The chapters in this book stem from a common genesis: the idea that injustice is socially produced as a by-product of power, reinforced through a geographic, temporal, economic, political, gendered, and heteronormative polis, and sustained by explicit and/or implicit complicity with tradition stemming from values derivative of the Enlightenment era, where scientific thought was privileged and education was an extension of the government. We have inherited from this polis unjust and uneven advantages and disadvantages and mythologized social norms, which, although they are historically situated, we never made. However, these chapters also highlight time as space and powerful tools that can be used to construct Fourth Spaces that invite teachers, students, and researchers to identify sites for agency and action.

Building onto Soja's (2010) observation that research is undergoing a “spatial turn,” which suggests that geographies are informing our critical consciousness about how we read the world and that "a rebalancing is beginning to occur between social, historical, and spatial perspectives, with no one of the three ways looking at and interpreting the world inherently privileging over the others" (p. 3), the vision of the contributors to this volume bridges this spatial turn as they challenge how binary literacy signifiers have kept social norming in place. As demonstrated by the chapter authors, this collection shows how developing collaborative and co-constructed literacy spaces can generate and produce agency for students spatially and temporally. By agency, they recall Freire (1970), who said that students (the oppressed), when their oppression is unveiled to them and they acquire literacy tools, can act on and transform themselves individually as well as the spaces around them. Such spaces, in turn, have the potential to inform their identities as they eventually participate in a fragile democracy. Informed participation can help to rebalance what should be fair and equitable scales of social justice in society at large. Collectively, this volume pedagogically addresses
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how to dismantle wrongs that have perpetuated unjust consequences for students and their progeny. To this end, this volume draws upon transdisciplinary theories that pivot us toward healing injustice in all its forms and that are committed to developing a new spatialized consciousness that is not fixed or static but flexible and adaptive about social justice and its related research in education. These works can lead English educators to advocate for those who have been oppressed by educational systems and the terrain of concomitant social geographies, as they demonstrate how a newly evolving spatiality and temporality related to developing a grounded social justice consciousness orient the field by spatializing praxis throughout literacy events.

\textbf{Can the Past Be Reframed or Rebalanced by a Space-time Structuration?}

Spatiality and temporality open up new dimensions for considering how transdisciplinary theories reveal the past as binary-laden and temporally fragmented as we interpret the present and predict the future. Spatiality becomes a new terrain of positing meaning that is not solely dependent on hegemonic discourse but that can generate new understandings of how change is accounted for in new contexts and even post-contexts.

The relationality of time/temporality as an additive to space, for instance, highlights for these researchers particular moments during specified contexts when injustices occur in a pairing described as a “spacetime structuration” (Miller, forthcoming). Through the efficacy that social justice work can have in the English classroom and schools at large by looking closely at space-time structuration, social justice can disrupt and interrupt current practices that reproduce social, cultural, moral, economic, gendered, intellectual, and physical injustices.

For instance, where current but dated laws still shape the populace’s opinion and behavior around social issues such as ability, poverty, race, sexual orientation, and gay marriage rights, and even where those laws are no longer in place, not all attitudes and dispositions are quickly erased from our collective memories. Applying a spatial lens to specific time periods can help us make meaning of the power that dominant narratives had in shaping a populace. A teaching unit about social justice and injustice in classrooms then could be viewed as consequential situated in particular geo-histories and gene pools as well as within the inhabitants who dwell in a particular locale. Teachers could show through readings, documentaries, videos, and even current policies and laws how injustices manifest the effect of any dangers of spatiality in any of these areas. Teachers might also demonstrate the power of inheriting social injustice power and how it can inform attitudes and identities in society. Teachers can demonstrate that if such injustices go unchecked or uninterrupted, they have great power to be operationalized structurally and reinforce cultural and ideological policies that perpetuate an unjust and unequal society. Unchecked and unexamined remnants also leave (in)visible social, cultural, economic,
gendered, and personal scars that are reinscribed and that continue to be woven into educational geographies. Applying social justice and spatializing it into literacy event and research can have endless possibilities to shift emerging geo-histories.

Unpacking Context—the Space/Place and Time/Temporality Space-time Continuum

For researchers interested in time and space, contexts are specific spaces/places, accentuated by time, within a particular geography. Spaces/places as spatialized are not fixed or static; they shape and orient people’s values, thoughts, behaviors, beliefs, and identities, while people also shape spaces/places and ascribe meaning to them. Spaces/places are also meant to hold “contemporaneous plurality” (Massey, 2005, p. 9) where a multiplicity of views can exist. On the basis of the time/temporality of an event, meaning is ascribed to a space/place through the dominant historical narratives (in spaces/places) that are encumbered within specified sociopolitical, educational, cultural, and economic policies and laws. While such spaces/places during any space-time are always under construction, time/temporality is never irreversible. This means that while contexts are continually impacted by an inheritance of geo-histories of prior sociopolitical, educational, cultural, and economic policies and laws as individuals act on and seek to transform them whether through policy, environmental changes (clean air reform), buildings, developments, or the movement of new people or culture, time must be viewed as a by-product of a momentary event that identifies or punctuates a given context. Therefore, from a social justice viewpoint, time and space are oppositional because time hegemonizes place. This autopoiesis of past and present (and even those working in other spaces trying to create systemic change) space-time work in tandem to create layered experiences that rhizomatically (Miller & Norris, 2007) impact the inhabitants of a given geography. The layered effect happens concurrently and cannot be parsed linearly. In other words, the interrelatedness between person and place offers teachers an opportunity to make meaning about how evolving geo-histories could be recast as nonlinear and as nonhierarchical counter-narratives. Such a recasting has the potential to challenge the way dominant narratives have been interpreted and have traditionally marginalized people on the basis of social categories connected to race, ethnicity, gender, gender expression, age, appearance, ability, national origin, language, spiritual belief, size (height and/or weight), sexual orientation, social class, economic circumstance, environment, ecology, culture, and the treatment of animals. In this light, the recasting of literacy events can turn classrooms into “real-time” experiences that have the potential to generate agency for students through a retelling of history. These authors take into consideration the dislocation of space and time/time/temporality and understand that literacy events are by-products resulting from collectives of dominant narratives over time.

That said, if we can agree that the spaces/places that surround us are socially constructed, that is, are sociospatial (Soja, 2010), and that the social inheritance
scribed and that continue to be woven into social justice and spatializing it into literacy and literacy to shift emerging geo-histories.

**Place and Time/Temporality**

Space, contexts are specific spaces/places, geographies. Spaces/places as spatialized are people's values, thoughts, behaviors, beliefs, uses/places and ascribe meaning to them, nontemporaneous plurality (Massey, 2005, p. 159). On the basis of the time/temporality e/place through the dominant historical umbricated within specified sociopolitical, economic, and cultural. While such spaces/places construction, time/temporality is never are continually impacted by an inherited, educational, cultural, and economic seek to transform them whether through reform), buildings, developments, or the e must be viewed as a by-product of a utopia in a given context. Therefore, from a oppositional because time hegemonizes (and even those working in different spaces time work in tandem to create layered Norris, 2007) impact the inhabitants of these concurrently and cannot be parsed; between person and place offers teaching/tell how evolving geo-histories could be counternarratives. Such a recasting has narratives narratives have been interpreted and the basis of social categories connected age, appearance, ability, national origin, weight), sexual orientation, social class, gy, culture, and the treatment of animals. can turn classrooms into “real-time” are agency for students through a retell-the dislocation of space from tracy events are by-products resulting r time.

**Spacetime: Social Justice and Injustice**

The binary relationality of justice to injustice helps us to bear witness and to observe the political activities mitigating acts of social justices and social injustices. In a particular space-time (Miller, 2008b) when social injustice occurs, it is often felt and witnessed and can incite response, and when social justice occurs, it often goes undetected and is experienced as the normalized morality. Currently, there is a growing momentum in education about spatializing social justice and its related research that is orienting our field toward an evolving spatial consciousness that Soja (2010) describes as a “spatial praxis” (p. 169).

**Social Justice Research and Geo-History**

Geographies have unjust histories that predate their contemporary inhabitants. Based on where we are born geographically, we inherit a politik of history that was instituted long before our habitation. These space-time geographies (see Figure 8.1), that is, the rhizomatic matrix (Miller & Norris, 2007) of the first space or literally the physical space, and the concomitant sociopolitical, educational, cultural, and economic policies and laws orient and shape people's values, thoughts, behaviors and beliefs. As we walk in the world from a nascent age, we acquire tools that help us navigate such myriad terrains by adapting, manipulating, and challenging and being challenged by the world around us. An inheritance of geo-histories, the collective history of a given geography, bind a people (but not bound them) to now-unjust dated policies such as but not limited to prohibiting interracial relationships or the lack of rights for Black Americans, Asian Americans, Hispanic Americans, Native Americans, women, homosexuals, transgender people, the older abled, second-language learners, immigrants, and the poor and working class. These laws bare the core values and beliefs of a country that once believed that the “other” was lesser than, second-class citizens subject to hegemonic dominance, which has greatly affected humans and their mis/treatment of each other. While the remnants of these past state and national policies and their ensuing attitudes still linger in a collective wounding, and while they are still in the process of being
FIGURE 8.1 Rhizomatic Matrix
This rhizomatic matrix co-constructs the identity of the inhabitants of a geography during a given spacetime. The location of these factors that shape identity are arbitrary.

replaced by “more” just policies, guarantees of changes in behavior and attitude are far from being fully actualized nationwide. Because of these geo-histories that we have inherited and that we never made, many geographies of our country are still deeply entrenched in antediluvian attitudes that continue to perpetuate unfair and unjust social practices. Many of these attitudes filter into neighborhood schools and continue to inform the behaviors and attitudes of those being educated in this space-time (Miller & Norris, 2007). So while some progress toward social justice has been made for human rights in our country, social injustice is deeply embedded spatially, temporally and socially in the geo-histories of our country and presents a formidable challenge to educators to remedy, reconcile, and repair an educational system that is in need of immediate restructuring. By studying the space-time matrix of a geo-history, we can come to understand how people have been impacted by social justice and injustice.

Social Justice and the Spatial Turn toward Fourth Space
In recent research, the term “Fourth Space” (Miller, 2010) was coined to represent an agentive-concept based upon the groundbreaking work of the critical geographer Edward Soja, who translated Henri LeFebvre's work on “Third Space.” Unlike Soja's (1996) first (real and concrete space), second (imagined space) (see Figure 8.2), and even Third Space (lived space where the real and imagined come together), Fourth
Space is an interzone, or a socially produced vertical space of interdependence between student and teacher and teacher and world. This space is located within the human psyche, a space of dormant agency, and can be enacted or triggered by experiences in classroom settings via an attic of the mind. Fourth Space is a space for agency (e.g., Zen and homeostasis) that rises above a whole society in which a deficient educational system and corporatized politics render teachers devoid of agency (Baumgartner, 2010). The physical or first space, which in the view of the teacher includes the classroom, the students, the school, involves concrete material that is deeply entwined within a complex history of power and hegemonic struggle. Challenges that are posed to a teacher’s first-space spatiality through the teacher-student dialectical and that cannot be enacted because of possible redress and/or a teacher’s fear of speaking truths that might be forbidden by policy can perceptually transport a teacher into Fourth Space. Fourth Space opens up for a teacher a hybridization of infinite terrain, of past, present, and future renderings. Through a Fourth Space embodiment, a teacher is transported into a space-time structuration that is maintained and sustained by the teacher alone—sort of an attic or private/privatized dwelling, if you will, where a teacher can eschew and traverse conventional models of expectation and consider possibilities for radicalization and even transformation for self and student alike before responding in the few seconds that the teacher calls “wait time” or “critical check-in out/times” (Miller, 2008a). It is a space of relocation that unifies for teachers what Spinoza called the body/mind dualism, which is often separated in first space. Here in Fourth Space (see Figure 8.3), in the teacher’s inner sanctuary, during this brief check-out time, a teacher has seconds to stabilize by quickly reflecting, reconsidering, refusing, reconceptualizing, rejuvenating, and then reengaging with an emotional, cognitive, and corporeal response (Miller, 2010, p. 65). In private code, unseen to anyone, this space is a form of resistance, a space to enact social justice rightly. As teachers stabilize within this inner sanctuary, a response that is committed to the greater good and the preservation of human dignity, the struggle against hegemonic processes which have long endured, begins to weaken and lessen in its stronghold of education and humankind.

I offer the following discussion of space-time structuration as a case in point for thinking about how space and time operate as a system of power in English education classrooms. I offer this analysis of space-time as an invitation to think about how power operates in educational contexts and how recasting a literacy narrative can, in turn inform preserve and inform both a student’s and a teacher’s identity and agency.

**The Scenario**

A 10th-grade classroom is located in the rural South during 2010 in which there is a district policy against books that might promote or empower any traditionally marginalized group. A teacher, fully aware of the ban, ignores it and, instead, has
FIGURE 8.2 First Space and Second Space Activated in a Classroom

First-space examples in this scenario include the classroom, students' and teacher's desks, books, the chalkboard, the teacher, and the students. Second-space examples include the student selecting the text and imagining what is inside and the teacher's inner monologue about what the student is selecting.

Clip art used with permission from Microsoft.

a classroom library full of banned books. The teacher openly discusses with the students the district ban and what it could mean for the teacher if parents or district personnel were to object. She has told her students that the rationale for the district is that reading these texts might possibly incite such marginalized groups to become angry when they understand their oppression. In spite of the ban, a student decides he wants to read Alice Walker's *The Color Purple*.

STUDENT: (Goes over to the bookshelf and peruses it—visible to everyone, so this is known as **first space**. The student's thinking is not visible to anyone but the student as the student considers what book to read through an inner monologue—this event is in **second space**.)
books

I wonder what he is choosing

her

chalkboard

Activated in a Classroom

classroom, students' and teacher's desks, books, the space examples include the student selecting the text her monologue about what the student is selecting.

...The teacher openly discusses with the d mean for the teacher if parents or district d her students that the rationale for the possibly incite such marginalized groups d their oppression. In spite of the ban, a Walker's The Color Purple.

shelf and peruses it—visible to everyone, st space. The student's thinking is not e student as the student considers what inner monologue—this event is in second

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**FIGURE 8.3** Third Space and Fourth Space Activated in a Classroom

In Scene A the Third Space example occurs when the teacher asks the student what he selected to read and the student responds "The Color Purple." In Scene B, the Fourth Space example is the teacher’s response when he knows that the text is on the banned book list for the district but doesn’t want to tell the student the politics behind the rationale that was given to him and must take a moment to reflect on how to respond to the student considering his fear of possible retaliation by the district.

Clip art used with permission from Microsoft.

TEACHER: (Thinks to herself, “I wonder what book he's looking at?” This event is also in second space) (see Figure 8.2).

STUDENT: (Takes book off of shelf and walks to the teacher). "I'd like to read The Color Purple. I've wanted to read it forever." (This event occurs in the Third Space, where the real and imagined come together.)

TEACHER: “Well, it's a banned book. Let me think for a second.” (The actual event occurs in Fourth Space.)

STUDENT: "I really want to read it. My mom read it and said it is one of her favorite books" (see Figure 8.3).

TEACHER: (Teacher is quiet while she reflects on how to respond.)

**Discussion**

This scenario, as examined through a space-time lens, sheds light on the importance of spatializing social justice in literacy research. The year of this event is significant, because while it is contemporary, it takes into account that while this school has a geo-historical narrative that still operates, students receive prejudiced messages about literacy events. When the teacher steps in and explains her position about the danger of banned books in the district, it provides the student a window of opportunity to critique and recast a narrative about oppression based on past and current temporality. A follow-up to this literacy event might take shape as a
paper, project, readings, or even dialogue. Agency ensues through recasting the event by proposing a counternarrative.

To not address literacy events laden with adversity not only leaves us with blemished reputations nationally and worldwide but leaves youth all the more vulnerable to long-lasting psychosocial, emotional, and educational deficits that may impair their abilities to function at their best in our democracy. As critical educators and researchers, we can no longer allow for stakeholders at the top levels of government who determine policies that anesthetize our educational system. We must assume agency for remaking and co-opting space-time. We must claim classrooms, Fourth-Space ourselves, and apply social justice to remedy such disparities. Schools are in deep need of repair, and spatializing social justice research through literacy can inform movements of collective-social consciousness and responsibility. To leave any student behind, or to ban a book that has the potential to forever shift a person’s identity is to privilege dominant cultures’ beliefs and values about what it means to be “rightly” human while it simultaneously acknowledges defeat of social justice in education. The way we reshape and reframe our research and the literacy events in our classrooms simultaneously challenges the privileging of history over spatiality and temporality.

On the other hand, what about the implicit social injustice that is woven into the fabric of teaching or schooling practices through the absence of inclusive policies? How can teachers become agents of change by enacting Fourth Space and develop dispositions (Miller, forthcoming) dedicated to social justice for all students when it might cost them positions or status in their districts? This could be enacted by spatializing work across classroom borders, collecting data about ineffective standardized tests, showing the results of diminished time for curriculum on student achievement, not tolerating bias in school and in local charters, and strengthening a national voice that advances students rather than tests. Some of this work can be done in classrooms, during brown-bag lunches, at school board meetings, through national conferences, and by tapping senators and state representatives who can advance the cause of social justice reform in schools. In terms of professional development, this means making teachers partners in research, sharing articles and life experiences related to social injustice, tying continuing credits to courses in universities about social justice in education, and educating and updating principals, school board members, parents, and other community members about unfair practices that are still prevalent in schools.

Social Justice in the Horizon

What could social justice in literacy research look like in schools today? Agential Fourth Spaces recur throughout this edited text. Notably, agential Fourth Spaces are constructed and utilized by teachers, students, and researchers. Some chapter authors highlight the potential agency of teachers. Saldana’s memories of Mrs. Whitehouse (chapter 1), his high school English teacher, demonstrate how
Agency ensues through recasting the classroom space as a site for change and action. Saldana's memories of his high school experiences with him throughout his adult and professional life. Unlike the teachers described by Grigorenko, Bierie, and Bloome (chapter 4), he drew upon collective memories to create opportunities for understanding, investing, and learning.

Other chapter authors have identified spaces for student agency. Guerra (chapter 2) describes how the simple act of reading his birth certificate invited him to navigate and negotiate the challenges of life in the Neither/Nor. Similarly, Pahl (chapter 3) presents "Declarative Dancing," highlighting the out-of-school experiences that contribute to the school lives of children. Blackburn and Clark (chapter 6) presented the possibilities offered by texts that tell the stories of LGBTQ youth. Drawing on technological affordances, Bass (chapter 9) describes how children, adolescents, and emerging adults are using new technologies as tools for representation, and Chisholm (chapter 10) explores possibilities offered by traditional and multimodal tasks in classrooms.

Finally, opportunities for agency in the Third Space are also available to researchers. Falchi and Siegel (chapter 5) describe how the temporal organization of school can limit meaningful making for young children. The research of Crandall (chapter 7) and of Schwartz, Noguera-Lui, and Gonzalez (chapter 12) reminds educators that researchers have the power to reveal the inequities that accompany schooling for children whose cultural and lived knowledges have not been historically valued in schools.

As these authors see it, social justice can become an agent-generative tool/identity artifact that is both the embodiment or state of heightened moral and ethical consciousness and the extension of self for mediating identity (Leander, 2002) and for resisting the perpetuation of hegemonic-laden values and behavior that have kept people from rising to meet their full capability thresholds (Nussbaum, 2006). Once grounded in literacy research, social justice has power as a tool/identity artifact that can be revisited and continually renewed and experienced over space and in time to help policymakers, researchers, teachers, and service teachers to make needed changes. Where geo-historically situated hegemony once prevailed as the omniscient arbiter for our society, social justice has the potential to become its successor; thus, from this vantage point, social justice has real-time relevance that can mark this time of change and inform a sociospatial consciousness.

Social justice related to schools, if afforded broad opportunities to develop panaramically (through policy, research, pedagogy, and praxis as classroom method), can have value and efficacy over space-time. Such a restructuring can move us from spatial determinism and pivot our field toward developing a spatialized social justice consciousness in educational reform. Yet, though this would be ideal, we must also ask an important question: How do we sustain the efforts of change once they become woven into an evolving geo-history? It would seem that if our field is able to generate a social justice consciousness panaramically, social justice can become a mainstay in our field and possibly be spatialized into
other disciplines in education (see Miller & Kirkland, 2010). Miller and Kirkland (2010) caution that, unless it influences policy, “social justice, like so many other catchphrases, will be as marginal as the populations for which we advocate” (p. 2).

**Spatializing Social Justice—from and into—Other Fields**

As we contemplate next steps for spatializing social justice research in English education, we can learn from various related fields, including democracy studies, sociocultural studies, critical pedagogy, critical theory, critical race theory, critical geography, cultural studies, disability studies, queer studies (studies that attend to cultures of disabilities and queerness), feminism, justice studies, media and communication, philosophy, political science, queer studies, sociology, spatiality/ hybridity theories, and second-language theories. We might also consider the research from within our own field, such as the work conducted by the Conference on English Education (CEE) Commission for Social Justice. The *CEE position statement: Beliefs about social justice in English education* (CEE, 2009) and the *Resolution on Social Justice in Literacy Education* (CEE, 2010) offer concrete examples for how to spatialize social justice literacy research and practice, broadly speaking. We might also consider the recent work of Miller and Kirkland (2010), who highlight different ways of conducting social justice research through a “Threefold Theory of Social Justice” that foregrounds reflection, change, and participation. The hybridization of any combination of the work from this volume’s contributors along with other works referenced throughout have great potential for informing a future phase of social justice literacy work in schools. As research fields related to social justice begin to merge and challenge one another, we move toward a more powerful, sustained, and geographically dispersed collaborative of spatializing consciousness about social justice and literacy research.

The authors of this volume have offered their visions of literacy classrooms that honor and support students from all walks of life through various grounded space-time practices. What can we learn from them, and what would schools look like today if all people involved in schooling were on the same page about the inclusion and actualization social justice? We are challenged to continue to develop unique spatial and temporal analyses, fueled by commitments to social justice that highlight literacy events, that is, if we each believe that every student rightly deserves a school setting free from duress, where each student is afforded the same advantages as students sitting nearby and each student embodies the belief that it is the custodial work of all humanity to care for and accept others not because of their differences but because we are all part of a larger spatial consciousness that shapes and informs the inhabitants of all geographies. This change does not have to be a dream or waning fantasy—changes and small miracles are happening each and every day. Our field still has much work to do, and we cannot be agnostic if we only hope. We must be teacher-generative-activists who truly embody change as we recast wrongs and thread social justice spatially.
and temporally throughout our collective literacy praxes. In other words, “The contract we enter into in schools must honor the sociocultural advantages and disadvantages of each of us. It must seek to offer the same educational, sociocultural, and psycho-emotional opportunities to all in order to help people meet and obtain a determined, but basic threshold that is mutually beneficial to each party who enters into the school space” (Miller & Kirkland, 2010, p. 5).

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