Cultivating a Disposition for Sociospatial Justice in English Teacher Preparation

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ABSTRACT: This study highlights one semester of ongoing research reflecting how preservice English students performed dispositions for social justice. This work draws on a postmethod approach, observing participants' artifacts and participation in a variety of classroom activities. By tapping into participants' funds of social justice knowledge, it explored how their inner filters and inclinations have implications for spatializing social justice into future classrooms. Outcomes of this study provide the possibility for (1) understanding how a disposition for social justice can be cultivated, (2) spatializing social justice teaching across contexts, (3) disrupting educational inequities in English classrooms, and (4) developing performance-based assessments.

In 2006, the National Council for Accreditation of Teacher Education (NCATE) removed social justice as a performance indicator for assessing teacher dispositions. This removal has enabled colleges of education to downplay emphases on preservice teacher dispositions that account for social justice as a strategy that could be used to remedy educational disparities. The NCATE has supplanted social justice as a performance indicator with emphases on linguistic and cultural diversity. Intentional absences in the revision of Standard 4 speak to larger political moves that exclude and de-emphasize addressing the needs of specific populations of students, such as those whose gender identity or expression, national origin, or weight (size or height) is nonconforming. Patterned absences of language by the NCATE do generate educational climates that create and sanction inequities and privileges and so reinforce the binary of normal/abnormal, inclusion/exclusion, superiority/inferiority, and desirability/undesirability. Unless policy explicitly names social justice and draws attention to acts of injustice advocating equity for all populations of students, such unconscious or conscious patterning of discourse and behavior will continue to reinforce inequities in schools. The NCATE's removal allows colleges of education to determine which students they want to serve and whom they want to purposefully exclude, and it positions particular populations of students as second-class citizens.

While some spatiality and hybridity studies have focused on how literacy practices position student identities (Brandt & Clinton, 2002; Leander & Sheehy, 2004; McCarthey & Moje, 2002) and other studies have focused on the larger schooling system as a space where bodies are contested sites for competing hidden ideologies (Miller & Norris, 2007; Nespor, 1997; Slattery, 1992, 1995), this work introduces how geospatial theory can be applied to social justice research and pedagogy in English education. It draws from current theorists who have observed a "spatial turn" (Soja, 2010), which suggests that geographies inform 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 privileged over the others" (p. 3). This reading of the world suggests that where once history was privileged over spatial theories, neither is privileged here; rather, they are viewed in simultaneity. Spatiality opens up to new dimensions of looking at how transdisciplinary theories challenge us to make meaning of how the past is temporally fragmented and understood, and it informs how we read and interpret the present. Spatiality becomes a different terrain of positing meaning that is not dependent on hegemonic discourse but rather generates possibilities for spacetime[1] understandings of how change is accounted for in new contexts and possibly even postcontexts. This intersection is important because we often forget that histories have spatial dimensions that are normalized with inequities hidden in our bodies. Bodies thereby are contested sites that experience social injustice in space and throughout time. Therefore, spatializing social justice throughout literacy work becomes a way to rupture oppressive narratives that can be recast into school and across community spaces. For this study then, history of place is constantly taken into question as a unifying signifier that has informed and shaped life as we know it and presupposes that history is in constant motion.

This qualitative practitioner-based action research study was grounded theoretically in two primary ways. First, it stems from the seminal work of Moll, Amanti, Neff, and Gonzalez (1992), whose study suggested that Mexican American families had already available literacy practices, or "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (p. 133). Accordingly, when teachers shed their role as expert and take on the role as learner, they can come to learn from and tap into these students' prior funds of knowledge for use as classroom literacy practice. Their study suggests that literacy practices are not a single event isolated to the home but ongoing events that have historical and spatial dimensions that can change according to reconception of past practices. As teachers build on students' funds of knowledge, they become agentive disseminators of cultural literacy that can empower their own communities. This study is grounded in a similar belief that each person has his/her/per[2] own funds of social justice knowledge—or an already

available embodied, moral, cultural, and socially conscious understanding of how ideologies perpetuate oppression within and among various subjectivities and can manifest internally and/or externally—that can be tapped into and expanded to understand students' dispositions for social justice teaching.

Connecting Moll and colleagues (1992) to spatiality/temporality theories (Massey, 2005; Soja, 1996; Zinn, 1980), this study suggests that histories have inequitable pasts—that no two people have the same privileges or entitlements because of the different manifestations of ideology and how it is woven into race, gender, gender expression, sexual orientation, ethnicity, language, national origin, spiritual belief, socioeconomic status, size (height and/or weight), disability, and ability (Conference on English Education Commission on Social Justice, 2009). Moreover, by tapping into and helping students' recognize their own and others' identity constructions, students can recast narratives of self and history through social justice literacy practices. Building from these premises, the initial findings stem from a larger corpus of data from a 2-year study exploring how White preservice teachers perform social justice. Its queries are as follows: First, what evidence demonstrates how a preservice English teacher performs a disposition for social justice? Second, what can preservice English teacher preparation programs do to help students understand how to apply social justice across spatial geographies (e.g., urban, rural, suburban)?

Linking the NCATE, Social Justice, and Geospatial Theory

There is a growing body of research speaking to this removal by the NCATE that accounts for the importance of cultivating teacher dispositions for social justice. The NCATE requires dispositions to be assessed through performance, yet there are limited studies about how preservice English teachers understand, embody, and perform social justice in their classrooms in English teacher preparation (Bender-Slack, 2010; Davila, 2011; Miller et al., 2011). With a limited number of studies, our field has less power to push back against the NCATE's influence. Adding to this vulnerability is the deficit perspective. Although teacher education has a powerful, rich, and growing body of research about cultivating social justice dispositions with White preservice students, the work is typically approached from a deficit perspective, suggesting that White preservice teachers have limited understandings about what social justice means or could look like in the classroom (Banks et al., 2005; Cochran-Smith, 2010; Futrell, 2000; Grossman, 2005; Hammerness et al., 2005; Hollins & Guzman, 2005; Kailin, 1999; Marx, 2006; McDonald, 2005; Nieto, 2000; Sleeter, 2001; Wiedeman, 2002). We position our field as weaker when we use deficit perspectives. Since the NCATE has argued for performance indicators to be used as the dominant means for assessment, this study

recognizes the complexities in employing a grounded theory for social justice in English teacher preparation (Miller & Kirkland, 2010), and it approaches social justice to be on a continuum of development. This study therefore builds from these prior key studies on teacher dispositions with White preservice English teachers and positions social justice on a continuum of learning (Darling-Hammond, 2005; Diez, 2007; Howard, 2006; Stooksberry, Schussler, & Bercaw, 2009; Ukpokodu, 2007). This research attempts to account for the critiques offered from the NCATE. It looks at the rich and vital funds of social justice knowledge that White preservice teachers bring with them to preservice teacher education, and it taps into, extends, and cultivates social justice dispositions that can be spatialized into their classrooms.

Geohistory as Rupture

This research illustrates the findings from classroom activities that mediated how students tapped into different geohistories. Each geohistory was then used as a basic unit of analysis for understanding how preservice teachers individually and collectively performed social justice. As they deconstructed place, ideologies, beliefs, and identities, they were able to, through assignments, recast how the geohistory that surrounded a populace is sociospatial. Such ruptures to various geohistories generated agentive possibilities to help the participants recognize that by applying recasting to praxis, they shift social justice work into "spatial praxis" (Soja, 2010, p. 169) across various urban, rural, and suburban contexts. Furthermore, by learning about and teaching emerging geohistories, they transform the classroom to a space for restorative and transformative justice.

A geohistory is defined as the ideological practices that shape a collective history of a people and a place—how they have been interpreted and how they shape an ancestral consciousness, revealing a society's dominant view about people through acts of social justice and injustice, and how those views are reinforced through policy and its patterned absences of language. Such absences have broader implications for how people treat one another and to whom resources are disseminated. These gaps in resources then have implications for how marginalized groups survive or thrive in various geographies or within archipelagoes—"islands of Black [*sic*] life" (Fullilove, 2004). A geohistory is therefore sociospatial (Soja, 2010) and can be disrupted through teaching and social and political acts.

Dreams of Change

While the larger 2-year study highlights students' initial, emerging, and exiting perceptions related to performing social justice dispositions, this

piece highlights one semester reflecting how master's preservice English education students performed dispositions for social justice. It draws on a postmethod approach for designing criteria and assessment, wherein participants' artifacts and participation in a variety of classroom activities were observed over a semester in the course Critical Pedagogy in English Education. The class tapped into participants' funds of social justice knowledge, and students were invited to explore how their inner filters and inclinations have implications for spatializing social justice into future classroom contexts. This is supported by Dewey's (1916, 1922) view that dispositions can be cultivated through educational experiences and that they can be tapped into, acquired, and developed. Outcomes of this study provide secondary English teacher educators and preservice teachers, as well as the National Council of Teachers of English (2011) with a possibility for (1) understanding, recognizing and exploring how a disposition for social justice can be cultivated; (2) activating social justice teaching; (3) spatializing social justice teaching into rural, urban, and suburban contexts; (4) disrupting "venerated" ideological practices that reproduce educational inequities in English classrooms and students' out-of-school lived experiences; and (5) developing performance-based social justice assessments.

This research suggests the belief that sociospatial remnants leave (in)visible scars that are woven into educational geographies and are deeply entrenched in cultural and ideological policies. Since social justice and injustice are geographically coproduced by their inhabitants, sustained by policy and behavior, and even co-opted into discourses, spatializing social justice as sociospatial is a strategy for trying to shift an emerging social justice consciousness that can influence schools. Through the efficacy that sociospatial justice work can have in English teacher preparation specifically and then schools at large, it can disrupt and interrupt current practices that reproduce social, cultural, moral, economic, gendered, intellectual, and physical injustices.

The Great Social Justice Divide and the NCATE

There is a great divide that historically separates research on social justice in teacher education. On one side, social justice has been stigmatized as a politicized and polarizing "ideology," or generative term often interpreted as biased and progressive. On the other side, social justice has become an archive for documenting inequitable schooling practices that offers a moral compass and rationale for teachers as they push back against injustices observed in schools. The Conference on English Education Commission on Social Justice (2009) synthesized the divide on social justice and recognized the absence of a comprehensive unifying approach to research and teaching that posits social justice at its epistemological, ontological, and methodological core. Specifically, the conference addressed and codified this lacuna, in-

stantiated past and current social justice–related research, and offered future considerations for continuing research related to social justice in English education (Miller et al., 2011). This research extends the efforts in recognizing the deleterious effects of patterned absences of social justice throughout English education. It concomitantly notices that it can be an uneasy tension or apparent disjuncture to work within a critical theoretical paradigm while troubling or dismantling polarized identity categories that are central to much critical work, such as race, class, gender, and ability—all the while trying to effect policy change in a political climate that does not favor the kinds of knowledge or research produced by such paradigms. This research not only tries to resolve these contradictions, but it also attempts to spatialize the newfangled holistic model on social justice into English teacher education and move it into practice/praxis, while exploring the possibilities of cultivating social justice as a center/conceptual embodied framework of an inchoate preservice English teachers' sociospatial disposition (Miller, forthcoming).

Since the inception of disposition work in teacher education, variations in defining teaching dispositions have shifted from an absence of the mention of social justice to inferences about social justice to the active removal of social justice discourse and then to a more current neutrality regarding social justice and now, on the horizon, its "imminent" return. The NCATE's (2002) definition of *disposition* is "the values, commitments and professional ethics that influence behavior . . . [and] are guided by beliefs and attitudes" (p. 53). More recent disposition research reflects challenges to the politicized nature of dispositions by taking into account that dispositions are shaped by predispositions, or the ways of how a teacher's past experiences affect morals, behavior, and performance. For instance, Stooksberry and colleagues (2009) suggest that dispositions "entail the *inclinations*" of a teacher to perform in a given "*context*" based on his or her "awareness" for how inclinations shape performance in a specific context (p. 722; emphasis added). Carroll (2011) suggests a more comprehensive definition of disposition, which assimilates historical and contemporary definitions of predisposition and dispositions—namely, as acquired patterns of behavior under one's control and will, as overarching sets of behavior rather than specific actions, as dynamic and idiosyncratic rather than prescribed, as coupled with ability. They motivate, activate, and direct ability, and they are contextualized rather than generic. This definition unifies the data collected for this study, and it was the metaorganizing principal around which methods for the study were initially conceived. A disposition toward anything is essentially the manifestation of a one's beliefs, values, and judgments. Implicit in this statement is that while teacher education programs are expected to cultivate dispositions that translate into views about pedagogy, praxis, and students in classrooms, they are also used as a means to weed out or retain perspective teachers whose personal characteristics might negatively or positively affect classroom learning. For this study, a disposition (thoughts, feelings, actions, and attitudes) for social justice was conceived as

promoting agency both in the self and for students, while it strives to disrupt current practices that reproduce social, cultural, moral, economic, gendered, intellectual, and physical injustices.

To understand what composes or activates a continuum for social justice dispositions, Lortie's (1975) work on predispositions helps to instantiate this work. Lortie suggests that what preservice teachers bring with them to a teacher education program provides a more realistic understanding of socializing influences than do the programs themselves. Predispositions—or the inner filters, inclinations, and prior/current/future contextual experiences that preservice teachers bring to the master's program—served as additional pieces of the framework to understand a continuum of social justice awareness. They also helped to set delimiters for learning and activities that inform a disposition toward sociospatial justice.

Inner Filter

Dispositions contain an inner filter, which is an assemblage of prior (time and space) beliefs, culture, values, and developed cognitive abilities that manifest in a teacher's pedagogy. The assumptions, prejudices, celebrations, and attitudes about students posit teachers' overall treatment of students in the classroom (Richardson & Placier, 2001; Wideen, Mayer-Smith, & Moon, 1998) and affect student learning and development (Collinson, Killeavy, & Stephenson, 1999; Combs, Blume, Newman, & Wass, 1974). As preservice teachers become aware of particular biases, they can shift their dispositions on specific topics in the classroom and about students. Blind spots in a teacher's disposition repertoire can lead to naïve, biased, and ignorant pedagogical and curricular moves. It is beneficial to students that teachers develop a heightened embodied, moral, cultural, and social consciousness so that students are not inadvertently marginalized in a learning context.

Inclinations

The ways that people behave are in part shaped by external influences as they bump up against one's moral development. Inclinations are the illumination of how a person negotiates between the environment and the cultures and communities of learning that apprentice and shape behavior. Inclinations can change over time and through interaction and negotiation/renegotiation of initial ideas as they manifest in specific contexts.

Context

Contexts are specific places of interrelatedness in a geography to which meaning is ascribed through the historical narratives that are encumbered within sociopolitical, educational, cultural, and economic policies and laws.

Places shape and orient peoples' values, thoughts, behaviors, beliefs, and identities, and people shape places and ascribe meaning to them. Places are also meant to hold "contemporaneous plurality" (Massey, 2005, p. 9) where multiplicity can exist. Last, places during any spacetime are always under construction. This means that contexts are continually influenced by their inheritance of geohistories of prior sociopolitical, educational, cultural, and economic policies and laws as individuals act on and seek to transform them, whether that be through policy, environmental changes (e.g., clean air reform), buildings, developments, or the movement of new people or culture. This *autopoiesis* of past and present works in tandem to create a layered experience that has a rhizomatic[3] (Miller & Norris, 2007) impact on the inhabitants of a given geography. In this case, autopoiesis is how one co-constructs meaning about social justice and expresses it through a dialectic—namely, how the structure of the social environment, the school context that she/he/per inhabits, and the unforeseen future exist in simultaneity, where all forces converge on one's self in the same moment, creating an assemblage that fits into one's inclinations and even that of those who are working in other spaces and trying to create systemic change. As inhabitants navigate through the layered contexts and myriad terrains, they acquire tools to help them adapt, manipulate, and challenge and be challenged by the world around them. In other words, the interrelatedness between person and place suggests that teachers have a social responsibility to make classrooms reflect real-time experiences that affect the agency of students.

Reflection in Action

While there is a dearth of studies that connect reflective dispositions and effective teaching, this study aims to contribute to the literature that reflection in action can contribute to understanding how different learning activities mediate a disposition toward sociospace justice. In a similar way that inhabitants acquire tools to navigate through layered contexts, Dewey (1916, 1922) sees that dispositions are cultivated through educational experiences and can be acquired and developed through learning in specific contexts. Dewey (1933) saw reflection in action as "behavior which involves active, persistent, and careful considerations of any belief or practice in light of the grounds that supports it and the further consequences to which it leads" (as cited in Grant & Zeichner, 1984, p. 4). He also suggested that experience is the basis for learning, which is sequential, and that learning involves reflection. Adding onto Dewey, the activity theory model noted by LaBoskey (1994) observes that reflection can occur in collaboration with others and that when people come together to reflect, discuss, and negotiate, it can reframe initial perspectives. Taken together, Dewey's and Laboskey's notions of reflection in action will help inform how preservice teachers initially considered/framed and then reconsidered/reframed a belief or attitude toward sociospatial justice.

Activity Theory

The activities that were developed to help cultivate a disposition for sociospatial justice are situated in Dewey's notion of reflection in action and in activity theory, which suggests that individuals mediate among objects, artifacts, and the collective (Engeström, Miettinen, & Punamaki, 1999), "whose values embody cultural histories" (Vygotsky, 1978, p. 9). Smagorinsky, Cook, Moore, Jackson, and Fry (2004) suggest that preservice teachers' identities can be understood in relation to activity theory through various activities as teachers come to make meaning of their own sociohistorical–personal consciousness in relationship to that of others. Vygotsky's (1934/1987, 1978) work suggest, that "origins of human consciousness are first found in culture, that is, people enter and interact within cultures whose frameworks for thinking they then internalize (as quoted in Smagorinsky et al., 2004, p. 9). Activity theorists strive to understand the nature of how cultures and people within them appropriate beliefs and attitudes from the surrounding culture through mediating tools (Engeström et al., 1999; Leont'ev, 1981; Newman, Griffin, & Cole, 1989).

The classroom place—where preservice teachers are challenged in their predispositions as related to social justice, individually and within the collective group—can also be understood through Lave and Wenger's (1991) research, which suggests that teachers' identities are constructed through communities of practice. As preservice teachers experience an evolving sociospatial consciousness through class activities that mediate learning, they recast their beliefs about teaching for social justice.

Performance

Although colleges of education are guided by performance-based standards, they have control over their assessment. Performance-based standards typically include the criteria by which to judge whether a standard has been met. For the NCATE, the meaning of performance (Elliott, 1996) is not so much as found in its interpretation of the standard but in the actions taken to apply it. The term *apply* can be broadly defined. For this study, performance meant that participants had opportunities to create, elaborate, and demonstrate what they were learning ("demonstrate" as broadly defined; e.g., measurable actions with clear criteria and assessments that could take the form of a presentation, a paper, a project, an activity, or a protest). Artifacts were looked at as an aggregate over the course of a semester to understand performance related to social justice teaching.

The Study

This qualitative practitioner action research study was both descriptive and heuristic, guided by "empirical inquiry [that] investigates a contemporary

phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2008, p. 18), and it positions participants through the design and implementation of the investigation. By grounding theory itself in the pedagogy and structural framework for the assignments in the course (Corbin & Strauss, 2007), the corpus of findings per and across participants was analyzed and crystallized to understand a continuum of performing social justice dispositions.

To gain a better sense of the initial research context for this study involves understanding who the available participants were: All the students in this study were White. This was not deliberate; this is the typical makeup of the student population in the master of arts in teaching English (MATE) program in a rurally situated university in western Pennsylvania. The steady stream of White students in the program stems back to 1875, when it was originally designed as a normal school and the student body was exclusively White. Students came primarily from neighboring communities where the economy was dependent on the agricultural, farming, or steel mill industry and wherein Jim Crow, lack of rights for women (most certainly, LGBT), the poor, children, and immigrants to the United States effected dominant social ideologies and community relationships. Based on the student makeup of the program, this study was designed with this population at hand—predominantly White, rural, and working and middle class—and with the historical contexts from where they came to unpack their funds of social justice knowledge.[4]

To activate these guiding questions, beginning MATE students were invited to take part in the study from within a required course in our program of study.[5] The objectives of the course Critical Pedagogy in English Education as written into the syllabus are to

1. Demonstrate a clear and solid understanding of how critical theory bridges to critical pedagogy in the English language arts (ELA) so that is beneficial to classroom and academic settings;
2. Both challenge and critique inequitable practices in schooling (that can lead to shaping and manufacturing status quo identities);
3. Synthesize how policy impacts the schooling process especially in the secondary ELA;
4. Make meaning of the dangers of repetitive educational and financial incentives that shape curricular packages in the secondary ELA; and,
5. Make a difference in the lives of their students (in the ELA) by sharing critical ideas that can lead to transformative learning opportunities and agency such as with students with special needs and those who have been traditionally underrepresented in schools.

The course itself provided students with myriad opportunities that were framed around grounding theory in reflection, change, and participation (Miller & Kirkland, 2010) to broadly examine how "hegemonic social structures result in the marginalization and oppression of those without power" (Merriam, 2009, p. 35). Social justice was the broader concept that connected weekly classes, but weekly reading content was intended to support students

in (1) questioning the links between knowledge and power across typically disenfranchised groups; (2) recognizing the dialectical nature of oppression as a dehumanizing force that requires some level of "participation" from students; (3) believing that dialogue and reflection are ways to empower students in the classroom; and (4) viewing students are "producers" of knowledge with the ability to transform oppressive social and cultural structures (Giroux, 1983). The nature of course content seamlessly lent itself to collecting salient data that would help to understand and explore what initial and exiting beliefs about social justice meant to students.

Readings, activities, and pedagogy were approached as "political texts" (Castenell & Pinar, 1993) reflecting larger constructs of sociopolitical ideologies regarding who is included/excluded, normal/abnormal, and desired/undesired such that they could be challenged and reframed as tools for learning and unpacking hidden ideologies (Apple, 2002). Assignments were also built around the idea of postmethod, which has origins in teaching English-language learners (ELLs) and challenges that teaching, learning, and assessment should not be "top-down" but rather must grow from within the intersections of language within various social, economic, cultural, and political environments as it takes into account the teacher, the learner, and the context (Kumardivelu, 2005). As researcher–student rapport was established through logging students' questions and coding initial student reflection papers, performative opportunities were introduced weekly to account for students' inner filters and inclinations. Related assessments were always discussed, revised, and adjusted to meet the needs of the students. The research question narrowed from the larger questions asked, how did students in the course Critical Pedagogy in English Education perform dispositions toward social justice? Findings from this question provide the initial groundwork exploring how participants understood social justice throughout the remainder of the program. Ultimately, this consciousness-producing agentive approach can facilitate a more democratizing classroom and, in the future, more equitable and just schools.

The Participants

Not only was I the instructor of the course, but I was also the individual who developed the syllabus and marshaled it through different committees and the university senate, thereby positioning me in a place of power over the students. On the first day of class, students in the course were made aware that I would be coding data from only those who had signed informed consent forms. They were also made aware that not participating in the study would in no way affect anyone's grade nor my disposition toward anyone. Though power can never be eliminated from a study altogether, I made great efforts to generate a space of reciprocity: I asked for feedback on assignments, assessments, and due dates, and I made modifications and adjustments that fit the needs of the learners.

Through purposeful sampling, six MATE students were invited into the study. Of those six, all were White; two were male; four were female; and five were from working-class backgrounds, while one claimed to be from an upper-class home. As Patton (2002) suggests to generate trustworthiness, I employed informed consent to ensure participant confidentiality; created data collection boundaries; discussed reciprocity; implemented member checks; crystallized data through multiple methods (Richardson & St. Pierre, 2005); and performed researcher reflexivity (Lincoln & Guba, 2005); furthermore, I am conducting a longitudinal study with prolonged exposure (which may continue into their teaching).

Methods for Data Collection and Analysis

Data are being gathered in two stages. During the first stage (which this study reports), data were collected over 12 weeks during the fall semester of 2011, beginning early September and concluding early December, in the course Critical Pedagogy in English Education. The following was shared by each participant on volunteer basis: examining and unpacking how social justice and diversity issues have affected and continue to affect their lives, through weekly reflections and feedback; participating and being observed in weekly activities related to an issue of social justice/injustice; conducting a geohistory investigation; completing a three-stage equity audit at a school of choice; conducting a critical pedagogy study that included a focus on an area of social injustice related to schools and that raised awareness and promoted social action within and beyond the classroom context; participating in an intake interview related to questions about social justice; and taking a Likert scale survey on initial views about teaching for social justice. During the second stage (in process), the methods asked of participants will include the following: keeping a social justice log throughout their MATE coursework, reflecting on two writing prompts related to their developing consciousness around social justice, one at the beginning of the semester and one at the end (remaining prompts will be developed on the basis of participants' responses); being interviewed once at the end of each semester in the program (successive semistructured interviews will be developed according to participants' prior responses); and completing the Likert scale on views about exiting the MATE program about how their views of teaching for social justice have changed. In addition, a researcher's log will continue to be used to reflect on and make notations of the data.

Specific Methods

While there were several methods employed throughout this study and the class, I highlight one as the foundational piece that grounded this work to unpack how a geohistory mediated a continuum of experiences tapping into students' funds of social justice knowledge.

Three-stage equity audit assignments: Thinking about equity/inequity in schools. Participants conducted an equity audit[6] of their former schools to create a context for Parts 2 and 3. The first equity audit entailed an autobiographical narrative in which students wrote about their high school experiences. For Part 2 of the audit, in teams, students answered a series of questions about multiple social inequities in a school of their choice. For Part 3, students reflected on the findings in the equity audit and looked for common patterns and gaps that told dominant stories about the schools' beliefs and ideologies. At the end of this project, participants recast school narratives as they connected with historical narratives.

Critical discourse analysis (Bakhtin, 1981, 1986; Foucault, 1986; Rogers, 2004; Wetherell, Taylor, & Yates, 2001) was employed to initially reflect on participants' equity audits to understand how they were reading and interpreting power and oppression related to the assessments. Once general themes were identified, matrix analysis (Miller, 2008) was applied to the corpus of artifacts for each participant individually and then to the group to make sense of how participants understood social justice broadly speaking. Open coding, jotting in margins (Corbin & Strauss, 2007), and axial coding were applied to all the methods, except for the equity audit, to generate categories that were later taxonomized when the coding spoke across participant work. As the corpus of data was scrutinized for thematic codes, constant compare/contrast was applied so that broader categories could be created about understanding what social justice meant to each participant.

Postmethod criteria and assessments for assignments. During the first 3 weeks of class, writing reflections on course readings[7] and class discussions provided a window for structuring further activities and writing assignments. Students' inner filters and inclinations related to social justice were coded for initial perceptions to purposefully design and redesign successive assignments with criteria and assessments (see Figure 1). Although it is beyond the scope of this piece, the equity audit went through several iterations as researcher–student rapport was established and students' stances related to social justice became more evident. Questions and performative opportunities were also scaffolded weekly to account for students' inner filters and inclinations and the various environments where they conducted their projects.

Tapping Funds of Social Justice Knowledge

At the beginning of the semester, participants' conducted a geohistory investigation to develop a foundational understanding for how social justice operated in their prior community and schooling experience. When my students were introduced to these stark realities, I noted in my journal that many were shocked and outright indignant. Some responded with concern,

Inner filter Initial beliefs activated through assignments and lesson plans	**Inclinations** Participants wrote on, and performed in, a variety of activities	**Contexts** Various spaces where students engaged and will come to enact their ongoing iterations of inner filters and inclinations
Assessments	As rapport was established and initial course work and performance in activities were coded, criteria and assessments were developed for assignments and activities based on "inner filters," "inclinations," and "contexts"	

Figure 1. Using a post-method approach, students' inner filters and inclinations about their initial perceptions related to social justice were coded and built into assignment and assessment design. Based on students' written and oral artifacts, assignments were designed and redesigned.

"What can we do?" "How can school change this?" or even "I am pissed!" I offer a pedagogical move and showed them examples of how some local western Pennsylvania Black communities fought back. In 1968, Pittsburgh had a pilot reform program for the entire United States that sought to empower Blacks (Sugrue, 2008).

Most of my students did not understand how the prevalence of Jim Crow history has spawned microaggressions and stereotype threat (Steele, 2010) or how social and historical forces still ideologically affect a social consciousness and ensuing behavior that perpetuates oppression in schools. We discussed the impact of the dangers of inheriting oppressive legacies and how that might influence the individual in school and in life. Students came to see that the experience of the threat can last a lifetime and lead to further deficits in self-esteem and self-worth and that it can also be handed down to others. It is a reality that Black students experience identity contingencies on a daily basis, and unless teachers take a proactive stance about social injustices in schools and help to shift policies and social consciousness, they are complicit in perpetuating unfair and unjust schooling practices.

Grounding Pedagogy: The Great Flood

To ground this history in pedagogy, I drew on a geohistory of the local area for which all my students had some degree of familiarity. Together, we discussed the tragedy and aftermath of the Johnstown flood of 1889. A once-stable working-class city in rural western Pennsylvania of approximately

30,000, Johnstown was known for its steel, iron, and coal manufacturing and for making much of the nation's barbed wire. It sat quietly nestled between steep hills of the narrow Conemaugh Valley and the Allegheny Mountains. The reservoir behind the Conemaugh Dam supplied it with water to transport barges, and when the reservoir was sold to the Pennsylvania Railroad, private entrepreneurs bought the dam and lake.

The abandoned reservoir was bought and converted by Henry Frick and friends into a private resort lake for the elite of Pittsburgh, many of whom were closely associated with Carnegie Steel. Alterations were made to the dam, which made it vulnerable to fissures. With warnings about the dam's vulnerability and the possible impact of flooding, Frick thought nothing of this and continued to build a clubhouse and create an exclusive and secretive mountain retreat.

On May 31, 1889, the South Fork Dam swelled and 20 million tons of water cascaded down the Conemaugh River, killing 2,209 people, making it the largest civilian death toll in America until September 11. Sixteen hundred homes were destroyed; 4 square miles of the downtown were destroyed; and the cost was over $17 million in property damages. Most students had been taught about the Johnstown flood through prior schooling or even through oral histories passed down through families, but what most did not know was how this "natural disaster" forced gentrification and academic segregation in the city and its schools. While Frick was blamed for this "natural disaster," the ruling was that the flood was an "act of god."

Comparing Johnstown and Westmont High School. While the current population in Johnstown proper is 15,000 people, 84% White and 12% Black, the populous has inherited and will always be beneficiaries of its geohistory. The median family income is $28,000; property taxes run around $1,031; and most inhabitants are quite poor. There is one public middle school and high school, and although initially clear for making adequate yearly progress (AYP), the high school is now on probation. Current jobs in the city are related to weapons manufacturing, wind power, technology, and small mom-and-pop shops.

In spite of tense odds, the city has become an archipelago, and its inhabitants have strong ties to the local school community, many of whom are related by marriage or birth or attended the high school at one time and now make concerted efforts to employ students in the community. The high school has a thriving alumni community that annually fund-raises and sponsors extracurricular activities. For Johnstown High School, the strong link with community as sponsor of school athletic programs, events, and extracurricular activities helps to make the school and its teachers accountable to the local economy and seems to be quite effective. The community and the school share in a collective struggle to maintain and sustain an economic center, and the flood history is a seamless thread woven into the structural and educational environment in the school.

To draw comparison, the hill that overlooks but is still part of Johnstown is home to Westmont High School. For those living on the hill, the population is 5,000, of whom 98% are White. The median family income is $78,000; property taxes run around $2,654; and the high school, which consistently meets AYP, looks like a mini–country club. The economy of the hill also draws from weapons manufacturing, wind power, and technology. While Westmont also has strong community ties, alumni, and sponsors, it is not held together by the aftermath of a disaster.

The Equity Audit on Johnstown and Westmont High Schools

The equity audit has its origins in the civil rights movement, where it was conducted by school districts as a way of determining the degree of compliance with a number of civil rights statutes prohibiting discrimination in educational programs and activities receiving federal funding. In teams of three, students selected different schools from the area. Two groups happened to select Johnstown and Westmont high schools, which provided a window of opportunity to compare two schools in the same school district. Participants from my study also happened to be in each group.

For the equity audit, students gathered data on each school by doing on-site visits, conducting interviews, reading state department results, and doing broad Internet searches. The metacategories that students were asked to identify included general data (students, teachers, degrees, attrition rates, student transfers, teachers working with students with special needs and ELLs), status of labeling, discipline data, general achievement data, social class data, and ethnicity data. To these initial categories we added ELL and bilingual data, dis/ability data, gender data, and sexual orientation and gender identity data. As the equity audit covers a broad spectrum of terrain, this piece reports findings that startled our class the most.

Critical Reflection

When we took a closer look inside the actual statistics of Johnstown High School, we saw a picture that we did not expect. Given one group's findings, we knew that of the 976 students in the school, 622 were eligible for either free or reduced-price lunch; 22% had disabilities; 10% were designated "at risk"; the school has three tracks (AP, honors/gifted, and basic); and White and Black students scored comparably on the 11th-grade Pennsylvania System of School Assessment in math and reading in 2011. However, when data were disaggregated, the economically disenfranchised—those who were on free and reduced-price lunch—scored higher (68.7%) than Whites (60.5%) and Blacks (52.2%) in math and were scoring (65.2%) only slightly lower than Whites (71.5%) and a bit higher than Blacks (60.8%) in reading. These statistics are commendable considering that poverty is the largest factor predicting lower

school achievement (Nieto, 2010). Under No Child Left Behind for 2011, in Pennsylvania *proficient* means that each subgroup in the school must have at least 67% of the tested students achieve a proficient score or higher in math and 72% achieve a proficient score or higher in reading. Across these three groups, all achieved proficient or higher but failed to meet AYP this year because of grade performance. This school, however, since being put on corrective action in 2005, has met AYP each year up until now.

To draw comparison, Westmont High School has an award-winning music and drama department as well as award-winning forensics and scholastic teams, and it has won dozens of trophies in football, soccer, and swimming. The school claims to have a 100% graduation rate, and it has consistently met AYP since 2005 with steadily improving levels of proficiency in both math and reading.

"These findings mask darker realities," a student wrote in his equity audit reflection.

> I was shocked to see that of the seven Black students at the school, six of them were in special education and all of the ELL students were in special education with IEPs [individualized education programs], for being "at-risk" to fail the Pennsylvania System of School Assessments. The school doesn't even employ an ELL teacher!! [*sic*] I don't understand how this is allowed to happen.

Adding trouble to insult, No Child Left Behind has given the power to schools to throw out low test scores of Hispanics, African Americans, special education students, and ELLs, if they compose 5% or less of the entire student population (Shirvani, 2009). This was certainly the case here.

In his teammate's equity audit, another student wrote, "When I went back to the school the principal refused to provide a list of students' socioeconomic classes or ethnicities of the students who were tracked." When I asked the student to reflect on "why" she thought that she could not access the data, she speculated, "I believe it's because they know what they're doing is wrong. They don't want people coming in, comparing schools and pointing out why the 'troubled' kids end up in tracks or copping to the identity contingencies they enable." This team of student researchers appeared angry and frustrated. It seemed that they began to clearly see how upper- and middle-class White students dominated the advanced tracks while the poor, the students of color, the ELLs, and the students with special needs were in the lower tracks. The same female student later commented in class,

> These test scores are all a load of bullshit. When I was in high school I never thought about why I was taking tests or who was teaching the courses I was taking. It seems to me that teachers are tracked just like students. Come to think of it, all of my AP teachers were male.

Another student wrote in his equity audit reflection,

> When I was in school, we sorta knew who was in which classes and made some snap judgments. We didn't know how to think critically about it. It really frustrates

me to no end that students are tracked because of their names, zip codes, who they know and dare I say, "the color of their skin." What's wrong with this system?

Acceptance

As students reflected collectively about their equity audits and shared findings in small and whole group discussions, they began to see how they had been positioned on the basis of privileges or entitlements that were embedded in their different subjectivities. Early in the semester, students participated in an activity called "The Level Playing Field," for which they spatialize their bodies as they answer a series of question related to how they have benefited or been oppressed by their cultural, gendered, gender expressive, economic, sexual orientation, physical, language, or disabled identities. The activity helps to unpack how misconceptions about roots of various forms of prejudice manifest on the basis of privileges or entitlements that people have inherited, how and where such forms manifest in their current lives, how they secure their power, how they are internalized, and how that affects their behavior. Through a series of follow-up questions, students come to embody and experience how certain identities are granted automatic privileges while others are relegated to second-class status.

Participants' reflections in their equity audits were evident in terms of recalling this activity. One male said, "I never knew what my whiteness meant in society. When I look at the equity audit not only am I ashamed of history, I am ashamed that more hasn't been done to detrack schooling. Why does this still happen?" Another participant noted,

> I never had a teacher of color. I also never thought much about it. How can I be an effective educator when I don't embody what some of my students have gone through—how will I be able to relate?

This student's question speaks to a systemic question about how to create and sustain classrooms that are cultivated for all students to succeed. This is a question that I as a researcher have long pondered: In spite of all the critical work and reflection that we do with our students, how can we prepare them for real-world experiences when they have lived in geographies that are monolingual, heteronormative, and homocultural? Helping students understand and at least identify that each self has complicated pasts that are entwined with various historiocities that predate their current beings can help them tap into who they are and how they have each been constructed by power that predates their lives.

Respect

More questions of concern were coded into this section than for other taxonomies. "Dr. Miller, what can WE do?" wrote one student? "Why does

prejudice still exist like this? Schools are supposed to be about learning, not survival!" Another student wrote, "Who? What?" How does this still happen? It breaks my heart. I didn't know schooling was so political!" Being frustrated by such disparaging realities led me to believe that students experienced sympathy and indignation for the inequities that they had found. One response clearly answered my internal query:

> My classroom will ALWAYS [*sic*] be about respect for self and other and I will work hard to make sure that students feel their voices are heard not in spite of their differences but because those differences make us a stronger and a more conscious community of learners.

One older student experienced a different level of embodied indignation altogether that still troubled him. In his social justice log, he wrote that he had been tracked into advanced courses at the beginning of high school and noticed that his closest friends were no longer in his classes. He said that at the time he was not aware of what was going on except that he was becoming lonely. He wrote,

> The kids I grew up with were becoming more and more distant. I wasn't doing anything to them. The system had its fists around me. It showed that I was worthy of success and my friends who moved into vo-tech weren't. What I remember was that the advanced classes, while they were for the college-bound, turned me into a depressed teenager. When I teach, I will be very aware of tracking in my classroom and will fight it. When this semester is over I am going to write my friends from high school and try to reconnect. I think one has become a mechanic—I've seen him in his overalls.

The questions, concerns, and responses of students stemming from the equity audit findings seem to indicate that what they had learned about themselves transacted with their own histories and the spaces where they grew up. Combined, these experiences generated a level of awareness about how some would strive to make classrooms a space where all students would have an opportunity to learn and generate knowledge as agentive beings and learn that actions can help people be moral custodians for one another.

Affirmation, Solidarity, and Critique

Students' research spoke volumes about how structural inequalities that manifested in geohistories affect schooling practices. Through the sharing of the equity audits, they began to understand the universality of power, oppression, prejudice, and privilege. As they began to see connections between self and other and develop a global context for inequitable schooling practices, they began to form archipelagoes (Fullilove, 2004), creating alliances in clusters for turning injustice around through actions. Students talked openly about the desire to create pushbacks against standardized testing (e.g., through opt-out movements, occupy your schools and classrooms, and attending demonstrations) in their own classrooms or schools. They also demonstrated a social

Table 1.   Disaggregated PSSA Scores in Math and Reading Between Greater Johnstown High School and Westmont High School (in Percentages)

Economically Disadvantaged	Math	Reading
Greater Johnstown	68.7	65.2
Westmont	20.0	48.0

Note. PSSA = Pennsylvania System of School Assessment.

consciousness that could possibly enable them to continue to critique current and future manifestations of anti–socially just behavior.

This is what we learned as a group as we disaggregated the data that were not reported: When the economically disadvantaged were compared from the poor to the affluent school, an interesting picture emerged (see Table 1). Cumulative proficiency results showed that in math, students from Johnstown High School actually scored 68.7% compared to 20.0% at Westmont High School, while in reading students at Johnstown scored 65.2% and Westmont scored 48.0%.

To help us make sense of these data sets, an astute student on the Johnstown equity audit team shared a powerful story verbally and orally that affected all of us. The principal at Johnstown High School was very aware of the social and historical impact of tracking and had implemented a detracking program in the school. The student wrote,

> Mr. —— grew up in the city. His family was here before the flood. He knew how much the city had changed and how the demographics have shifted. He's also done his research. He has implemented a system of detracking and placed the higher performing teachers in the classrooms where students are struggling the most. The school does not use labels to title classes. Actually, test scores have gone up across all subject areas.

Reflecting back in my researcher's notebook, I had written to myself, "Everyone is silent right now, including me." The sense of awe and respect that the class seemed to take on from this narrative provided a reality check about what can be done and what can work to push back and resist against tracking and standardized testing. It made me think that this principal saw his students as people and not as dollar signs. I noted, "Moments like these are priceless, life-changing, awe-inspiring, and they can only grow from within the sharing of a collective funds of social justice knowledge."

As a class, these findings gave us all pause to think about who and what the real culprit was; such disparities about how Pennsylvania schools consider their efforts to remedy and improve schools make them woefully guilty of engaging in stereotype threat. Students asked me questions about how pervasive these hidden agendas were, not only in Pennsylvania, but also nationwide. I explained that until we have fair and just practices ensuring that all students are taught under equitable circumstances, these disparities are not going any-

where. I assured them that how they teach and approach equity in their own classrooms is a form of challenging systemic and structural injustices. I also assured them that they are capable of being change agents.

Critical Imaginings for the Classroom

Understanding the realities that students could be facing in their future classrooms and their schools was foremost on all their minds. In fact, it often dominated conversation once we had reflected on our equity audits. While there was hope in students' reflections, it was couched with concerns of great fear. One student wrote in his reflection, "Day one of class, I am going to come out for social justice," and "I want my students to have agency." Another comment really stuck out:

> In my future classroom I will make social justice transparent in my classroom. It is important to me that all students experience school in a fair and just way. I will invite them to critique me and offer feedback about books, assignments, and activities. I will invite them to be co-producers of knowledge. It is my hope that they will feel validated and heard, inspired to fight injustice in their lives, and that they will begin to understand how hegemony and classism operates in the world around them.

Yet, these comments contrasted with "What happens if I teach in a school whose politics are prejudice. How can I teach there?" and "I realize I will have to be careful when I approach social justice because I don't want to lose my job." Another student wrote,

> I know what I believe about students and I want them *all* [participant's emphasis] to do well, but I am also scared that as an ally, I will be targeted. In my team's equity audit that there was no gay straight alliance in the school but bullying against gay and gender non-conforming students in the school was a HUGE problem. I want to start a gsa [gay–straight alliance] in my future school and talk about gender inequities but I'm scared.

Such trepidation suggests that we have more work to do with our students so that they need not fear being an ally, let alone siding with social justice. While fear is certainly an emotion that can keep people from action, it also secures its dominance through its embeddedness in policy (or lack thereof) while maintaining social- and gender-normative hierarchies. Overall, students did imagine that classrooms and schools could change but that it does take more than an individual to shift a system. It seemed that most of them would apply some type of knowledge that they had embodied and learned to the new contexts where they were heading.

What We Collectively Learned

Students presented equity audits from rural, suburban, and urban contexts, and in all cases, what some groups presented gave the entire class time to

think about various types of social, cultural, moral, economic, gendered, intellectual, and physical injustices that thread across all schools. Through communal reflection and synthesis, we learned that data must be disaggregated, read over time, and account for multiple levels of injustices. We learned that absences in policy do influence dominant narratives, generating multiple injustices and directly affecting property values. We learned that school contexts have extremely differing realities, sometimes even within the same district. We also learned that schools can and do thrive when they are connected to the local community and economy. Last, we learned that we do not have answers to all the questions that we wanted answered. Students seem to understand that social justice work is layered and complex and that schools can discriminate against teachers and students through tricky yet highly deliberate means.

Discussion

Findings about how students performed social justice spread out across and within a range of complex relationships. There was therefore great variety and range in how participants understood, experienced, and demonstrated social justice broadly. Summative findings indicated that no two people experience social justice the same way (see Figure 2).

Findings spoke across the corpus of participants' artifacts generating five categories in a continuum of awareness about social justice: critical reflection; acceptance; respect; affirmation, solidarity, and critique; and critical imaginings for the classroom. Findings did not indicate that that these understandings about social justice were sequential or that participants "graduated" to new levels; rather, they did indicate that there were moments when participants had great social awareness about one social justice but lacked awareness in another.

Critical reflection coded how participants demonstrate a lack of, or an emerging, awareness for how they and/or others have benefited from or been marginalized by ideologies that have produced social, cultural, moral, economic, gendered, intellectual, and physical injustices. Here, they began to critically reflect on their pasts and presents as related to their habitus (Bourdieu, 1986), or how one internalizes surrounding culture in the form of dispositions to act, think, and feel in certain ways. Acceptance coded how participants' habitus had evolved and affected her/him/per today. Here, individuals understood how power, prejudice, privilege, and oppression manifest
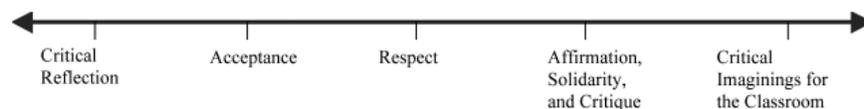

Figure 2.   **Continuum of social justice awareness.**

in society, and they are able to see their participation in various hierarchies. Misconceptions about roots of various forms of prejudice were unveiled, how and where they manifest, how they secure their dominance, how they are internalized, and how that affects behavior. Respect coded how participants demonstrated compassion, empathy, sympathy, and an understanding about how peoples' lives have been oppressed and even disenfranchised by disrespect of any aspect of habitus. Here, students showed that they wanted to amend wrongs and that they felt remorseful for their unknowing or knowing participation in oppressing others. For affirmation, solidarity, and critique, participants' answers coded demonstrating an understanding of the universality of power, oppression, prejudice, and privilege. Students began to see connections between self and other and develop a global context for social movements. Students began to form alliances and/or consider how to develop them in their own classrooms or schools. They also demonstrated a social consciousness that can enable them to continue to critique current and future manifestations of anti–socially just behavior. Last, for critical imaginings for the classroom, participants articulated what teaching for social justice could look like in their future classrooms or in the schools at large.

Within each level of said criteria, findings for dispositions further operationalized into four subdomains reflecting social justice awareness: embodied, moral, cultural, and socially conscious.

Based on the breakdown of findings within each of these domains, it seems that these aspects are learned and/or acquired. Recognizing that each domain is learned also means that it can be unlearned or changed. The embodied domain synthesized how participants physically, observationally, or emotionally experienced a social injustice. The moral domain referenced how one's inner beliefs of right and wrong shape a desire to transform injustice. The cultural domain for participants was broad and could include making a stand for any social group or collective that experienced a social injustice, while the socially conscious domain included a broader synthesis of injustice enacted against multiple subjectivities in the world, nation, and/or local or school environment, as well as taking a stand against different types of oppression.

Spatializing Sociospatial Justice Into English Classrooms

The spatial turn that this work highlights has many implications for how geospatial theory and social justice research and pedagogies can play out in English preservice teacher education. This study suggests that social justice work is not linear but is a series of processes that happen on a continuum over time and through lived experiences. How each individual defines or understands social justice and injustice is highly subjective and is likely to shift over space and time. Coming to understand what it means to an indi-

How participants physically, observationally, or emotionally experienced a social injustice.

How one's inner beliefs of right and wrong shape a desire to transform injustice.

| Embodied | Moral |
| Cultural | Socially Conscious |
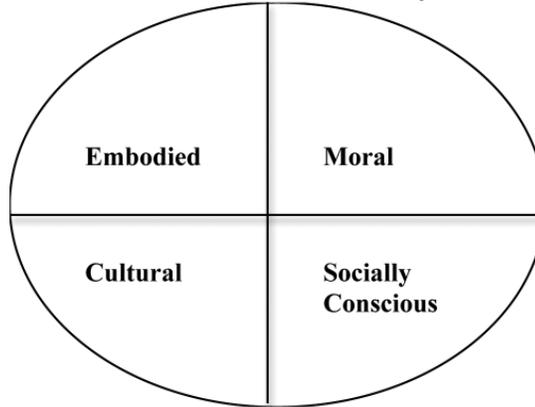
Broad, and could include making a stand for any few social groups or collective that experienced a social injustice.

Included a broader synthesis of injustice enacted against multiple subjectivities in the world, nation, and/or local school environment as well as taking a stand against different types of oppression.

Figure 3. Sub-domains of social justice awareness.

vidual, let alone a collective, is complex work, but it can become a learned consciousness as people experience life and/or how it is approached through learning and activity in preservice teacher coursework. Our profession and country can grow even stronger when teachers are morally and ethically disposed and committed to creating learning contexts that meet the needs of all learners. Such contexts can become spaces that help translate learning into social justice capital in students' lives. Preservice education has the ability to generate and spatialize such change, but it will also take time to affect social consciousness.

This spatial turn has implications for other studies related to performing social justice dispositions. These findings suggest that social justice is on a continuum of learning given each population of students, preservice educators, and lived experience. Because there is no one-size-fits-all social justice paradigm for teaching or learning, readings, activities, and assignments should grow from the students' funds of social justice knowledge, the geohistories, and the experience of the instructor. As preservice educators open up the space to invite dialogue and critique about social justice, the learning has the potential to move into part of, or even into the center of, an inchoate teacher's conceptual framework. By tapping into students'

funds of social justice knowledge, we can draw out, through classroom practice, what they know about social justice and injustice and create relevant inquiry-based activities. Building in activities, assignments, and assessments that provide opportunities for students to tap into their inner filters, inclinations, and contexts for application can provide realistic opportunities to practice social justice before in-service teaching.

Adding to this spatial turn, use of the postmethod for continued classroom inquiry can be useful for enacting social justice work. Freire (1970) reminds us that students are generators and producers of knowledge who, when taught to understand the oppressive circumstances in which they live, can become agents capable of acting on and transforming the lived social environments that surround them: "Together, teachers and students, content on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge" (p. 68). As we approach each group of students differently and let work grow epistemologically from within each context, we extend onto their funds of social justice knowledge and add to their embodied practice.

Assignments that provide choice can add to this spatial turn as they motivate students to write and conduct research about social justice and injustice. Crafting assignments that invite students to account for how history has affected dominant narratives and how that has shaped ideologies can activate and heighten awareness about social injustices. As students are challenged to reflect, critique, embody, and assess differences across multiple social injustices through different activities, they can grow more "justly" conscious. Assignments that account for disjunctures between time and space and are nonlinear or understood as they occur in simultaneity can help teachers develop a framework for how unjust ideologies marginalize students' identities. As we move away from latched concepts and abandon dichotomization, preservice teachers can recast history to be understood in ways we cannot even yet imagine.

Assessment tools related to this spatial turn that measure dispositional awareness through performance-based indicators for our profession are in short supply. One possibility would be to consider a disposition as a tendency or propensity to respond to specific ways in particular contexts or "to be bound or liable to be in a particular state or undergo a change, when a particular condition is realized" (Ryle, 1949, p. 43). Or, dispositions are coactive in nature and so animate, motivate, and affect student learning (Ritchhart, 2001). According to Ritchhart, dispositions effect pedagogy "as habits of mind including both cognitive and affective attributes that filter one's knowledge, skills and beliefs and impact the action one takes in classroom or professional setting" (Thornton, 2006, p. 62). While most dispositions are defined in nonscientific ways, perhaps if we reframed them to account for differences in human capacities and for different embodied, moral, cultural and socially conscious domains, toward developing habits of mind that can spatially enact social justice, then perhaps they can be tapped for policy development.

Cultivating Social Justice Capital

Bourdieu (1986) looks at cultural capital as continual transmission and accumulation in ways that perpetuate social inequities. This study offers a counternarrative to this concept. Social justice can become a form of equity that is spatialized by its embeddedness in the dispositions of preservice teachers. Social justice capital as embodied disposition has the possibility to spatialize how preservice students can support classroom environments and its inhabitants in becoming places wherein social agents can embody and enact critical social justice work in their lived communities. When teacher education programs do not address social justice topics in their courses, preservice students and their future students are denied access to developing social justice capital that could be spatialized into the school and social environment. This absence has great power in perpetuating ideologies of inequity that are sustained by and reinforced structurally throughout school policy and the community at large. To deny or ignore social justice capital in English teacher preparation not only perpetuates and reproduces classroom inequities but maintains and sustains injustice in schools.

We are living in a space and time that is grappling with, like never before, control, power, and the imminent apocalypse of standardized testing. Teachers alone cannot repair a system that is rapidly falling into disrepair, nor can they be left to put out the fires that rage. No, the matrix that supports the teacher—of which we are all collectively a part—is the moral custodian for both teacher and student. So, how do we take back not only the city but the country, and how do we move beyond the disease of injustices? *Non satis scire* (To know is not enough). We must do; we must act; we must rupture history, recast narratives, and spatialize social justice capital into the community and into the public schools such that urban youth (all youth) can equally participate in a country that was always and will be forever theirs. **TEP**

Notes

Individuals interested in seeing the equity audit, any assignments used for this study, or the list of texts read in Critical Pedagogy, please contact me at sjmiller@umkc.edu.

1. *Spacetime* for this work suggests that when an event occurs, it is within a space where something happens during a given time. It brings together *space* and *time* to suggest that space is an ongoing and open system where events can happen within it and time fixes the event. Space and time are tethered to each other.
2. The triad of his/her/per recognizes that gender is a social construct, and the use of the word *per* represents language for people whose gender is nonconforming.
3. A rhizome is a networked space where relationships intersect, are concentric, do not intersect, and can be parallel, nonparallel, perpendicular, obtuse, fragmented, and even marginalized. As a theoretical concept, it is both an invisible and visible space that

embodies all the forces co-constructing a preservice teacher identity. Such spaces cut across borders of space, time, and technology and can be lifted into different contexts.

4. Funds of social justice knowledge builds on the work of Moll et al. (1992), who suggested that teachers can build lessons around the available resources, cultures, and lived experiences that students have.

5. Critical Pedagogy in English Education is typically taken during a student's first semester in the program.

6. The equity audit was adopted and modified from Groenke (2010). Feel free to e-mail me for the revised and updated audit.

7. The main texts for the course were Darder, Baltodan, and Torres (2008) and Freire (1970).

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