladson-Billings, G. (2021). Critical race theory—What it is not! In *Handbook of critical race theory in education*. Routledge. https://doi.org/10.4324/9781351032223-5

Lavee, E. & Itzchakov, G. (2023). Good listening: A key element in establishing quality in qualitative research. *Qualitative Research, 23*(3), 614–631. https://doi.org/10.1177/14687941211039402

Lee, C. T. (2022). Between racial stranger and racial underling: Elastic racialization of Asian Pacific Americans across white and multiracial academic spaces. *Journal of Political Science Education*, *18*(2), 242–257. https://doi.org/10.1080/15512169.2022.2062369

Lee, S. J. (2015). *Unraveling the "model minority" stereotype: Listening to Asian American youth.* Teachers College Press.

Lee, S. J., & Kumashiro, K. K. (2005). *A report on the status of Asian Americans and*

Pacific Islanders in education: Beyond the "Model Minority" stereotype. National Education Association.

Lee, J., & Ramakrishnan, K. (2020). Who counts as Asian. *Ethnic and Racial Studies*, *43*(10), 1733–1756. https://doi.org/10.1080/01419870.2019.1671600

Leslie, A. M. (2021). Rendering Latinas invisible: The underrepresentation of Latina role models in K-12 history textbooks. *International Journal of Multicultural Education*, *23*(1), 87–109. https://doi.org/10.18251/ijme.v23i1.2103

Levine, T. H. (2022). Consensus circle presidential rating: Shifting traditional social studies instruction while preparing students for democracy. *Social Studies*, *113*(6), 319–329. https://doi.org/10.1080/00377996.2022.2062273

Lewis, T. E. (2018). "But I'm not a racist!" Phenomenology, racism, and the body schema in white, pre-service teacher education. *Race Ethnicity and Education*, *21*(1), 118–131. https://doi.org/10.1080/13613324.2016.1195354

Litam, S. D. A. (2020). "Take your kung-flu back to Wuhan:" Counseling Asians, Asian Americans, and Pacific Islanders with race-based trauma related to COVID-19. *Professional Counselor*, *10(2),*144–156. https://doi.org/10.15241/sdal.10.2.144

Lucy, L., Demszky, D., Bromley, P., & Jurafsky, D. (2020). Content analysis of textbooks via natural language processing: Findings on gender, race, and ethnicity in Texas US history textbooks, *AERA Open*, *6*(3), 1-27. https://doi.org/10.1177/2332858420940312

Marshall, T. R. (2021). For curriculum quality, cultural representation matters. The

Learning Professional, *42*(6), 56–59.

Martin, A. D., & Spencer, T. (2020). Children's literature, culturally responsive teaching, and teacher identity: An action research inquiry in teacher education. *Action in Teacher Education*, *42*(4), 387–404. https://doi.org/10.1080/01626620.2019.1710728

Masta, S., & Rosa, T. J. K. (2019). Understanding the dominant discourse of colonialism: A qualitative, single case study of an eighth-grade US history classroom. *Social Studies*, *110*(3), 146–154. https://doi.org/10.1080/00377996.2019.1585317

Mathews, H. M., Oblath, R., Bettini, E., McCray, E., Chopra, A., & Scott, T. (2023). Relationships between organizational factors and teachers' knowledge and use of culturally relevant education. *Teachers College Record*, *125*(9), 140–165. https://doi.org/10.1177/01614681231216522

McDaniel, K. (2025). *6-8 Social Studies/Civics Suggested Scope and Sequence.* Wisconsin Department of Public Instruction. https://dpi.wi.gov/sites/default/files/imce/social-studies/pdf/6-8_civics_scope_and_sequence_2025.pdf

McGinley, P. A. (2023). Freedom time: New directions in Civil Rights Movement scholarship. *American Quarterly*, *75*(1), 153–162. https://doi.org/10.1353/aq.2023.0007

McMartin, C., House, E. A., & Miller, T. (2022). Culturally sustaining pedagogies to restore individual and collective well-being. *Composition Studies*, *50*(2), 77–94.

McNelly, T. A., & Harvey, J. (2021). Media literacy instruction in today's classrooms: A study of teachers' knowledge, confidence and integration. *Journal of Media Literacy Education, 13*(1), 108–130. https://doi.org/10.23860/JMLE-2021-13-1-10

Merriam-Webster. (n.d.). American Indian. In *Merriam-Webster.com dictionary*. Retrieved April 1, 2024. https://www.merriam-webster.com/dictionary/American%20Indian

Merriam-Webster. (n.d.). Hispanic. In *Merriam-Webster.com dictionary*. Retrieved April 1, 2024. https://www.merriam-webster.com/dictionary/Hispanic

Moffa, E.D. (2022). Hard history in hard contexts: Teaching slavery and its legacy in a Neo-Confederate space. *The Journal of Social Studies Research*, *46(4),* 293–302. https://doi.org/10.1016/j.jssr.2022.01.0

Monte, S. C., & Quince, C. (2021). Reflections on designing curriculum to interrogate social studies. *Journal of Adolescent & Adult Literacy*, *64*(5), 575–580. https://doi.org/10.1002/jaal.1137

Moore, A. L., Giles, R., & Vitulli, P. (2021). Prepared to respond? Investigating preservice teachers' perceptions of their readiness for culturally responsive teaching. *International Journal for the Scholarship of Teaching and Learning*, *15*(1), 1–7. https://doi:10.20429/ijsotl.2021.150110

Monreal, T., & McCorkle, W. (2021). Social studies teachers' attitudes and beliefs about immigration and the formal curriculum in the United States South: A multi-

methods study. *The Urban Review*, *53(1*), 1–42. https://doi.org/10.1007/s11256-020-00561-313S

Moody, H. A. (2019). Wisconsin Act 31 compliance: Reflecting on two decades of American Indian content in the classroom. *Journal of American Indian Education*, *58*(3), 130–146. https://doi.org/10.5749/jamerindieduc.58.3.0130

Morgan, H. (2022). Resisting the movement to ban critical race theory from schools. *Clearing House*, *95*(1), 35–41. https://doi.org/10.1080/00098655.2021.2025023

Morrison, K., Robbins, H., & Rose, D.G. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom-based research. *Equity & Excellence in Education, 41(4),* 433–452. https://doi.org/10.1080/10665680802400006

Muñiz, J. (2019). *Culturally responsive teaching: A 50-state survey of teaching standards.* New America.

Muzari, T., Shava, G. N., & Shonhiwa, S. (2022). Qualitative research paradigm, a key research design for educational researchers, processes and procedures: A theoretical overview. *Indiana Journal of Humanities and Social Sciences*, *3*(1), 14–20.

Mwita, K. (2022). Factors influencing data saturation in qualitative studies. *Research in Business & Social Science*, *(11)*4, 1–7. https://doi.org/10.20525/ijrbs.v11i4.1776

Natanson, H. (2022, September 14). Split VA. Board of Education to vote on new history standards in 2023. *The Washington Post.* https://www.washingtonpost.com/education/2022/09/14/virginia-history-

standards-education-board/

National Council for the Social Studies. (n.d.). Definition of Social Studies. *National Council for the Social Studies*. https://www.socialstudies.org/about/definition-social-studies

Naz, N., Gulab, F., & Aslam, M. (2022). Development of qualitative semi-structured interview guide for case study research. *Competitive Social Science Research Journal*, *3*(2), 42–52.

Neighbors, A. K., & Kleinrock, L. (2021). We are not a stereotype: Co-Creating resources centering Asian American and Pacific Islander histories. *Journal of Museum Education*, *46*(4), 406–416. https://doi.org/10.1080/10598650.2021.1999137

Nelson, P. M., & Durham, B. S. (2022). Vibrant curriculum: Theorizing a new materialist social studies. *Journal of Curriculum and Pedagogy*, *19*(3), 231–253. https://doi.org/10.1080/15505170.2021.1895381

Neri, R. C. (2020). Difficult funds of knowledge as pedagogical resources for critical consciousness development. *Information and Learning Sciences*, *121*(9/10), 749–767. https://doi.org/10.1108/ILS-02-2020-0022

National Center for Education Statistics. (2020). *NTPS Dashboard, 2020-21: Wisconsin.* US Department of Education. https://nces.ed.gov/surveys/ntps/ntpsdashboard/Dashboard/WI

Nojan, S. (2020). Why ethnic studies? Building critical consciousness among middle

school students. *Middle School Journal*, *51*(2), 25–35. https://doi.org/10.1080/00940771.2019.1709259

Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, *6*(2), (1-15). https://doi.org/10.1177/2332858420932828

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, *41*(3), 93–97. https://doi.org/10.3102/0013189X12441244

Parkhouse, H., Gorlewski, J., Senechal, J., & Lu, C. Y. (2021). Ripple effects: How teacher action research on culturally relevant education can promote systemic change. *Action in Teacher Education*, *43*(4), 411–429. https://doi.org/10.1080/01626620.2021.1896395

Parkhouse, H., Lyn, R., Severson-Irby, E., Drulis, E., Senechal, J., & Lozada, F. (2023). Mapping how teachers become culturally responsive. *Journal of Teacher Education*, *74*(4), 383–397. https://doi.org/10.1177/00224871231168076

Pfeifer, M. (2024). Hmong population trends in the 2020 US census. *Hmong Studies Journal*, *26*(1), 1-12.

Pheng, L. M., & Xiong, C. P. (2022). What is social justice research for Asian Americans? Critical reflections on cross-racial and cross-ethnic coalition building in community-based educational spaces. *Educational Studies: Journal of the*

American Educational Studies Association, *58*(3), 337–354. https://doi.org/10.1080/00131946.2022.2033749

Pietkiewicz, I., & Smith, J. A. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Psychological Journal*, *20*(1), 7–14. https://doi.org/10.14691/CPPJ.20.1.7

Polikoff, M. S., & Silver, D. (2021). Identifying and distinguishing among teachers' supplementary curriculum use patterns using the lasso. *Frontiers in Education. 6*(722554). https://doi:10.3389/feduc.2021.722554

Popp, J. S., Montgomery, J., Hoard, J., & Brock, C. (2021). Transforming social studies curriculum to integrate a social justice framework. *Social Studies Research and Practice*, *16*(2), 158–171. https://doi.org/10.1108/SSRP-08-2020-0034

Rabbani, J. (2023). Ethnic studies and diversity, equity, and inclusion: A new approach to the bamboo ceiling. *Currents: Journal of Diversity Scholarship for Social Change*, *3*(1). https://doi.org/10.3998/currents.3876

Ragin, C. C. & Amoroso, L. M. (2011). *Constructing social research: The unity and diversity of method.* Pine Forge Press.

Reidel, M., Shannon-Baker, P., Toledo, C. A., Crawford, K. M., Roberts, L. D., Huling, H. M., & Liston, D. D. (2024). Problematizing niceness: A teacher educators' learning community on culturally responsive teaching. In *Exploring meaningful and sustainable intentional learning communities for P-20 Educators* (pp. 255–275). IGI Global. https://doi.org/10.4018/978-1-6684-7270-5.ch014

Roberts, R. (2020). Qualitative interview questions: Guidance for novice researchers. *The Qualitative Report*, *25*(9). https://doi.org/10.46743/2160-3715/2020.4640

Rodríguez, N. N. (2018). From margins to center: Developing cultural citizenship education through the teaching of Asian American history. *Theory & Research in Social Education, 46*(4), 528–573. https://doi.org/10.1080/00933104.2018.1432432

Rodríguez, N. N. (2019). "Caught between two worlds:" Asian American elementary teachers' enactment of Asian American history. *Educational Studies*, *55*(2), 214–240. https://doi.org/10.1080/00131946.2018.1467320

Rodríguez, N. N. (2020). "This is why nobody knows who you are:" (Counter)Stories of Southeast Asian Americans in the Midwest. *Review of Education, Pedagogy & Cultural Studies*, *42*(2), 157–174. https://doi.org/10.1080/10714413.2020.1757377

Rodríguez, N. N., An, S., & Kim, E. J. (2023). *Teaching Asian America in Elementary Classrooms*. Taylor & Francis. https://doi.org/10.4324/9781032662695

Rodríguez, N. N., & Kim, E. J. (2018). In search of mirrors: An Asian critical race theory content analysis of Asian American picture books from 2007-2017. *Journal of Children's Literature, 44*(2), 16–33.

Said, E. W. (1977). Orientalism. *The Georgia Review*, *31*(1), 162–206.

Saldana, J. (2021). *The coding manual for qualitative researchers.* SAGE Publications.

Salmons, J. (2021). *Doing qualitative research online*. SAGE Publications.

Samuelsson, M., & Ness, I. J. (2019). Apophatic listening. *Democracy & Education*, *27*(1). https://doi.org/https://democracyeducationjournal.org/home/vol27/iss1/6

San Pedro, T. (2018). Abby as ally: An argument for culturally disruptive pedagogy. *American Educational Research Journal*, *55*(6), 1193–1232. https://doi.org/10.3102/0002831218773488

San Pedro, T., Murray, K., Gonzales-Miller, S. C., Reed, W., Bah, B., Gerrard, C., & Whalen, A. (2020). Learning-in-relation: Implementing and analyzing assets based pedagogies in a higher education classroom. *Equity & Excellence in Education*, *53*(1-2), 177–195. https://doi.org/10.1080/10665684.2020.1749188

Sawyer, A. G., Dredger, K., Myers, J., Barnes, S., Wilson, R., Sullivan, J., & Sawyer, D. (2020). Developing teachers as critical curators: Investigating elementary preservice teachers' inspirations for lesson planning. *Journal of Teacher Education*, *71*(5), 518–536. https://doi.org/10.1177/0022487119879894

Sharma, M. (2022). Critically analyzing ACT 31: A non-Indigenous instructor's teaching reflections on an online American Indian course for Wisconsin teachers. *Indigenous Policy Journal*, *33*(2).

Shear, S. B., Knowles, R. T., Soden, G. J., & Castro, A. J. (2015). Manifesting destiny: Re/presentations of Indigenous peoples in K-12 US history standards. *Theory and Research in Social Education*, *43*(1), 68–101. https://doi:10.1080/00933104.2014.999849

Shin, R., Bae, J., & Song, B. (2022). Anti-Asian racism and racial justice in the

classroom. *Multicultural Perspectives*, *24*(2), 93–104. https://doi.org/10.1080/15210960.2022.2067859

Silver, D. (2022). A theoretical framework for studying teachers' curriculum supplementation. *Review of Educational Research*, *92*(3), 455–489. https://doi.org/10.3102/0034654321106393

Skinner, N. A., & Bromley, P. (2023). Rights, conflict, and removal: depictions of Indigenous groups in Californian and Texan history textbooks. 1836-2019. *Journal of Curriculum Studies*, *55*(2), 203–222. https://doi.org/10.1080/00220272.2023.2177123

Sleeter, C. E., & Zavala, M. (2020). *Transformative ethnic studies in schools: Curriculum, Pedagogy, and Research*. Teachers College Press.

Spears, B. (2023, May 26). Bill to teach Hmong and Asian American history gets public hearing. *Wisconsin Examiner*. https://wisconsinexaminer.com/2023/05/26/bill-to-teach-hmong-and-asian-american-history-gets-public-hearing/

Spiegelman, M. (2020). Race and ethnicity of public school teachers and their students. *Data Point: US Department of Education.* National Center for Education Statistics. https://nces.ed.gov/pubs2020/2020103/index.asp

State Department of Education. (2019). *Oklahoma Social Academic Studies Standards - Oklahoma State Department*. Oklahoma State Department. https://sde.ok.gov/sites/default/files/documents/files/Oklahoma%20Academic%20Standards%20for%20Social%20Studies%208.26.19.pdf

Stepp, Z. A., & Brown, J. C. (2021). The (lack of) relationship between secondary science teachers' self-efficacy for culturally responsive instruction and their observed practices. *International Journal of Science Education*, *43*(9), 1504-1523. https://doi.org/10.1080/09500693.2021.1919335

Stoddard, J. (2022). Difficult knowledge and history education. *Pedagogy, Culture & Society*, *30*(3), 383–400. https://doi.org/10.1080/14681366.2021.1977982

Stone, S. (2021). *Teaching for Belonging*. Humber College Institute of Technology and Advanced Learning. https://humber.ca/innovativelearning/wp-content/uploads/2023/02/Toolkit_FINAL_10Feb2023.pdf

Stout, C., & Wilburn, T. (2023, November 9). *CRT map: Critical race theory legislation and Schools*. Chalkbeat. https://www.chalkbeat.org/22525983/map-critical-race-theory-legislation-teaching-racism/

Subedi, K. R. (2021). Determining the sample in qualitative research. *Online Submission*, *4*, 1–13. https://doi.org/10.3126/scholars.v4i1.42457

Suhardiman, D., Rigg, J., Bandur, M., Marschke, M., Miller, M. A., Pheuangsavanh, N., & Taylor, D. (2021). On the coattails of globalization: migration, migrants and COVID-19 in Asia. *Journal of Ethnic and Migration Studies*, *47*(1), 88–109. https://doi.org/10.1080/1369183X.2020.1844561

Sullivan-Bolyai, S. L., & Bova, C. A. (2021). *Qualitative description: a "how-to" guide*. Graduate School of Nursing, University of Massachusetts Medical School. https://repository.escholarship.umassmed.edu/server/api/core/bitstreams/75fe4c77

-3447-4214-9286-ead665fc97e6/content

Suzuki, E., & Bahng, A. (2020). The transpacific subject in Asian American culture. In *Oxford Encyclopedia of Asian American Literature and Culture.* Oxford University Press. https://doi.org/10.1093/acrefore/9780190201098.013, 877

Swalwell, K., & Sinclair, K. (2021). The appeal of a controversial text: Who uses *A People's History of the United States* in the US history classroom and why. *The Journal of Social Studies Research*, *45*(2), 84–100. https://doi.org/10.1016/j.jssr.2020.08.003

Tanase, M. (2020). Is good teaching culturally responsive? *Journal of Pedagogical Research*, *4*(3), 187–202. https://doi.org/10.33902/JPR.2020063333

Taylor, L.K., & McKeown, S. (2021). Adolescent outgroup helping, collective action, and political activism in a setting of protracted conflict. *International Journal of Intercultural Relations. (85)* 37–46. https://doi.org/10.1016/j.ijintrel.2021.09.001

Thomas III, D. J., Lewis, T. J., & Johnson, M. W. (2023). Centering Black perspectives within the social studies curriculum: Carter G. Woodson's textbooks and the teaching of Black critical patriotism. *Social Studies*, *114*(6), 330–342. https://doi.org/10.1080/00377996.2023.2227375

Tomaszewski, L. E., Zarestky, J., & Gonzalez, E. (2020). Planning qualitative research: Design and decision making for new researchers. *International Journal of Qualitative Methods*, *19*, 1–7. https://doi.org/10.1177/1609406920967174

Tomsic, M., & Zbaracki, M. D. (2022). It's all about the story: Personal narratives in

children's literature about refugees. *British Educational Research Journal*, *48*(5), 859–877. https://doi.org/10.1002/berj.3798

Trieu, M. M. (2018). "It was about claiming space:" exposure to Asian American studies, ethnic organization participation, and the negotiation of self among southeast Asian Americans. *Race Ethnicity and Education*, *21*(4), 518–539. https://doi.org/10.1080/13613324.2016.1272564

Turner III, D. W., & Hagstrom-Schmidt, N. (2022). Qualitative interview design. Howdy or Hello? Technical and professional communication. *The Qualitative Report*, *15*(1), 754–760.

US Census Bureau. (2018). *About the topic of race*. US Census Bureau https://www.census.gov/topics/population/race/about.html

US Census Bureau. (2023). *American Community Survey 5-year estimates.* US Census Bureau. http://censusreporter.org/profiles

Valenzuela, A. (2019). The struggle to decolonize official knowledge in Texas' state curriculum: Side-stepping the colonial matrix of power. *Equity & Excellence in Education*, *52*(2-3), 197–215. https://doi.org/10.1080/10665684.2019.164960

Vasquez, R., (2018). "They can't expect to be treated like normal Americans so soon:" Reconceptualizing Latinx immigrants in social studies education. *Journal of Critical Thought and Praxis, 7(1*), 2-24. https://doi.org/10.31274/jctp-180810-104

Vasquez, R., 2021. (Re) inscribing White cultural hegemony: the paradox of culturally relevant pedagogy? *Educational Studies*: *Journal of the American Educational*

Studies Association, *57*(5), 509–523. https://doi.org/10.1080/00131946.2021.1945604

Vue, M. Z. (2020). *HMONG in Wisconsin*. Wisconsin Historical Society.

Wallis, J. (2019). Difficult histories and positive identities. *Cumberland Lodge Report*, 1-95.

Wang, F. K.. (2019). *Asian Americans and Pacific Islanders — a FAQ*. NBC News; NBC News. https://www.nbcnews.com/news/asian-america/asian-americans-pacific-islanders-faq-n998661

Watkins, N. (2021). Critical literacy: Challenging dominant discourses. *Teaching for Social Justice and Sustainable Development Across the Primary Curriculum.* Routledge. https://doi.org/10.4324/9781003003021-11

Watson-Canning, A. (2020). Gendering social studies: Teachers' intended and enacted curriculum and student diffraction. *Journal of Curriculum Studies Research*, *2*(1). https://doi.org/10.46303/jcsr.02.01.4

Whipple, K. L. (2021). Building learning communities. *Journal of Feminist Studies in Religion*, 37(2), 179–181. https://dx.doi.org/10.2979/jfemistudreli.37.2.19

Wiggan, G., Teasdell, A., King, L. J., Murray, A., & James-Gallaway, A. (2023). Countering miseducation: Situating K-12 social studies education within the Black intellectual tradition. *International Journal of Qualitative Studies in Education, 36*(5), 853–876. https://doi.org/10.1080/09518398.2022.2025496

Wisconsin Department of Public Instruction. (2018). *Wisconsin Standards for Social*

Studies. Wisconsin Department of Public Instruction. https://dpi.wi.gov/sites/default/files/imce/standards/New%20pdfs/2018_WI_Social_Studies_Standards.pdf

Wisconsin Constitution. General School Operations. Chapter 18, Statute 118.5, Sections (§§) 2. https://docs.legis.wisconsin.gov/statutes/statutes/118.pdf

Wisconsin Department of Public Instruction. (2024). 2023 Wisconsin Act 266: Hmong American and Asian American Studies. *Wisconsin Department of Public Instruction.* https://dpi.wi.gov/social-studies/laws/act266

Yamashita, L. (2022). "I just couldn't relate to that Asian American narrative:" How Southeast Asian Americans reconsider panethnicity. *Sociology of Race and Ethnicity, 8*(2), 250–266. https://doi.org/10.1177/23326492221078953

Yoo, P. (2021). *From a whisper to a rallying cry: The killing of Vincent Chin and the trial that galvanized the Asian American movement*. Norton and Company.

Yoo-Lee, E., Fowler, L., Adkins, D., Kim, K. S., & Davis, H. N. (2014). Evaluating cultural authenticity in multicultural picture books: A collaborative analysis for diversity education. *The Library Quarterly*, *84*(3), 324–347. https://doi.org/10.1086/67649

Younas, A., Fàbregues, S., Durante, A., Escalante, E. L., Inayat, S., & Ali, P. (2023). Proposing the "MIRACLE" narrative framework for providing thick description in qualitative research. *International Journal of Qualitative Methods*, *22*. https://doi.org/10.1177/16094069221147162

Young, D. S., & Casey, E. A. (2019). An examination of the sufficiency of small qualitative samples. *Social Work Research*, *43*(1), 53–58. https://doi.org/10.1093/swr/svy026

Young, J., & Young, J. (2023). A systematic review of culturally responsive teaching self-efficacy using confidence intervals. *Multicultural Learning and Teaching*, *18*(2), 251–280. https://doi.org/10.1515/mlt-2021-0011

Zembylas, M. (2017). Teacher resistance to engage with 'alternative' perspectives of difficult histories: The limits and prospects of affective disruption. *Discourse: Studies in the Cultural Politics of Education*, *38*(5), 659–675. https://doi.org/10.1080/01596306.2015.1132680

Zhu, G. (2023). "Educate your heart before your mind:" The counter-narratives of one African American female teacher's asset-, equity-and justice-oriented pedagogy in one urban school. *Urban Education*, *58*(6), 1151–1179. https://doi.org/10.1177/0042085920902244

Zygmunt, E. M., Cipollone, K., & Tancock, S. (2020). Community-engaged teacher preparation and the development of dispositions for equity and social justice. *Handbook on Promoting Social Justice in Education*, 1299–1319. https://doi.org/10.1007/978-3-030-14625-2_135

Appendix A: Interview Guide

Hello! Thank you for consenting to do this Zoom interview to help me collect data for my study. Your time is valuable, and I appreciate you sharing it with me. I would like to remind you that your identity will remain confidential. The responses you provide will be labeled with a code name. You have the right to discontinue this interview at any time. Do you have any questions before we get started? Let's begin.

RQ 1: How do middle school teachers meet the requirements of statute 118.01 to include the voices of American Indian, Black American, Hispanic perspectives in the social studies curriculum?

1. What grade level do you teach?
2. What is the approved scope of your curriculum? Or what is the focus of your curriculum?
3. What methods have you used to include American Indian perspectives in the curriculum?
4. What methods have you used to include Black American perspectives in the curriculum?
5. What methods have you used to include Hispanic American perspectives in the curriculum?
6. What kind of obstacles did you face in trying to include these groups?
7. What resources do you use to include these voices and perspectives?
8. How do you evaluate sources before including them in your lessons?

RQ 2: How do middle school teachers include Asian American Pacific Islander voices in middle school social studies curriculum?

9. What methods have you used to include Asian American and Hmong perspectives in the curriculum?
10. What resources do you use to include these AAPI voices and perspectives?
11. How do you evaluate sources before including them in your lessons?
12. What are obstacles you see to including Asian American Pacific Islander perspectives?

Thank you so much for your time! You will receive an emailed summary of the results from this study. After 2 years, your responses will be destroyed. Again, thank you!