Constructions and Enactments of Justice in Secondary English Methods and Student Teaching Spaces

by

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Dedication

To secondary students, to whom my research and teaching are accountable.

May this work
build the capacity
of your teachers and teacher educators
to imagine a transformative schooling space
where you can thrive.

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Abstract

Secondary English Language Arts classrooms are spaces where teachers can pursue justice through curricular, pedagogical, assessment, and discretionary decisions they make, using popular asset (i.e., cultural modeling, culturally responsive pedagogy) and justice pedagogies (i.e., critical literacies, culturally sustaining pedagogy, restorative English education) as guides, learning about them in their secondary English methods university coursework. Despite the work of teacher educators, the number of pedagogies, and research on their use in the classroom, many secondary English Language Arts classrooms continue to be spaces that reify injustice. This dissertation project thus explored how justice was constructed and enacted in a secondary English methods course at a midsize public university, how preservice teachers in that methods course took up those ideas, and how the ideas moved from methods into their student teaching.

In order to investigate this problem, I conducted a two-semester ethnographic-inspired study, observing a 14-week methods course and following five preservice teachers from that course into their student teaching classrooms. Data for the project include lesson plans, course texts, classroom observations, field notes, class materials, audio recorded and transcribed class sessions, preservice teacher portfolio materials, and interviews and their transcripts. I examined this data through the lens of existing justice pedagogies and how they constructed justice, devising an original framework that thematizes the approaches and classroom practices of justice into three categories: distributive, relational, and consequential justice.

I found that participants did not share common definitions or enactments of justice. Although guidelines exist for how to construct justice in secondary English Language Arts

classrooms, they do not in and of themselves offer principles for how enacting those guidelines with particular students enacts what kinds of justice for whom. Without fully understanding what it means to construct justice, teachers can potentially foil those constructions.

I also found that teachers in the study enacted justice unevenly. They most often engaged in relational justice, building relationships with learners, recognizing that learners' perspectives on the world were shaped by their unique experiences, and building learners' knowledge of the world, themselves, and each other. The next most common enactment was distributive justice, where teachers taught leaners disciplinary knowledge and taught for their academic success. The least-often construction of justice was consequential justice, which promotes social transformation and questions structural inequities. Even these enactments of justice, however, occurred on a spectrum where the potentiality for justice existed although might not have been fully enacted. By better understanding the many definitions, constructions, and enactments of justice, teacher educators and researchers have more ways to examine how secondary English Language Arts teachers can be taught to teach in ways that move intentionally and meaningfully towards the kinds of justice they think they are enacting.

Finally, I found that the identities, backgrounds, and positionalities of the participants shaped their notions of English class and what occurred there and how they considered justice, both of which affected the kinds of justice they enacted in their teaching. Continued study of the relationship between preservice teacher identities, constructions of justice, and purposes of English class has the potential to build the field's continued understanding of constructions and enactments of justice and how they are developed in preservice teachers.

Chapter 1 Introduction

1.1 The Problem & The Study

"Hi, Joya, good to see you today. Shall we take a look at your work?" I pull up my chair beside hers and silently read her handwritten draft, asking a few questions as I read. Before I head to the next student, I see if she has any additional questions, then I mark her verbs so that they agree with the subjects, reminding her to double check them next time. She gives me a skeptical smile and I walk away.

Fourteen months later I am in a linguistics class as part of my graduate school studies. We had started reading and talking about non-dominant forms of English and it was like watching a train crash in slow motion as I remembered, in horror, my interaction with Joya and her 10th grade classmates: I had persistently corrected their English, neither recognizing nor realizing their right to their own language (Conference on College Composition and Communication, 1974). Despite existing asset pedagogies established in the field of English Language Arts instruction that were available for me to draw on, like culturally responsive (Gay, 2002) and culturally relevant pedagogies (Ladson-Billings, 1995), that offered guidelines to use learners' home, cultural, and heritage knowledges they brought into the classroom to support student learning and success, I was not drawing on Joya's funds of knowledge (González et al., 2005) and was in fact teaching English in harmful and unjust ways—that I believed were beneficial for students, largely mimicking my own schooling and employing what I learned in teacher preparation coursework.

I was shocked by this memory and what I had done because I considered myself a teacher who worked with students to move towards "social justice," which I defined as the ability to critically "read the word and the world" (Freire & Macedo, 1987) and to respond to it using literacy skills; I attempted to teach students about those words and the world in socially just ways through our study of English Language Arts. For example, a student once remarked on a course evaluation that we needed to start talking about race in English class because what was going on with police shootings of Black people, he wanted to know? We talked about other issues in English class, he argued, like class and gender and media literacy; adding conversations about race would fit with these topics. So I designed a unit that asked us to consider how racism still exists. The seniors I taught were taking spring break trips to Dominican Republic, so my colleagues and I crafted a unit to help us learn about the history of Las Mariposas—the Mirabal sisters—three of whom were assassinated by the administration of Rafael Trujillo, a US-placed dictator. When my colleagues and I realized that the US has been at war in Afghanistan for students' entire lives we built a unit that helped them learn about it and then helped them organize a public art installation for the school community so others could learn about it too. Inspired early in my teaching career by a quotation from Marian Wright Edelman that hung on my Assistant Principal's (AP) office door, I wanted, like her, to help students see that "education is for improving the lives of others and for leaving your community and world better than you found it." I wanted students and me, through the study of English, to learn together about ourselves and our relationship with the world, improving our lives and transforming our community. I believed that I was engaging in the work the field considered justice—of critical literacy (Luke, 2012) and promoting social transformation—through my teaching and what students and I did and studied in our classroom.

Sitting in that linguistics class, confronted with memories of how I had spoken to Joya about her language, I was shocked that despite my background, my beliefs, and my experience, I wasn't honoring Joya's language nor teaching her about critical use of language. I was doing what I thought was best and what my own teachers had done to (for?) me: teaching ways to access normative spaces through a particular kind of literacy learning. Shamefully, I didn't even realize that how Joya and her peers communicated in writing and with each other was its own dialect of English. It wasn't until I was back in graduate school, learning more about the world, myself, and others through learning about the English language and its relationship to power and identity, that I even began to consider that I had been doing something wrong at best and damaging at worst. Yet what stood out to me about this moment, and likely many others like it, is the inconsistency between how I thought I was oriented to teach English and what I was actually doing in the classroom in the pursuit of justice.[1]

These experiences of teaching and my own schooling in secondary English Language Arts classrooms have motivated me to trace how preservice teachers learn to teach in ways oriented towards justice and how this training is implemented in student teaching classrooms.

This dissertation study thus investigates how justice is constructed and enacted in a secondary English methods class and how those ideas show up in student teaching classrooms. The research was conducted in two phases over the course of one school year: phase one entailed weekly observations of a 13-week secondary English methods course at a medium-sized public university in the Midwest. Data collected at the site included field notes; audio recordings of the class sessions; course materials, which included handouts and class readings; instructor lesson

[1] My own teacher preparation to teach secondary English Language Arts included taking a secondary methods class and a subject-specific World Language methods class, as my primary area of certification is in French. After acquiring my French certification and teaching French I-IV and 9th grade English for two years, I took a subject-area test in English to add a secondary English certification.

plans; and three interviews conducted with the instructor over the course of the term. Each class session and the interviews were transcribed. In phase two of the study, I followed five preservice teachers—who were students in the methods class I observed in the fall—into their student teaching classrooms. In preparation for classroom observations, I reviewed each preservice teacher's final portfolio from their methods class and conducted an initial interview. Before each lesson I observed, the preservice teachers sent me their lesson plans and course materials (i.e., handouts, titles or full texts of relevant course readings). During the lesson, I took field notes, and each observation was audio recorded and transcribed. After each observation I interviewed the preservice teacher to get a sense of how they were thinking about the lesson and their teaching decision-making process throughout the lesson. Each interview was audio recorded and transcribed.

Researchers of teacher education have attempted to address how teachers engage with justice in their classrooms by posing pedagogies for teachers to use that are oriented towards justice (Baker-Bell, 2020; Gay, 2002; Johnson, 2018; Ladson-Billings, 1995, 2009; Lee, 2007; Luke, 2012; Morrell, 2005; Muhammad, 2020; Paris & Alim, 2014; Winn, 2013) and designing teacher preparation programs that center ideas of "social justice" (Picower, 2021). While teachers engage in some forms of justice in the secondary English classroom, drawing on learners' home knowledges, facilitating students' academic success and building rapport with students, helping students question the means of knowledge production, injustice continues to persist because justice is culturally and temporally specific; as a result we have murky definitions of justice and how it can be enacted in secondary ELA spaces: methods and secondary teaching. While the pedagogies established by the researchers above offer guidance for *what* to do in the

classroom, teachers who deploy the pedagogies are less familiar with *how* those enactments of justice instantiate justice.

Understanding how teaching strategies construct and enact justice has the potential to facilitate teacher engagement with more expansive versions of justice, from recognizing the assets that learners bring to the classroom to building critical consciousness (Ladson-Billings, 1995) and criticality (Muhammad, 2020). Ladson-Billings (2017) has remarked that engagement with the third tenet of culturally relevant pedagogy—develop students' critical consciousness—is the least-pursued tenet; she argues that teachers have not developed their own critical consciousness to help students develop theirs. Dyches & Boyd (2017) and Kishimoto (2018) argue that teachers must develop their own justice literacies as they engage students in developing theirs. In my work with in-service teachers on developing their own justice literacies as a lens by which to examine, design, and carry out their teaching, many have a difficult time understanding the components of the justice pedagogies that ask them to engage in critical consciousness (Ladson-Billings, 1995) and criticality (Muhammad, 2020). While this observation is purely anecdotal, it does bear out Ladson-Billings' claim that teachers who have not had to engage with their own development of critical consciousness would find it difficult to engage with students'. Thus, while teachers tend to engage with definitions of justice that are familiar (i.e., supporting students' academic achievement, developing positive relationships and rapport with students, seeing students as sense-makers and knowledge-creators), as I had with Joya, we tend to avoid the definitions that are less familiar (i.e., interrogating systems of power, promoting social transformation). Continuing to engage in classroom practices that reify injustice foils the building of classrooms that engage in justice.

Simply pursuing justice-oriented teaching and practicing *what* to do in classrooms is not sufficient because it fails to surface, interrogate, and change underlying structures. In the United States, we have facilitated dehumanization by creating and perpetuating a caste-based hierarchy (Wilkerson, 2020) which undergirds and is reinforced by social institutions; the values of this kind of society seep into schools, which are within those societies. In other words, the caste-based hierarchy in our society is reflected in schools and simply acting differently does not change the underlying structure that reifies the system (Picower, 2021; Wilkerson, 2020). In mapping this caste-based hierarchy onto schools, we position certain kinds of people and the skills that they have and are taught in school in different places on the hierarchy. For example, in school we privilege white mainstream English, valuing students' communication to the extent to which they can approximate whiteness (Baker-Bell, 2020). In this positioning, we do not see children in their fullness of their humanity, but only the ways in which they are placed on the hierarchy; creating this hierarchy dehumanizes people at the top of the hierarchy as well as people at the bottom because this caste hierarchy doesn't allow us to see ourselves or others in our full humanities (Freire, 1996; Kendi, 2016; Stevenson, 2015). A better understanding of what underlies classroom practices that engage in justice and *how* the elements of justice pedagogies construct justice, especially in English Language Arts classrooms, can disrupt and destroy cycles of injustice created by decisions teachers make. This kind of teacher decision-making can be taught to preservice teachers in their methods classes and has the potential to move into teaching via teaching practice in student teaching classrooms.

1.2 A Snapshot of the Framework

Drawing on extant pedagogies that are oriented towards justice (i.e., critical literacy, culturally relevant pedagogy, culturally responsive pedagogy, etc.) and field observations for this

study, this dissertation presents a framework to study how justice is defined, constructed, and enacted in secondary methods and in student teaching classes. This framework allows teacher educators, preservice teachers, secondary teachers, and researchers to identify and acknowledge what is happening in secondary English spaces (i.e., methods and student teaching classrooms) and what is absent. Using existing pedagogies oriented towards justice to attend to what can be seen and observed in secondary English Language Arts classrooms acknowledges the work that has come before me and what is already happening in university and secondary classrooms: how are teacher educators engaging with these ideas, what echoes of university preparation can be seen in student teaching classrooms?

It is also important to acknowledge what is absent. Systemic oppression is maintained through invisible, but ever-present, architecture which we perpetuate as participants in a system that we cannot readily see—by design. By making those systems visible by looking for what cannot readily be seen, teacher researchers and teachers can surface how systemic oppression and power function, how systems in school perpetuate those systems of oppression, and develop strategies for moving towards something different. In order to engage in the transformation of teacher preparation in university and student teaching classroom settings, researchers must engage in critique, as "transformation can only be carried out in a free atmosphere, one constantly agitated by a permanent criticism" because "criticism ... flush[es] out that thought," which "exists independently of systems and structures of discourse. It is something that is often hidden, but which always animates everyday behavior" (Foucault, 2013, p. 155). There is a relationship between what teachers value and what teachers do, although as researchers we can only implicitly know that relationship (Cohen, 1990; Gudmundsdottir, 1990; Hillocks, 1999). Through critique, however, thoughts can be "flush[ed] out," as Foucault maintains, setting up a

space for transformation. Additionally, in looking at what is not constructed and enacted, teacher researchers can ask, how are contextually and temporally specific definitions of justice shifting, and how can educational spaces construct and enact justice in a way that shifts with the times and context?

In examining the ways justice has been constructed in classroom spaces through justice pedagogies, I have developed three principles that underlie these pedagogies and pursuits of justice. In surfacing these principles, I make visible what kinds of justice teachers are pursuing: distributive justice, relational justice, and consequential justice. Each kind of justice has visible and invisible elements; the visible elements I explain below.

Distributive justice is justice that ensures that students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers), have instruction in disciplinary conventions, and achieve academic success (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007).

The elements of distributive justice that are visible in classrooms are when teachers engage in strategies that facilitate students' academic success and help to distribute opportunities and goods to students who have not had that kind of access. For example, a teacher might engage in test prep with students so that they may be successful on standardized exams that are required for college admission. This notion of justice, established within the last forty or so years, maintains the then-revolutionary idea that all students are capable of academic success and that teachers can facilitate that success through their teaching. An observer can see this kind of justice when a teacher scaffolds and models instruction in ways that are appropriate for the students in the class. Another visible component of the facilitation of students' academic success is the degree to which they have the material goods, like books and access to clean and safe school

buildings, and personnel, like well-qualified teachers, to support their learning. While this focuses on individual students' success, it does not yet—on its own—interrogate systems that do not facilitate the success of all students, positioning success as an individual student endeavor. The facilitation of students' academic success through quality teaching, differentiated instruction, high expectations, materials for learning, and well-qualified teachers, are all elements of distributive justice that are visible and observable.

Relational justice is a kind of justice that is concerned with relationships individuals have with others, themselves, and the world, and relationships that individuals have with the institutions that are a part of their lives, like school (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007; Sleeter, 2014). It asks, who are we to each other, and who are we in the eyes of institutions, like school? In considering justice as relational, a goal is to recognize and acknowledge the full humanity, identities, and positionalities of individuals. This is in contrast to seeing individuals as monolithic groups or as valuable insofar as they approximate whiteness; rather, individuals are valued and seen in their full humanity (Kendi, 2016; Paris & Alim, 2014; Stevenson, 2015).

A visible aspect of relational justice is the rapport and relationship developed between members of a class in how they treat one another: do students encourage each other through their words and actions? Do teachers say things and act in ways that show that they support and care for students? Relationships between members of the classroom are tricky, however, because teachers and students can express their care in ways that the other party may not recognize: a teacher can think that they are engaging in relational justice but students are not receiving it as such. For example, a teacher might think that they are expressing care by not allowing students to submit late work for partial or full credit, but the student may think that this doesn't take into

consideration factors that prevented the work from being submitted on time. This student-teacher pair do not see relationship building in the same way.

Another visible aspect of relational justice is the relationship the teacher facilitates between the students and their learning about themselves, each other, and the world. In an English Language Arts class, curricular selection and how texts are discussed can show to what extent teachers facilitate students' learning about others and things (themselves, others, and the world) that they are in relationship with. A teacher who erases or does not include texts that can serve as mirrors and windows (Bishop, 1990) for students is not fully facilitating students' learning about themselves, others, or the world.

A final aspect of relational justice is recognizing all students in the fullness of their humanity. This is communicated in visible ways: through language, through the texts teachers bring into the classroom, through what kinds of knowledge teachers encourage students to bring into the classroom, through how teachers measure success. Are students allowed to be their full selves in their ELA classes? Or are particular identities privileged and others censured?

The final kind of justice is *consequential justice*, a kind of justice that "promote[s] social transformations" (Calabrese Barton et al., 2020): what we do in school has consequences for students and can actively reject (or replicate) hierarchies and ideologies of the institution of school as shaped by a settler colonial white supremacist colorblind society (Bonilla-Silva, 2015; Patel, 2019) in which it is situated. This is a kind of justice that is also concerned with interrogating hierarchies of knowledge production: who is authorized to produce knowledge, what kinds of knowledge are valued and known, and why.

In the ELA classroom, this kind of justice is made visible when teachers ask students to contribute their own knowledge to the learning environment, in contrast to the teacher as the

central authority on knowledge and information. Consequential justice is also made visible when teachers and students surface the means of knowledge production, interrogate who can create knowledge, evaluate how knowledge is communicated, and create their own knowledge (Luke, 2012; Morrell, 2005). Consequential justice is additionally made visible when teachers and students discuss topics that promote social transformation, such as topics that question the status quo and structural inequities.

In the English Language Arts classroom, teachers engage in many kinds of justice in their classrooms. Delineating the different kinds of justices and more carefully defining them brings clarity to what is going on in ELA classrooms from the perspective of justice and makes more visible how different kinds of justices are enacted. In more carefully defining justice, teachers have more information to see which kinds of justices they are engaging in and the extent to which they are pursuing justice in ways that they think they are.

1.3 Personal Stake in the Research

While I engage with this research as a teacher educator, researcher, and former high school English teacher, understanding how secondary English Language Arts teachers are taught to engage with justice and how those ideas actualize in their student teaching classrooms is also deeply personal outside the roles that I play as a teacher and scholar. I was listening to a French investigative news podcast while on a walk when I stopped dead in my tracks. In that moment, I realized that I could understand complex French and English, languages I learned in school, exponentially better than I could understand complex Thai, my mother tongue. With this insight I could no longer listen to the podcast.

While I can speak and understand conversational Thai and navigate my way around Thailand, when I explain my research to my parents, I have to use English, because I don’t know

any of the words related to my research in Thai. When they ask me how my classes are going or how my teaching is coming along, I have to use English. When I was asked to learn another language in high school, it didn't occur to me to question why I had to learn a language the school had selected (French or Spanish) when I already spoke another language at home.

Learning and knowing English has, for me, come with great opportunities and advantages—I can communicate in rather sophisticated ways in a variety of spaces: with friends, with students, in my research. While the English teachers that I had in school helped me to develop these rich ways of communicating and were likely doing so so that I could go on to experience academic and economic success, I have been considering what parts of my identities were valued in school, and which parts I was asked, never explicitly, to leave at home. These ideas were never communicated in explicit or malicious ways: we used English as the language in the classroom and I was never asked to consider English in light of my knowledge of Thai, we read books by and about mostly white people, usually from America or Britain. These occurrences in class communicated to me and my classmates who and what we valued, and who and what was of value. And my own teachers have given me an education to access the most privileged and elite spaces of whiteness and academic intellectualism. But my performance in these spaces and successes have largely been measured by my ability to approximate whiteness: to speak the language and mimic the culture. My own home and heritage culture and language wasn't and isn't valued in school. This has made me think that I as a human being was valued in school to the extent that I could mimic identities that were measured and celebrated, and not with the ones I brought from home.

Yet my teachers likely thought that they were offering me the knowledge and skills to be successful and so that I could successfully engage in the opportunities offered to me—they

enacted justice distributively and this was my own thinking in my interactions with Joya and her classmates. The question I continue to ask myself, however, is what kinds of ways was I taught in school, particularly in English class, about myself and what I could be and do? In what ways did my own teachers help me learn more about the world, my relationship to it, and to develop relationships with me, as constructions of relational justice maintain? What was I taught about success and how it was defined, or in what ways was I taught to engage in social transformation, both of which would construct consequential justice?

As an English teacher whose identity as such was difficult to disentangle from who I was as a person, I valued much of the same things that my own teachers had taught me to value, only learning later that I could do something different. In that time, though, what were the students I was teaching learning about themselves, others, and the world? What were they being taught to value? How were we engaging in social transformation?

An important consideration to keep in mind as I explore definitions and enactments of justice are that they are not static, but shift based on an understanding of the relationship between individuals, individuals and institutions, and individuals and society. They also shift with context and time. For example, as a child growing up in the 1980s, despite the racially and ethnically diverse classrooms of my suburban Los Angeles schooling, my English teachers emphasized distributive justice, likely influenced by colorblind theories of race, which were popular at the time (Smith, 2015). My own social identities were largely subordinated or ignored in order to focus on the identities centered in my analysis of text, reading a "pervasive set of texts that populate the syllabi and bookshelves of classrooms across America" (Macaluso & Macaluso, 2019, p. ix), including titles such as "*Macbeth*, *To Kill a Mockingbird*…*Lord of the Flies*…*The Odyssey*, *Romeo and Juliet* … *The Great Gatsby*" (Styslinger, 2017, pp. xi–xii), and developing

the academic skills and tools necessary to achieve academic success in secondary and post-secondary settings.

As a secondary English teacher in the early 2000s through the presidency of President Barack Obama and up to his successor, my teacher preparation and classroom teaching also attended to the academic success that a focus on distributive justice brings, reading largely the same books I read as a secondary student. With the onset of #BlackLivesMatter and other justice-oriented movements, my students began asking to talk about the death of Black people, and I began exploring how my teaching could also emphasize how justice could be relational and consequential. But, as I note in the opening, this was also limited and continued to construct injustice.

As I prepare preservice teachers to teach in secondary classrooms now, they demand that we discuss strategies for engaging adolescent learners with topics like race, racism, and white supremacy. They ask for book recommendations that center marginalized identities and brainstorm what texts could replace common secondary English texts, or supplement them if they're unable to access different ones. They want to know how to engage in trauma-informed teaching as we approach year 3 of the COVID pandemic. These teachers are invested in acknowledging their own racial identities (Helms, 2020) and grapple with ideas of distributive justice, as common disciplinary conventions often reify majoritarian values (Baker-Bell, 2020; Muhammad, 2020). They want to know strategies for learning about their students and building community in their classes, yearning to know more about their students and develop relationships with them, their families, and communities, all aspects of relational justice. Simultaneously, I have begun to amass and read books that I needed as a child, books that could imagine me as the characters (cf, Thomas, 2019) and serving as mirrors (Bishop, 1990), seeking

out and reading Thai American and Southeast Asian authors and recommending them for preservice and in-service teachers I work with.

Outlining how my own teachers and I have thought about justice over time and space is not to suggest that the movement from distributive, to relational, to consequential justice is linear, but rather to show that it is not as easy as deciding on one way of doing justice, and then constructing and enacting those ideas for the duration of one's teaching career. Context plays a role, as does a teacher's own understanding of the purpose of an English class, and their developing notions of and experiences with justice.

In recognizing that justice is temporally and culturally specific, and that sometimes as teachers we can both foster and foil justice in the same act as and as we move through time, I don't want other children to have to engage in the same kinds of conflicts and crises that I experienced in developing my own intersectional identities despite what I was learning in school and what was communicated to me there about my value as a learner. And, after having taught high school English for 13 years in public and private schools, I can see that English Language Arts classes, because of the literacy learning that can occur there in teaching students to read and respond to the word and the world, has the capacity and possibility to honor students in their full identities and to work in tearing down the systems that only allow teachers to value students in limited kinds of ways. But, having taught in 4 schools and programs over 13 years in 3 states, I have seen that teachers need preparation to be able to engage with ELA content, pedagogy, and assessment in ways that move explicitly towards justices in ways that are specific, delineated, and defined in terms of *how* those ideas move toward justices. As a former secondary English teacher and current teacher educator and researcher, I bring the experience and expertise to

navigate the ways these fields work together to facilitate or foil movement towards justice for individual students and in transforming systems.

In order to disrupt these cycles that continue to marginalize students and teach their normative peers, teachers need a different kind of preparation that nuances what engaging in justice in English Language Arts classes means. Preparing me to succeed academically and to take advantage of opportunities afforded to me does construct distributive justice. But in other ways, the interactions with teachers and experiences I had as a secondary student—that many students have—are relationally and consequentially unjust. My research, which studies teacher preparation and what ideas move between the spaces of university and student teaching classrooms, investigates how methods instructors and preservice teachers construct justice and how those constructions are enacted. In studying these notions, I have developed ways to more carefully and specifically define justice so that teachers engage in justice in ways that they think they are, and that they understand the consequences for that engagement.

1.4 Implications for This Research

Findings of this dissertation study show that teachers variably defined justice and that while each teacher had a desire to engage in "social justice" in their teaching, their definitions and constructions of justice differed as a result of their background, experiences, prior knowledge, how they personally defined justice, and how they thought about the role of English in the lives of adolescent learners. Thus, while each teacher engaged in all three kinds of justice, their emphasis on the enactments varied, most often replicating enactments the methods instructor modeled and based in their own experiences in school. Each teachers' teaching also reflected personally specific definitions and constructions of justice and most often bounded "social justice" in particular texts and units rather than as a lens with which to view all teaching

decisions. Findings also show that some definitions and constructions of justice were at odds with one another and how the field defines the terms.

This research has implications for how teacher educators prepare preservice teachers to teach English Language Arts. It first offers a common vocabulary for explicating *how* an enactment of justice instantiates justice, and what kind of justice it constructs. This vocabulary can be offered to preservice teachers as they learn how to teach. Teacher educators have an exponential effect in shaping how preservice teachers consider, construct, and enact justice: in one classroom of 22 students, the number of preservice teachers I have taught in secondary English methods in one term, if each preservice teacher goes on to teach at minimum 150 students, they will be teaching 3300 secondary students in the next school year. In three years, if all 22 preservice teachers stay in education, they will go on to teach almost 10,000 adolescent learners. Through their instruction of preservice teachers, teacher educators play a role in how justice is constructed and how secondary students think about themselves and each other; the kind of success they will have; and the extent to which they engage in social transformation.

1.5 Organization of Chapters

This introductory chapter provides an overview of the context and framework for my dissertation study. Chapter 2 lays out the landscape of the problem, explicates an original framework of justice, drawing on common pedagogies oriented towards justice, and examines the discipline of English and teacher preparation through the lens of justice. Chapter 3 offers my methodology and methods for engaging in research. Chapters 4, 5, and 6 are findings chapters, organized by common activity done in English Language Arts classrooms, the preparation for that common activity in methods classrooms, and how the common activities construct justice in their enactments in preparation spaces: Chapter 4 discusses reading and discussing texts, Chapter

5 presents how disciplinary knowledge and skills are built, Chapter 6 reviews unit and lesson design. Each of the findings chapters first presents what occurs in the methods course, and then moves with one preservice teacher into her student teaching classroom; each section is grounded in teachers' constructions and enactments of justice. Chapter 7 offers implications, areas for future study, and a conclusion.

Chapter 2 The Lenses of Justice on Secondary English Teacher Preparation: Conceptual Framework and Literature Review

In the introductory chapter I lay out the scope and exigence of the problem this dissertation seeks to address, my personal stake in this investigation, and implications for this research. This chapter digs into the landscape of the field to examine a) secondary English teacher preparation through a lens of justice and b) how that preparation moves to student teaching classrooms within the context of three interrelated fields: the study of justice in educational settings, the historic purposes for the study of English Language Arts in secondary school, and the role of teacher preparation. The first section of this chapter defines justice and describes the ways it has been taken up in educational settings. I build on extant conversations to offer an original framework of distributive, relational, and consequential justice for studying methods and student teaching classrooms. This framework serves as the lens by which to view the remaining sections of the chapter. The next section of the chapter maps out the role of secondary English methods classes in developing preservice teacher knowledge of content and knowledge of pedagogy and students, highlighting the different ways that the development of these knowledges engages with the three kinds of justices and justice pedagogies. The final section of the chapter examines tensions among the enactment of the three justices in methods and student teaching classrooms. Using refined categories of justice as the lenses to examine the discipline of English and teacher preparation has the potential to shape the design and enactment of secondary English methods courses and the ways preservice teachers take up these ideas in their teacher preparation and student teaching classrooms.

2.1 Justice

In my own work, I draw on Ladson-Billings' terminology and prefer to use the more streamlined and direct term, justice, to social justice. "Justice" doesn't carry the confusing, signifying, and buzzword baggage of "social justice;" it allows a "laser light focus on justice," as Ladson-Billings explains (2015); and it presents its contrast, injustice, in a more forthright manner. While we have many words to describe different kinds of justice—criminal, restorative, retributive, environmental—which allow us to focus on a particular type of justice, the term "social" justice seems to imply a justice that describes the relationship of individuals to each other and potentially with the institutions that govern their lives (Ladson-Billings, 2015) and which shape their social interactions. Yet in schools, the relationship of individuals to each other and to institutions are just one facet of justice.

2.1.1 Contextualizing Definitions of Justice in Secondary English Language Arts

Recent English Language Arts (ELA) commissions, studies, and national certification standards for teacher preparation have defined justice in a variety of ways in secondary ELA classrooms and preparation coursework; this variety has left murky definitions of justice in teacher preparation spaces. The June 2009 Conference on English Education (CEE; now the English Language Arts Teacher Educators (ELATE)) defined justice in their position statement as "a goal, grounded theory, stance, practice, process, framework for research" (Miller, 2009), recognizing the many ways that justice shows up in classrooms and teacher preparation. In addition, the 2009 CEE statement also maintained that justice in ELA classes meant "to teach all students more fairly and more equitably" (Miller, 2009). However, "fair" and "equitable" are slippery terms for preservice teachers: a preservice teacher, as a result of their own intersectional identities, might consider "fair" and "equitable" differently for a child whose family comes from

an advantaged background, which largely mimics the identities of most secondary teachers: white, middle-to-upper class, college-educated parents, than for a child who doesn't have the same identities and positionalities at play in their lives (Garcia & O'Donnell-Allen, 2015).

While the 2009 statement maintains broad definitions of justice and doesn't explicitly acknowledge how a teacher's identities and positionalities shape those definitions, it has led to two key iterations of teacher preparation program certification standards developed by the National Council of Teachers of English (NCTE), the most recent of which are to be adopted starting in the 2022-2023 school year and are the most explicit about engaging in justice. This set of standards offers a glossary to define terminology such as "social justice," "antiblackness," and "antiracism" whereas the previous iteration of the standards (2012) oriented towards justice were broader and less clearly defined, including standards such as planning and implementing instruction with "knowledge about students' linguistic and cultural backgrounds." A preservice teacher who has knowledge of students' backgrounds, however, does not guarantee that they will leverage that knowledge, valuing it and inviting it into the classroom to engage in an existing pedagogy oriented towards justice, such as culturally responsive or culturally sustaining pedagogies. The linguistic and cultural mismatches of most teachers with their students (Goodwin & Darity, 2019) and what many English teachers consider goals for English class privilege English classrooms that largely replicate classrooms for students' academic success, with narrow definitions of that success. For example, in Mirra's (2014) small study of top reasons for teaching English, most teachers ranked "developing skills for post-secondary education," "developing literacy skills," and "fostering enjoyment for reading, writing, listening, and speaking" (p. 10) as reasons for why they teach English. These skills for post-secondary education and literacy skills found in the study reflected more majoritarian ideas of teaching

English. While the study did not address how teachers engage in these goals for an English education, Fowler-Amato et al.'s (2019) metastudy on teacher preparation oriented towards justice found that preservice teachers who "critically examin[ed] assumptions and biases about students and engag[ed] in self-reflection on their own developing identities" (p. 163) could better develop "knowledge, dispositions, and practice" (p. 160) for teaching in more just ways. Thus, justice is variably and broadly defined in teacher preparation work and existing teaching pedagogies oriented towards justice; these definitions do not guarantee that a consistent kind of justice will be enacted in ELA classrooms because of preservice teachers' socialized identities.

Large-scale studies of secondary English teacher preparation courses and the national certification performance assessment, edTPA, further define justice as moments when teachers engage English Language Learners, "diverse learners," and students who hold individualized educational plans (IEPs) or 504s (Pasternak et al., 2018; Smagorinsky & Whiting, 1995). In other words, current preparation coursework and national teaching certification standards for secondary ELA define justice as specifically working with particular kinds of students. Rather than drawing on notions of justice as defined in contemporary secondary English Language Arts methods classrooms or in certification for teaching, then, my research seeks expansion, drawing on extant pedagogies oriented towards justice and delineations of justice to guide teachers' classroom decision-making, as every decision a teacher makes can foster or foil it, can reproduce or interrupt its perpetuation (Ball, 2018). The definitions of justice I present in this dissertation thus seek to offer definitions and their potential enactments that can assist teachers and teacher educators in defining justice more specifically and, importantly, describe *how* an instantiation of justice is an enactment of it. This framework does not seek to be comprehensive, but rather begin a conversation on *how* classroom enactments construct justice and what kinds of justice they are

constructing, offering a way for teachers and teacher educators to see to what extent they are constructing the kinds of justices they intend to.

Secondary English Language Arts teachers, students, and parents also largely consider enactments of justice those in which they discuss contemporary topics such as gender expression, sexual assault, or the effects of antiblack enslavement, as evidenced by contemporary book bannings and angst over misunderstandings of concepts such as critical race theory. Titles such as *All Boys Aren't Blue*, *Handmaid's Tale*, and *Beloved* are currently banned in some schools in suburban Detroit, Michigan. Proponents of book bans see these books as harmful for adolescent readers because they focus too much on what is dark or difficult about the world in which we live.

Therefore, justice has been variably and murkily defined with the field of secondary English Language Arts teacher preparation and ELA classrooms. While commissions and national certification standards seek to define justice broadly to account for a variety of teachers and their own conceptions of justice, broad definitions risk defining the term too loosely. Meanwhile, national studies on secondary English methods classrooms and the national certification performance assessment define justice narrowly, referring to the work of justice as engagement with particular kinds of students. Simultaneously, teachers, students, and parents define justice as contained within the content of English class, focusing on books and units. What's needed instead are definitions of justice that acknowledge its complexity and variability, but also engage with how enactments of justice can be categorized as such so that teachers who are making decisions about enacting justice can better understand how they are doing so and the extent to which their enactments are consistent with their intentions.

Further, common critiques of teaching that engages in "social justice" are that it is undertheorized and presented in contrast with "rigorous academic instruction" (Cochran-Smith et al., 2009; Dover, 2013, p. 3; Miller, 2009), perhaps because of a misperception of what kind of instruction and classroom work justice entails. Therefore, in the following section, I define justice as related to educational settings and present limitations of having many ways to pursue justice in secondary English Language Arts settings without deeper understandings of *how* these pursuits enact justice. I build on existing asset- and justice-oriented pedagogies to present a way to understand how work in the classroom—methods and student teaching—are instantiations of justice.[2]

2.1.2 Definitions of Justice in Educational Settings

Justice is a slippery concept to define because it is culturally and temporally specific (Dover, 2013; Lillge & Knowles, 2020; Miller, 2009), grounded in the ways of knowing and being of particular groups of people (Ladson-Billings, 2000). A clear example of how different cultures and communities variably conceptualize justice and its relationship to people's epistemological and ontological perspectives is the difference between Descartes' "Je pense, donc je suis" and the Ubuntu proverb, roughly translated from Zulu as, "I am because we are." For Descartes, human beings understand their existence because they can think: "the individual mind is the source of knowledge and existence" (Ladson-Billings, 2000, p. 257). For Ubuntu,

[2] Throughout this section I use the terms "asset pedagogies" and "justice pedagogies" and their derivations (i.e., asset-oriented pedagogies, justice-oriented pedagogies) to describe existing pedagogies and approaches to "social justice" in English Language Arts (ELA) classrooms. There are nuanced distinctions between the two phrases (i.e., asset refers to pedagogies where learners' home, cultural, and heritage knowledges are valued in the classroom like culturally responsive pedagogy, culturally relevant pedagogy, and funds of knowledge; justice refers to pedagogies that upend majoritarian ideas of schooling and what occurs in English classrooms, like critical literacy and culturally sustaining pedagogies). The framework that will be delineated later in this chapter includes asset and justice pedagogies as different kinds of justice, identifying what kind of justice an asset pedagogy is and what kind of justice a justice pedagogy is. Therefore, I explicate a differentiation between asset and justice pedagogies when describing the framework, but not in their existing modes in secondary ELA teacher preparation, as I consider both enactments of justice.

knowledge and existence are "contingent upon relationships with others" (p. 257). Depending on an individual's ontological and epistemological orientations, they will consider justice differently.

In normative American and British versions of justice, modern philosophers have considered its enactments as how individuals are treated. This draws from a worldview which centralizes the individual, which should come as no surprise, given the Enlightenment's focus on individualism and its influence on the United States' political, cultural, and social ideologies. Mill's (Ladson-Billings, 2015) notions of utilitarian justice considered justice a subset of morality, a violation of which was seen as a slight against an individual. Nozick (Ladson-Billings, 2015) split with Mill, maintaining that justice and morality were not the same, and associated justice with property rights. Rawls (Ladson-Billings, 2015) agreed with Nozick in terms of separating justice from morality and considered justice as the fair distribution of goods to people, connecting individuals to the institutions—like school or the law—that governed their lives. These conceptions of justice derive from understanding the world as a space in which individuals have power and control over their own lives and, again, maintain the idea that "the individual mind is the source of knowledge and existence" (Ladson-Billings, 2000, p. 257). This helped individuals move about the world independently and have lives separate from other individuals and structures. Common conceptions of justice that are presented in schools that value individual student success mirror our cultural understandings of this kind of justice and its enactments.

Views of the world grounded in Enlightenment philosophy present one very particular point of view and operate under the assumption that individuals have full power and control over their own lives, independent of the invisible systems and structures that support the functions of

society. A worldview of independence corresponds to the notion that justice is individualized as well. In contrast, the concept of Ubuntu, argues for a more interconnected version of justice, also reflected in King's *Letter from Birmingham Jail*: "We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly."

People who maintain a worldview of connectivity and relationship may conceptualize justice differently because they consider the world and knowledge differently. For example, if knowledge and existence are "contingent upon relationships with others" (Ladson-Billings, 2000, p. 257), as noted above, so too will conceptions of justice rely on relationships with others, centering relationships and community rather than the individual (Cochran-Smith, 2010; Ladson-Billings, 2015). What's more, within the United States in particular, those who hold that people and communities are connected often maintain this view from inside a society that values individualism; the former moves through the world acknowledging power structures and navigating them while also adhering to their own non-normative principles and values. In DuBois' (1903) recognition of double consciousness, he writes that he could act and be one way in settings with white people and act and be another way in settings with black people. Ideas of double or multiple consciousnesses help describe "the multiple ways in which epistemological perspectives are developed" (Ladson-Billings, 2000, p. 260). With the development of multiple epistemological—and ontological—perspectives arise different notions of justice.

Cultural ideas of justice and what justice is and means shapes how teachers engage in asset- and justice-oriented teaching. Seeing justice as an individual endeavor or to describe how we are in relationship with others can produce justice for individuals and as individuals exist in relationship with other individuals. What it neglects, however, is a kind of justice that transforms

the systems that underlie and perpetuate injustices enacted upon people and communities. These systems of injustice not only establish and maintain injustice, but in order for the systems to continue to exist, they remain invisible (Bonilla-Silva, 2015; Foucault, 2013; Morrison, 1992; Picower, 2021; Wilkerson, 2020), challenging our ability to confront, disrupt, and destroy these systems and offering us the false impression that an individual alone can work themselves entirely out of an unjust situation. The kind of disruption that leads to social transformation, however, reassesses the relationship between individuals, between the oppressor and the oppressed (Freire, 1996), and maintains that because the operational model of human interaction—that has been built and is maintained systematically—is that those with normative power oppress those without, that we must build and learn new models for how to interact with each other. Morrell (2005), Luke (2012), and Calabrese Barton et al. (2020) further maintain that acts of justice must move beyond the individual to the systems that envelope them, recognizing the inequities present in classrooms through the values teachers are acculturated into promoting, being cognizant of the language that teachers engage in, interrogating what occurs in the classroom, and engaging in and promoting social transformation.

The different ways that justice is defined can be operationalized in common asset and justice pedagogies in classrooms. Secondary English methods instructors and preservice teachers who engage in asset and justice pedagogies in their classrooms often do so by engaging in one of ten common approaches and pedagogies (see Table 2.1): antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995, 2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining

pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013). This list, however, is not comprehensive, and could also include additional pedagogies (Dover, 2013), such as democratic education, multicultural education, and social justice education. Each of these approaches or pedagogies stems from teachers' curricular, pedagogical, and sociopolitical priorities; their application in classrooms intertwine and overlap (Dover, 2013).

Table 2.1 Common justice pedagogies deployed in secondary English Language Arts settings and their features

Common approaches and pedagogies deployed in secondary English Language Arts settings oriented towards justice	Features of the pedagogy
antiracist Black Language pedagogy (Baker-Bell, 2020)	An approach to language education that offers students, particularly students who speak Black Language, history and language, and "that confronts Anti-Black Linguistic Racism in teacher attitudes, curriculum and instruction, pedagogical approaches, disciplinary discourse, and research" (Baker-Bell, 2020, p. 12). Rejects eradicationist and respectability language pedagogies.
critical English education (Morrell, 2005)	An inquiry of the relationships between language, literacy, culture, and power and how language can limit and liberate. Critical English education "seeks to develop in young [people] skills to deconstruct dominant texts carefully (i.e. canonical literature, media texts) while also instructing them in skills that allow them to create their own critical texts that can be used in the struggle for social justice" (Morrell, 2005, p. 313). Teachers of critical English are "political agents capable of developing skills which enable academic transformation and social change" (Morrell, 2005, p. 313) and draw on students' literacy practices in instruction.
critical literacy (Luke, 2012)	Acknowledging that language and literacy "accomplish social ends" (Dozier et al., 2006, p. 18) and maintain and disrupt power. In classrooms, students read texts with the recognition that they are ideologically rich and are situated in historical, political, economic, and social contexts. These ideologies are conveyed and reproduced (from author to reader/consumer) in texts.
critical race English education (Johnson, 2018)	Draws on the persistence of racism to maintain that humanization of Black learners is central, that justice movements (i.e., #BlackLivesMatter) can be connected to the ELA classroom, and that curricula and policies can be redesigned to redefine literacy as more expansive than Eurocentric views presented in ELA classrooms.

cultural modeling (Lee, 2007)	Introduces students to and uses epistemological stances for problem solving. These problems are nuanced and generative, fundamental to the discipline. Teachers leverage students' prior knowledge to solve new problems. Teachers are explicit about which problem-solving strategies they are drawing on and create an environment of community that encourages students to take risks.
culturally and historically responsive literacy (Muhammad, 2020)	Draws on historic practices of Black literary societies to engage contemporary students in literacy practices that develop their • Identities: learn about themselves and others • Skills: build facility in disciplinary content • Intellect: build knowledge and "mental powers" (Muhammad, 2020, p. 58) • Criticality: considerations of power, equity, and oppression • Joy: experience play, beauty, happiness
culturally relevant pedagogy (Ladson-Billings, 1995, 2009)	Students • experience academic success; • develop cultural competence in their own culture and at least one other culture; • develop critical consciousness.
culturally responsive pedagogy (Gay, 2002)	Teachers • use "the cultural characteristics, experiences, and perspectives of ethnically diverse students" to "build towards academic success" (Gay, 2002, pp. 106, 110); • build community among learners; • are "critically conscious" of how curricula functions as a tool of power and make sure what is presented in the classroom represents a wide range of diversity • recognize that "knowledge has moral and political elements and consequences, which obligate[s] [students] to take social action to promote freedom, equality, and justice for everyone" (Gay, 2002, p. 110).
culturally sustaining pedagogy (Paris & Alim, 2014)	An extension of previous asset pedagogies, like culturally relevant pedagogy, that defines student achievement and success "by demanding explicitly pluralistic outcomes that are not centered on White, middle-class, monolingual, and monocultural norms of educational achievement" (Paris & Alim, 2014, p. 95) and engages in dynamic definitions of culture that can be critiqued in order for students to learn more about themselves, develop skills of critical critique, and achieve equity and access.
restorative English education (Winn, 2013)	Seeks to create a space in which learners use literacy skills for restoration, liberation, and peace, "where students learn empathy as well as how to build healthy relationships through learning about themselves and each other; it is also a movement to encourage youth to be civic

	actors and engage in a process that promotes literocracy" (Winn, 2013, pp. 132–133)

The pedagogies presented in Table 2.1 are all written by scholars of color, who acknowledge and whose work is grounded in the idea that children of color experience school differently than their white peers. Pedagogies like Antiracist Black Language pedagogy (Baker-Bell, 2020), critical race English Education (Johnson, 2018), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013) all operate from the premise that school is not a space of liberation or safety—by design—for children of color, especially Black students. These pedagogies thus draw on this knowledge and work from that premise. The fidelity of implementation of these pedagogies is threatened, however, when preservice teachers who do not operate from this same premise of schools attempt to enact these pedagogies. This is not to say that teachers who identify as white cannot successfully enact pedagogies that position schools as racist institutions and seek to provide a more liberating pedagogy for their students, but rather to note that teachers who do not operate from the same operating principles as the founders of these pedagogies can approach instruction, even when using these pedagogies, from different starting principles. Should a preservice teacher *not* acknowledge that schools are situated in a settler colonial, white supremacist, colorblind society—and neither their certification standards nor national certification performance assessment require them to do so—it would be difficult to enact these pedagogies in ways intended by their founders. In fact, researchers have proposed that pre- and in-service teachers acquire knowledge of justice as they acquire knowledge of teaching (Dyches & Boyd, 2017; Kishimoto, 2018) because without knowledge of the former, injustice can still be enacted even when implementing a pedagogy oriented towards justice.

Contained within the list presented in Table 2.1 are also pedagogies that can be fruitfully enacted if teachers have knowledge of and a degree of fluency in the cultures of the learners they teach. Cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995, 2009), culturally responsive pedagogy (Gay, 2002), and culturally sustaining pedagogy (Paris & Alim, 2014) all require teachers to know and have some fluency in the cultures of the students they teach, including their linguistic practices and heritage knowledges, because these pedagogies require teachers to leverage this knowledge to facilitate students' academic success as defined in pluralistic ways outside of a white gaze. Teachers' cultural mismatch with students (Goodwin & Darity, 2019) can preclude them from this kind of knowledge at best, and help them to maintain deficit views of students and their cultural practices at worst. Thus, preservice teachers who do not have knowledge or have shallow knowledge of students' cultural practices—and neither their certification standards nor national certification performance assessment require them to have this kind of knowledge—are at risk of essentializing or simplifying students' practices in an effort to enact these particular pedagogies.

Each of these approaches and pedagogies that are oriented towards justice presents guidelines for engaging in justice-oriented teaching in the classroom, and much has been researched and written for what the approaches can look like when actualized in classroom teaching. Yet English Language Arts classrooms are still spaces where injustice is replicated and reified by the work that is done there, even when teachers deploy these approaches and pedagogies (Fowler-Amato et al., 2019).

I contend that, like the quadrants in Johari's window (see Figure 2.1), there are ways of the world that teacher educators simply do not have knowledge of because of our ontological

perspectives and diversity, which potentially occludes teachers from understanding how guidelines for teaching offered in pedagogies oriented toward justice construct it. For example, as a neurotypical woman, I do not know how people who identify as neurodiverse move through the world, how others perceive them, and how interactions with others shapes their responses. I could read many books—nonfiction and fiction—to learn more about neurodiversity and how people who are neurodiverse experience and move through the world, but I would only be able to view these ideas as an outsider. For teacher educators and teachers, this lack of knowledge about others and the ways they navigate the world allows injustice to be replicated in classrooms despite our best intentions; our lack of knowledge can result in engagement with what is potentially problematic because the pedagogies alone do not offer underlying principles for how they enact justice.

Figure 2.1 Johari's Window

	Known to self	*Unknown to self*
Known to others	**Open** Information that you and others know	**Occluded** Information that you do not know, but others know
Unknown to others	**Hidden** Information you know, but others don't know	**Unknown** Information neither you nor others know

Mapping Johari's window onto an extended example of ontological diversity will help to illustrate this point. In the opening example in the introduction, I note my work with Joya, a 10th grader who identified as Latina and who spoke Black Language. In reviewing her writing

through the lens of Standardized American English (SAE) and suggesting that she make sure her subjects and verbs agreed, I was in the 'occluded' window pane: I did not know about varieties of English and their linguistic equivalence to other varieties and assumed that Joya's language would negatively mark her, and asked her to "correct" her language; Joya did know that her language was legible to others. Joya did not share this knowledge with me, nor was it her responsibility to do so. What's more, I believed that I was supporting Joya's education by asking her to communicate in a language that I perceived would be key to her gaining access to academic spaces, valuing her language and thus identity insofar as it approximated SAE. Despite my best intentions, however, because of my lack of knowledge of language and its relationship to power and identity, I unknowingly reified injustice through linguistic discrimination.

Imagine, then, what it is like when a teacher educator, unaware of how a justice-related topic (i.e., linguistic discrimination) functions, engages preservice teachers in conversations about such topics in class. While the approaches and pedagogies presented in Table 2.1 above offer ways to construct and enact justice in the classroom, without explicitly defining and identifying *how* an approach to justice is oriented to justice (i.e., why is asking students to communicate in standardized dialects of English an instantiation of justice?), teachers and teacher educators can engage with the pedagogy without fully understanding why, which can lead to a shallow engagement of justice or engaging in ways that foil its pursuit, as I did with Joya.

Furthermore, it's quite easy as a teacher to pick and choose which features of the justice approaches and pedagogies are most comfortable and to then solely engage in those. Ladson-Billing's (2017) critique of teachers neglecting the third tenet of culturally relevant pedagogy (students will develop critical consciousness) is an example of teachers leaving out a component

of justice because of their own discomfort or lack of understanding. In the next section, I present a framework for this study, that I propose can be used to continue to study secondary English spaces (i.e., methods and student teaching classrooms) as the instructors in those spaces construct and enact justice.

2.2 Framework for the Study

The ten common approaches and pedagogies oriented to justice in Table 2.1 outline justice-oriented features that can be adapted in classroom teaching. In my framework, I offer thematic ways to understand these approaches and pedagogies to help teacher educators and secondary teachers of English, especially those for whom the pedagogies were not designed, better understand how they construct and enact justice. By better understanding how the approaches and pedagogies function to instantiate justice, I contend that secondary and university teachers will have additional tools to comprehensively pursue justice in more intentional, consistent, and coherent ways and better understand the kinds of justice present in their teaching decisions for *all* students, regardless of their racial, cultural, and ethnic identities.

In looking across common approaches and pedagogies oriented towards justice, there are five themes that arise: developing students' academic success; relational work so students can better understand themselves, others, and the world; relationships teachers develop with students, their families, and communities; examination of structural inequities; and promotion of social transformation (Calabrese Barton et al., 2020; Cochran-Smith et al., 2009; Ladson-Billings, 1995; Moje, 2007; Sleeter, 2014; Wetzel et al., 2019). While these themes can be matched with common asset pedagogies teachers enact (i.e., culturally responsive pedagogy, culturally relevant pedagogy), they do not in and of themselves offer underlying principles as to *how* these markers enact justice, and what kind. Knowing how an enactment of justice makes it just, teachers can

pursue justice more coherently and intentionally; rather than simply engaging in a justice-oriented action, teachers can have knowledge of principles behind the action that make it just (cf, Cohen, 1990). Thus, principles of justice can offer more comprehensive views of justice in the classroom because they can show teachers what kinds of justice they are tapping into, how that enactment constructs justice, and identify moments when an enactment of justice can simultaneously be an act of injustice.

These themes of approaches and pedagogies that are oriented towards justice can be organized into three kinds of justices: distributive, relational, and consequential (see Table 2.2). The three kinds of justice offer a way to understand *how* each justice approach and pedagogy enacts justice and *what* kind of justice it enacts. For example, ensuring students' academic success is an instantiation of justice because it maintains that *all* students are capable of success, acknowledges that not all students have equal access to the disciplinary literacies required for them to be academically successful and teaches them those literacies (Cochran-Smith, 2010; Moje, 2007); with this knowledge students' life chances and opportunities are improved in settings where their academic success is valued. Thus, this kind of justice re/distributes intellectual capital necessary for academic success. When teachers engage in this kind of justice, they are constructing it distributively, and engaging in one kind of justice. Below (Table 2.2), I explicate each kind of justice, according to themes I have devised, their enactments, and the pedagogies from which those enactments draw. For a more thorough illustration of which features of each pedagogy engage in which enactments of justice, see the Appendix at the end of this chapter.

Table 2.2 Enactments of justice matched to pedagogies oriented towards justice

	Enactments	Pedagogies oriented towards justice
Distributive justice	facilitate students' academic success; students have access to resources: books, highly qualified teachers, warm and safe school environment; high expectations for all students; differentiated and supported instruction; instruction in disciplinary conventions	critical English education (Morrell, 2005), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).
Relational justice	tap into home and cultural knowledges; *all* students' identities are valued and honored; facilitate students' learning about themselves, others, the world	antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).
	develop positive relationships with students, families, and communities	cultural modeling (Lee, 2007), culturally responsive pedagogy (Gay, 2002), Research of Sleeter (2014) and Rolón-Dow (2005), and restorative English education (Winn, 2013).
Consequential justice	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality	antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).

2.2.1 Distributive Justice

The focus of distributive justice in schools is students' academic success, which entails ensuring that students have equitable access to resources that facilitate learning (i.e., books;

school supplies; clean, warm, and safe school building; highly qualified teachers) and have instruction in disciplinary conventions (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007). This instantiation of justice derives from a focus on the individual student, and their personal success in the classroom, offering students "equitable opportunities to learn," equal resources for learning, and students' learning of conventional practices of the discipline (Moje, 2007, p. 3), which Moje (2007) describes as socially just pedagogy. Cochran-Smith (2010) also notes that a principle of justice in which teachers and learning spaces must operate is to distribute or redistribute material and non-material goods to learners, who can then use those tools to improve their life chances, opportunities, and outcomes. Pedagogies that maintain student academic success as a core value include critical English education (Morrell, 2005), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995, 2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013). In each of these pedagogies, students' academic success has the potential to contribute to the improvement of their life chances in postsecondary settings, whether they go on to college or university or enter the world of work. In emphasizing learners' academic success, these pedagogies acknowledge that schooling did not always offer students, usually those who identified as poor, Black, Latinx, and/or Indigenous, the same material resources, commitment to hiring and retaining high quality teachers, and safety and security of school buildings as their peers who identified as middle-to-upper class, White, and/or Asian, thus producing a resource and opportunity gap for students of perceived lower racial and socioeconomic classes (Kendi, 2019; Wilkerson, 2020; Winn & Johnson, 2011). Restorative

English education (Winn, 2013) specifically calls for learners' use of literacy skills for restoration, liberation, and peace.

Creating educational spaces and opportunities for students to achieve academically is an admirable goal of education, and one that has allowed many students, especially students of color, to experience success in their lives. Including this as a marker of an education in justice was groundbreaking in the early 1980s, when standardization assumed that *all* students could be taught for academic success, pushing back against deficit notions of children of color that maintained that their cultural or genetic backgrounds precluded them from high academic achievement (Winn & Johnson, 2011). But focusing on individual students occludes the systems in which education occurs and how these "highly stylized environments" (Jackson, 1990, p. 6) and systems shape teaching and learning; schools create a national community "that excludes and negates minorit[ized] ethnic and other groups" (Zembylas, 2010, p. 253). As a result of accountability measures that seek to achieve standardization in schools and close "achievement gaps," from No Child Left Behind to Every Student Succeeds Act, for example, academic success has been narrowly defined as success on a particular set of skills assessed on standardized exams. In the discipline of English, the Common Core State Standards have defined narrowly what ideas about English teachers engage with, most commonly referring to ideas of success as "career and college readiness." Secondary students, then, are deemed successful when they can pass these external measures of assessment that define in limited ways the broad field of English into a particular set of skills for career and postsecondary schooling.

An individual focus on student success, which may improve students' life chances, neglects to engage with the systems that have propped up inequities present in school. Our language reflects this: we call the gap between students who do well on measures of standardized

assessment and those who don't as an "achievement gap," rather than considering how schools are funded for low-income and high-income families, what resources are available to teachers and students dependent on their income tax base, and which school systems are best positioned to hire the most qualified teachers because of their perception of students as "good," which usually codes to "white." Rather than an "achievement gap," this seems to be a resource or opportunity gap (Kendi, 2019; Winn & Johnson, 2011), shifting the locus of the problem from individuals to systems. Helping students achieve academic success in underfunded and underresourced schools may help make individual students successful and increase their opportunities in life, but does not make the system of schooling equitable for their classmates. What's more, because funding in school is often a proxy for race, students who attend underfunded and underresourced schools more often identify as Black, Latinx, and Indigenous. Their individual success does not prevent them from experiencing anti-black racism as they navigate their lives in and out of school (Baker-Bell, 2020), regardless of their levels of achievement or success on school-supported standardized measures of assessment. While helping students experience academic success is one of the most common markers of an education oriented towards justice, teachers must also consider how success is defined and how a focus on individual student success neglects and occludes systems of injustice. Thus, in developing an understanding of how facilitating students' success instantiates justice, teachers can interrogate this kind of justice and the extent to which it reproduces injustice. A greater understanding of justice can offer teachers and teacher educators a way to see how distributive justice can reify injustice, but can also work alongside other justices to build a comprehensive justice-oriented approach to teaching.

2.2.2 Relational Justice

Relational justice is comprised of two kinds of relationships: a) the relationships between people and between people and institutions that govern their lives; and b) the literal relationships and rapport developed between teachers, students, their families, and the community. The first kind of relationship, from a perspective of justice, rests on the premise that injustice comes from a lack of recognition of the humanity of particular people by other individuals or institutions (Cochran-Smith, 2010). This lack of recognition most explicitly affects those who society has marginalized because they do not fit into majoritarian standards of dress, action, culture, and/or appearance. The relationships that people have with each other and with the institutions that govern their lives are guided by invisible structures of power and oppression grounded in over 400 years of antiblackness (Morrison, 1992; Wilkerson, 2020). Rather than work towards assimilation or a kind of academic success valued in distributive justice, relational justice recognizes and acknowledges the role that antiblackness has played in interactions between individuals and between individuals and institutions and works towards plurality: seeing and valuing students' whole humanities, identities, and positionalities. This kind of relational justice also understands that when students who are marginalized are not recognized in their full humanities, it is also harmful to their peers who do fit majoritarian standards of culture and/or appearance (i.e., white) because it reinforces caste hierarchies (Wilkerson, 2020) propped up by invisible structures of oppression and power.

This kind of relational justice draws on students' home and cultural knowledge to facilitate learning and success in the classroom, helping students learn about themselves, others, and the world, and the ways in which many identities and positionalities can exist and thrive. This kind of learning reorganizes the ways relationships between people and between people and

institutions have been structured: rather than grounded in antiblackness and assimilation into whiteness, these relationships are grounded in plurality and value many ways of knowing and knowledge production. The following pedagogies engage teachers in tapping into students' home and cultural knowledges to support student learning and thus reestablish relationships between individuals and between individuals and institutions (see Table 2.2): antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995, 2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013). Culturally sustaining pedagogy (Paris & Alim, 2014) and antiracist Black Language pedagogy (Baker-Bell, 2020) tap into students' home and cultural knowledge, explicitly maintaining that students' academic success should be valued in terms of students' cultural and linguistic plurality rather than defining academic success through achievement on standardized assessments or other assessment measures that prioritize cultural and linguistic assimilation.

Engaging students in their home and cultural knowledges and using that knowledge to bridge student learning can be a productive and effective way to enact justice. The trouble arises, however, and catalyzes the need to understand the principles that underlie how this is an instantiation of justice, when teachers, because of their cultural mismatch with students (Goodwin & Darity, 2019; Wetzel et al., 2019), do not know enough about students' home and cultural knowledges or essentialize them in their teaching. Critiques of multicultural education maintain that a lack of knowledge or understanding about differences between knowledges valued in home and school has led to a focus on food and festivals rather than leveraging

students' home and cultural knowledge and creating schooling spaces where students can see themselves reflected in what is done there and in the academic content.

Even more pernicious is a deficit view of students whose home and cultural knowledges do not match those of the mainstream or those presented in school. The "consequences of hegemony for people and communities from backgrounds that were perceived and positioned as different and deficient" (Wetzel et al., 2019, p. 139) is grave, as teacher engagement with students' own knowledges is reduced not just to festivals and food, but deficit ideologies about students whose home and cultural knowledges don't match those presented in school. Take dialects of English and how teachers perceive speakers of particular dialects. Baker-Bell's (2020) research on antiblack linguistic racism has shown that students who speak Black Language have impressions that their language, and by consequence themselves as speakers of the language, are "trouble, bad kids, and don't care about school" (Baker-Bell, 2020, p. 47). In contrast, speakers of White Mainstream English, and the language, who/which are "proper, respectful, and prepared" (Baker-Bell, 2020, p. 47). In order for speakers of Black Language to achieve academic success on measures of standardized assessments of success, they must change their language, and therefore who they are and how the present themselves. What does this communicate about these speakers? Tapping into students' home and cultural knowledges is a way to bring relational justice into secondary English classrooms, but most existing models teachers have for how to engage in this marker of justice are limited by teachers' own understandings of students, identities, and positionalities different from theirs. A new framework is needed that offers teachers a way to understand how students' identities can be leveraged and valued towards more expansive views of justice.

Relational justice also refers to teachers' development of positive and healthy relationships with students, families, and school communities. This instantiation of justice rests on the premise that relationships are at the heart of student learning. While many pedagogies imply that teachers must cultivate positive and healthy relationships with students, few explicitly state, as a tenet of the pedagogy, that teachers need to establish relationships that facilitate learning with students, parents, and community members. Cultural modeling (Lee, 2007) and culturally responsive pedagogy (Gay, 2002) specifically entails building a community with learners. Restorative English education (Winn, 2013) also specifies engaging in circle processes, drawing on Indigenous and Aboriginal practices of peacemaking to develop community among members and offer "a time to speak" and "a time to listen" as members explore topics and ideas "through a series of questions … in alignment with the circle's purpose" (Winn, 2013, p. 128). The explicitness of creating positive relationships with students, families, and communities is important in light of the ways that students' race, ethnicity, gender expression, language, and class shape how teachers treat students (Anyon, 1981; Banaji & Greenwald, 2016; Rist, 1970; Rolón-Dow, 2005) and the increasing number of culturally, linguistically, and racially diverse students alongside their white peers who are also learning about difference, most often taught by white teachers (Goodwin & Darity, 2019; Wetzel et al., 2019).

There are some researchers who explicitly connect relationship development with justice, although they do not necessarily put forth a justice pedagogy. Sleeter (2014) emphasizes that teachers must be able to communicate in culturally appropriate and specific ways with students, parents, and community members. Rolón-Dow's (2005) study of teachers and Puerto Rican students differentiates between aesthetic care, which was valued by teachers and includes

technical aspects of school like curricula and pedagogy, and authentic care, which was valued by students and includes developing interpersonal relationships between teachers and students.

Facilitating teachers' development of positive relationships with students, families, schools, and communities requires that teachers understand how their interactions with others are guided by whiteness, white supremacy, and models of oppression (Dyches & Boyd, 2017; Kishimoto, 2018; Miller, 2009). Most approaches and pedagogies maintain this kind of understanding *explicitly* as a tenet of teacher learning, but it is the tenet of teacher learning that is the most difficult to engage with, as will be explained below. Better understanding what kinds of relationships enact justice and how they do so can facilitate teachers' and teacher educators' work to engage in justice in their relationships with students, families, and the community.

2.2.3 Consequential Justice

Consequential justice is grounded in the language and idea that opportunities in school can "promote social transformations" (Calabrese Barton et al., 2020; Luke, 2012): what we do in school has consequences for students and can actively reject (or replicate) hierarchies and ideologies of the institution of school as shaped by a settler colonial white supremacist colorblind society (Bonilla-Silva, 2015; Patel, 2019) in which it is situated. This kind of justice includes teachers' examination of structural inequities within schools and teaching students to develop critical consciousness (Ladson-Billings, 1995, 2009) and criticality (Muhammad, 2020) and interrogating hierarchies of knowledge production: who is authorized to produce knowledge, what kinds of knowledge are valued and known, and why.

Consequential justice can be built through pedagogies (see Table 2.2) of antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee,

2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995, 2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013). Each of these pedagogies asks students to engage with texts with the understanding that they are ideologically rich and situated in historical, political, economic, and social contexts. Each pedagogy also engages in questions about power, who maintains that power, where and how it is maintained, and how literacy can be a liberating practice in an effort to promote social transformation. Culturally sustaining pedagogy and critical race English education explicitly argue that schooling is situated in a colorblind white supremacist settler colonialism and that student success must be determined by engagement with the plurality of students' cultural and linguistic backgrounds rather than student approximation to whiteness.

Ladson-Billings (2017) has critiqued the ability of teachers to meaningfully engage with an examination of structural inequities and developing learners' critical consciousness because teachers themselves have not been encouraged to do so and face constraints in schools to avoid conversations that interrogate systems of power and oppression. Compounding the difficulty for teachers to develop students' critical consciousness and criticality (Muhammad, 2020) are their own identities and positionalities: the majority of teachers in schools are white women (Goodwin & Darity, 2019), and, generally, have been able to move about the world unconscious of their own privilege and participation in systems of power and oppression that can be called into question by developing students' critical consciousness and criticality (Bonilla-Silva, 2015; DiAngelo, 2018; Irving, 2014). Furthermore, Cochran-Smith et al. (2009) found that even when preservice teachers do recognize structural inequalities, they were more comfortable talking about and enacting changes at the individual level in their classrooms than at the department or

school level. Some researchers (Cochran-Smith et al., 2009; Dyches & Boyd, 2017; Kishimoto, 2018) maintain that in order for teachers to fully engage with this kind of justice, they identify as teacher-activists. Because of its departure from and active questioning of what goes on in school in service of social transformation, this kind of justice is difficult to come by in classrooms.

2.3 The Role of the Methods Course

Preservice teachers receive information from a variety of sources about teaching throughout the course of their university preparation: university coursework in teaching; university coursework in their English classes; their own memories of schooling, especially those of a beloved teacher or English class; observing mentor teachers in practicum and student teaching experiences; and national certification standards for teaching and for secondary students (Barnes & Smagorinsky, 2016; Lortie, 2002; Pasternak et al., 2018). These sources, "many of which [have been found to be] in contradiction to one another" (Barnes & Smagorinsky, 2016, p. 342), shape preservice teachers' enactment of ideas about teaching because of ideas they maintain about content, pedagogy, and students.

Yet methods courses at the university can and do make a difference (Grossman, 1990) because they are sites where teacher candidates learn the "knowledge, dispositions, and practice" (Fowler-Amato et al., 2019, p. 160) and the "knowledge, skills, aptitude" (Pasternak et al., 2018, p. 23) for secondary English Language Arts teaching. Thus, methods courses serve as an important place where preservice teachers learn how to teach by learning about content knowledge and the pedagogies used to impart them, or pedagogical content knowledge (PCK) (Shulman, 1986; Smith & Kanuka, 2018; Streitwieser & Light, 2010). PCK entails a) knowledge of content; b) knowledge of students and teaching: which ideas to unpack, when, and how; how ideas fit together; how novices take in ideas; and c) knowledge of which pedagogical strategies

facilitate a novice's understanding of the concepts. Developing teachers' English pedagogical content knowledge enacts distributive, relational, and consequential justice, as teachers facilitate student learning and ensure their academic achievement by leveraging knowledge of the what, who, and how to teach. These justices, however, are not necessarily developed evenly among the three realms of pedagogical content knowledge. Furthermore, pedagogical content knowledge does not tap specifically into justice pedagogies and approaches to teaching in its considerations of pedagogy or students.

2.3.1 Developing Knowledge of Content

Secondary English methods courses often focus on pedagogy rather than content; when they do focus on content their engagement entails specific language and literary content (Pasternak et al., 2018), which communicates historic and contemporary purposes of the study of the discipline of English and which construct particular kinds of justices. The topics of instruction gleaned in Pasternak et al.'s (2018) study surfaced consistent tensions in English methods, namely, what books should be taught in secondary English classrooms and the degree to which "the canon" was still relevant and who decides it to be so, mirroring tensions in secondary classrooms of what books should be taught and why. Discussions on which texts to teach and other conversations on subject matter surfaced in Pasternak et al.'s study showcase that English is a "hotly contested and highly ambiguous discipline" (Morrell, 2005, p. 312). Methods classes confront the ambiguity and capaciousness of the content of the discipline of English, reflected in the many ways methods instructors conceptualize it. These conceptualizations shape the scope and sequence of the methods course, and therefore what preservice teachers learn; they also enact particular kinds of justice.

Different conceptualizations of teaching English that methods teachers present to preservice teachers can be seen in the texts they select for the course. For example, in the book *180 Days: Two teachers and the quest to engage and empower adolescents* (Gallagher & Kittle, 2018), the authors write that they "believe all students should develop the reading and writing habits needed for success outside school: in college, work, and in their personal lives" (p. 7). These two authors, popular among secondary English Language Arts teachers, maintain that English can help students develop skills for their success in a variety of realms. Preservice teachers who read this book in their methods classes may develop similar conceptions of teaching English, as communicated in their course texts.

When methods instructors maintain that English is used to develop skills to prepare students for the world of work and future schooling, including the study of literature, rhetoric and composition, and language at a postsecondary level, the discipline of English is a source of distributive justice. The success of acquiring skills to engage in advanced levels of study—of English or of other academic disciplines—requires that learners know, understand, and can demonstrate disciplinary knowledge and literacy in their chosen field of study. By teaching these skills and engaging in this sort of preparation with students at the level of secondary English, teachers facilitate students' socialization into specialized fields of knowledge and/or work. Learning these skills offers students the capital (Bourdieu, 1986) and knowledge to gain entry into these fields and can improve their life opportunities and chances. In approaching the discipline of English from this purpose, teachers construct distributive justice. Methods instructors can present these ideas to preservice teachers through the approach of their methods courses, as communicated through their selection of course texts.

Of the 17 most popular texts on 136 secondary English methods course syllabi, per Pasternak et al.'s (2018) large-scale study on secondary English Language Arts methods courses, many are not explicit about the purpose of an education in English; however, there are notable exceptions. Milner & Milner's (2008) *Bridging English* begins with a chapter on "Envisioning English" where they ask readers—preservice teachers—to consider what is "English" and how they have developed that definition by reflecting on their own schooling experiences in English class. The authors follow with a brief history of English as a discipline in school, using ideas about why we teach English and what it means to teach English to bridge readers into discussions of teaching and learning theory. Their next chapter on instructional design emphasizes the variety of students, and therefore learners, and the importance of activities to engage in their learning: whole-class discussion, dialogue with texts, collaborative learning, workshop, learning stations, and individual learning. The discussion of why we teach English and connecting that conversation to the different ways to engage in instruction helps to ensure that all learners are involved, and maps onto notions of distributive justice, where students have opportunities, resources, and access to learning whatever conception of English the reader considers.

Another notable exception to Pasternak et al.'s (2018) list that does engage in questions of what is English and why is it taught is *Teaching for joy and justice* (Christensen, 2009). Christensen writes in the introduction that her "curriculum uses students' lives as critical texts [they] mine for stories, celebrate with poetry, and analyze through essays that affirm their right to a place in our society" (p. 1). She continues: "I want students to examine why things are unfair, to analyze the systemic roots of that injustice, and to use their writing to talk back. Putting students' lives at the center of the curriculum also tells them they matter—their lives, their

ancestors' lives are important" (p. 4). Christensen emphasizes how English class can be a space of social transformation and therefore consequential justice, where students surface and discuss injustice, and act on the texts that they read and compose so that they may change society. Christensen specifically asks (preservice) teachers reading her book to use students' lives as the texts of the course, acknowledging that students' experiences are varied and centering their production of knowledge, markers of relational and consequential justice, respectively.

Historically, English as a subject in school taps into relational justice when students are able to express their thoughts in writing and to understand the thoughts of others by reading about others, putting students in relationship with others. This includes "cultivating" a taste for reading and using literature and the study of texts to help students navigate their internal and external worlds. In contemporary discussions of literacy, learning more about oneself and the world (Muhammad, 2020), reading the word and the world (Freire & Macedo, 1987), and reading books that are windows, mirrors, and sliding glass doors (Bishop, 1990) builds relational justice, as students learn about themselves, others, and the world, and the relationships between them, including relationships of power and privilege. In reading, readers also learn about cultures of others, including their own or that of another. The idea is that through reading texts in English class, adolescent learners can learn more about themselves and others and can help them learn how to be in relationship with others, learning empathy (Styslinger, 2017) and how to interact with others who hold different identities and backgrounds and have different experiences (O'Reilley, 1993; Rosenblatt, 1995). In learning about others we learn about what makes them who they are and what their life is like, which can result in our more empathetic treatment of others who hold different identities. The development of empathy, however, isn't inherent: just because we read a book about people who aren't like us doesn't guarantee that we will learn to

feel with the people in the book. Sometimes, in fact, our own negative views and dysfunctional stereotypes of others become entrenched as we read, as our own perspectives of reading and learning the stories of others can make us think that others don't actually have it as bad as we think they make it out to seem (Keen, 2006; Rantala et al., 2016; Ritivoi, 2016; Sowards & Pineda, 2013). Despite the limitations, English classes that engage in the communication of thought and reading the thoughts of others has the potential to build relational justice.

Most English teachers operate from one or more purposes of an English education[3], whether those purposes are explicitly stated or implicitly known; teaching inevitably offers opportunities for decision-making and dilemma management (Lampert, 1985) that emphasize one purpose over another at any point in time. Cultivating a purpose for teaching English helps teachers respond to questions of why they teach and why their discipline is important (Hansen, 2008). Importantly, when examining the purposes for an education in English through the lens of different kinds of justice, while all kinds of justices are engaged with, they are not done so evenly. Should a preservice teacher desire to pursue a particular kind of justice, but that kind of justice isn't reflected in what is historically done in English class or presented in their methods texts, they might find it more difficult to teach in ways they want to because they will also be pushing against traditional notions of the discipline.

[3] The standardization of English as a school subject with the 1894 commission report from the Committee of Ten and the National Conference on the Uniform Entrance Requirements in English solidified its place in school so that students could have "steady exposure" to it (Applebee, 1974, p. 38). The Committee's report argued that the two main reasons to study English were "(1) to enable the pupil to understand the expressed thoughts of others and to give expression to thoughts of his own; and (2) to cultivate a taste for reading, to give the pupil some acquaintance with good literature, and to furnish him with the means of extending that acquaintance" (p. 33). Throughout the last 127 years, additional purposes for English include developing skills for postsecondary education; fostering enjoyment for and cultivating an interest in reading, writing, listening, and speaking; developing skills to participate in political and civic life; developing skills for career advancement; instilling appreciation for great works of literature; preparing good workers; understanding the expressed thoughts of others and to give expression to their own; socializing students to study literature at an advanced level; studying language; passing on culture; learning morality; guiding the navigation of students' internal and external worlds; learning "basic skills;" and for transformative and critical literacy (Alsup et al., 2006; Applebee, 1974; Gere et al., 1992; Krug, 1964; Mirra, 2014; Pasternak et al., 2018; Scholes, 1998; Sobelman & Bell, 1979).

2.3.2 Developing Knowledge of Pedagogy and Students

While the discussion above presents a picture about why English is a subject in school, the ways in which these purposes construct particular kinds of justices, and how methods instructors communicate those purposes and justices via text selection centered around English content, most of the texts on Pasternak et al.'s (2018) list of most common texts in secondary English methods classrooms present a theory of teaching and learning, the enactments of which also constructs particular kinds of justices. For example, in *Teaching English by design* (2008) Smagorinsky discusses his metaphor of construction to illustrate how teachers build curriculum, classroom community, and conceptual units. His first chapter focuses on student-centered learning that allows teachers to "draw on a variety of sources for the knowledge [learners] create": texts, personal experience, social context of reading, students' cultural backgrounds (Smagorinsky, 2008, pp. 8–9). Likewise, *The English teacher's companion: A complete guide to classroom, curriculum, and the profession* (Burke, 1999), after a narrative of what it feels like to return to planning for the next year of teaching after being "off" during the summer, opens with four components of teaching and learning. And *In the middle: New understandings about writing, reading, and learning* (Atwell, 1998) opens with Atwell's story of becoming "an evolutionist" rather than a "creationist" as she learned from students, Bread Loaf, and her teaching experiences how to engage in writing workshop. As each author presents their own philosophies and approaches for engaging in teaching adolescent learners, they too are constructing particular kinds of justices, which they are communicating to preservice teacher readers. Discussions of content and discussions of pedagogy, communicated via different kinds of methods texts, construct particular kinds of justices, that are then passed to preservice teachers in methods courses.

Common pedagogies oriented to justice, presented above in the framework, offer a non-disciplinary specific way for methods instructors to teach preservice teachers how to teach English; these pedagogies construct certain kinds of justice. For example, the first tenet of culturally relevant pedagogy maintains that students will experience academic success. Because facilitating academic success offers adolescent learners opportunities to improve their life chances, this enactment of justice distributes or redistributes material and nonmaterial goods to learners, whether in the form of the physical materials of schooling, such as school supplies, and nonmaterial goods, such as knowledge of disciplinary conventions and developing literacy in texts read in the class. This is thus an instantiation of distributive justice. The second tenet of culturally relevant pedagogy maintains that students will develop cultural competence in their own and at least one other culture. This tenet focuses on students' learning about the relationship between themselves and others, the world, and how they and others move through the world. Learning about relationships between people and the institutions that guide their lives are instantiations of relational justice. Finally, the third tenet of culturally relevant pedagogy maintains that students will develop critical consciousness. This tenet promotes ideas of social critique and encourages social transformation, and is thus an instantiation of consequential justice.

Thus, different pedagogies (i.e., culturally relevant, responsive, sustaining) engage with different kinds of justice: distributive, relational, and consequential, and methods instructors who teach these pedagogies and approaches to preservice teachers, via the scope and sequence of methods courses, may pass on these ideas of justice. Pedagogies oriented towards justice, however, are different from those referred to as "pedagogies" (i.e., how to teach content) in pedagogical content knowledge. The former are approaches to the overall project of instruction

and schooling, whereas the latter considers specific ways of teaching that can facilitate student learning in particular disciplinary content, like knowing how to represent course concepts and check for student understanding and conceptualizing curricula as a construction project between teacher and students. In Pasternak et al.'s (2018) study, knowledge of pedagogy refers to pedagogical content knowledge where methods instructors focus on how to teach the content in ways that facilitate student learning with the goal of helping adolescent learners move "toward mastery of relevant academic performances" (p. 25). There isn't a discussion of pedagogies oriented towards justice like culturally relevant or sustaining pedagogies, critical literacy, and the like in Pasternak et al.'s (2018) study, unless methods instructors were "teaching diverse learners" like students for whom English is not their first language. Thus, while developing pedagogical content knowledge is the focus for methods classes, engaging in that development through justice pedagogies isn't, per Pasternak et al.'s (2018) study.

Disciplinary content can be successfully conveyed to learners via pedagogical content knowledge by helping them understand "disciplinary ways of knowing" and by understanding how to best impart those ways of knowing to novices (Ball et al., 2008). To teach novices concepts and ideas of the discipline, teachers must be able to translate disciplinary concepts into comprehensible segments of knowledge that a novice can access. In teaching disciplinary conventions and practices in accessible ways, teachers tap into distributive justice as they facilitate learners' success and teach disciplinary concepts.

In continuing to examine pedagogical content knowledge, the intersection of knowledge of content and knowledge of students refers to an instructor's ability to combine their knowledge of the discipline of English with knowledge of specific learners, which includes anticipating what students will think and likely find confusing, predicting what students will find motivating,

and hearing and interpreting student thinking (Ball et al., 2008). This kind of knowledge for teaching works as relational justice, as teachers understand learners and how they learn, and leverage this information to support learning course concepts and disciplinary knowledge.

The final intersection in pedagogical content knowledge, knowledge of content and knowledge of teaching, refers to the ways instructors synthesize knowledge of the discipline to inform pedagogical choices. Instructors who can effectively tap into this kind of knowledge can "represent … key ideas … [and are] at once attuned to student learning and to the integrity of the subject matter" (Ball et al., 2008, p. 392). They know which questions about content to address now and which to address later. They know affordances and limitations of different ways of explaining concepts. They know how to combine what they know about concepts with what they know about pedagogy to maximize student learning. Leveraging knowledge of specific students as they attend to content and pedagogical choices, instructors convert their content expertise into ways that can facilitate the successful learning of course and disciplinary concepts for students (Ball et al., 2008; Cochran-Smith et al., 2009; Shulman, 1986). Teacher educators' support of preservice teacher learning about pedagogical content knowledge allows teachers to engage in distributive and relational justice as teacher candidates are taught how to facilitate the academic and disciplinary success of the particular students in their classrooms.

Pedagogical content knowledge is the kind of pedagogy that is most often referred to in methods courses (Pasternak et al., 2018), teaching how to teach English, which materials to use, lesson and unit planning, and assessment within an English-specific methods course that attempts to comprehensively address literature, language, and composition together and how to teach it to learners. This mirrors the earlier Smagorinsky & Whiting (1995) study on secondary English methods courses that also found that preservice teachers engaged in a general secondary

methods course, but not English-specific methods courses nor on justice pedagogies and approaches. In other words, historically, in secondary English Language Arts methods courses the focus on pedagogy eclipses the focus on disciplinary content knowledge and approaches to learning that the field of teaching and learning have identified that enact pedagogies oriented towards justice.

Furthermore, as Dyches & Boyd (2017) note, engaging in pedagogical content knowledge alone does not require teacher educators to "equip teachers with the knowledges necessary to disrupt inequality" (p. 479), a marker of consequential justice. Dyches & Boyd (2017), therefore, present a model of pedagogical content knowledge that includes knowledge of "social justice," which includes awareness of how privilege and oppression manifest; active commitment to dismantling hegemonies and structures that perpetuate oppression; and recognizing that institutions, like school, perpetuate injustice through policies, procedures, and programs, like language policing, tracking students, meting out punishment, and differences in funding structures dependent on income tax.

While pedagogical content knowledge offers a way to understand how preservice teachers learn methods for teaching particular groups of students, and in doing so enacting distributive and relational justice, methods instructors are not necessarily engaging with consequential justice or even the development of preservice teachers' knowledge of content or justice pedagogies as the latter develop pedagogical content knowledge. Table 2.3 offers a full list of the relationship between the kind of justice, its enactments, historic and contemporary purposes for teaching English, and common pedagogies oriented towards justice. While this table offers ways to connect enactments of justice to purposes of English and pedagogies of justice, it does not take into account the role of pedagogical content knowledge in teaching preservice

teachers how to teach in methods courses, which is the majority of what preservice teachers learn there.

Table 2.3 Kinds of justice and enactments in relationship to historic and contemporary purposes of the discipline

	Enactments	Historic and contemporary purposes of the discipline of English	Pedagogies oriented towards justice
Distributive justice	students experience academic success; students have access to resources: books, teachers, warm and safe school environment; high expectations for all students; differentiated and supported instruction	developing skills for postsecondary education; developing skills to participate in political and civic life; developing skills for career advancement; preparing good workers; socializing students to study literature at an advanced level; studying language; learning "basic skills"	critical English education (Morrell, 2005), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).
Relational justice	tap into home and cultural knowledges; *all* students' identities are valued and honored; facilitate students' learning about themselves, others, the world; develop positive relationships with students, families, and communities	fostering enjoyment for and cultivating an interest in reading, writing, listening, and speaking; instilling appreciation for great works of literature; understanding the expressed thoughts of others and to give expression to their own; studying language; passing on culture; learning morality; guiding the navigation of students' internal and external worlds	antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), research of Sleeter (2014) and Rolón-Dow (2005), and restorative English education (Winn, 2013).

Consequential justice	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality	studying language; for transformative and critical literacy	antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).

2.4 Tensions And Limitations Among the Justices

The focus of secondary English methods courses on preservice teachers' development of pedagogical content knowledge centers distributive and relational justice, as teacher candidates are taught how to teach in ways that will allow for student success. Within pedagogical content knowledge, there exists the potential for methods instructors to engage in consequential justice when they center students' ways of knowing or explain how particular purposes of English and understandings of content encourage social critique and transformation. Examining what happens in methods classrooms and how justice is constructed through those occurrences reveals that not all kinds of justices are evenly engaged.

Furthermore, in more carefully defining justice, tensions start to emerge among their enactments. An example of this tension plays out in language instruction in secondary English classrooms. Some teachers feel immense pressure to make sure students can communicate in white mainstream English so that they may achieve the kind of academic success that yields

economic success. Instructing students who do not communicate in non-standardized varieties of English to switch into more standardized varieties can engage in distributive justice as teachers can help those students access spaces that might be closed to them because of dysfunctional perceptions about those speakers' use of language. Yet this comes at the expense of the development of students' knowledge and fluency in their own Englishes, including for example, Black Language (Baker-Bell, 2020). This same act that offers distributive justice, therefore also engages in relational and consequential injustice. Not honoring students' full humanities and communicating to them rather that there is something wrong with their use of language, and therefore them, and so they need to switch their language in particular settings for particular audiences breaks the relationship between the teacher and the student, as the student is taught that they and their language are valued only insofar as they can approximate whiteness. Asking students to switch their language also does not critique nor question the relationship of language, power, and oppression, thus reifying systems rather than promoting their transformation, which would be a marker of consequential justice. Scholars of culturally sustaining pedagogy (Paris & Alim, 2014) and historically and culturally responsive pedagogy (Muhammad, 2020) specifically have called for the rejection of students' academic and therefore economic outcomes as defined by the white gaze and instead center pluralistic outcomes that value rather than subordinate students' multicultural and multilingual skills.

Furthermore, the framework presented here does not attempt to present a comprehensive collection of justices with potential enactments in secondary English Language Arts methods and student teaching spaces. The delineation of distributive, relational, and consequential merely offers a potential starting point to help teachers and teacher educators to identify in what ways each common pedagogy oriented towards justice constructs it. The value is that the framework

can offer a guide for teachers to assess their own enactments of the pedagogies to see what kinds of justice they are engaged in and to what extent that reflects the kinds of justices they want to be engaged in rather than only relying on the guidelines as presented in the pedagogies listed in Table 2.1. For example, in my earlier example with Joya, the framework shows that I am potentially engaging in distributive justice as I facilitate Joya's academic success in spaces that value white mainstream English, which, based only on guidelines offered in the pedagogies, would be an act of justice. But the framework can also help me—or a teacher educator preparing me to become a teacher—identify principles that underlie many of the pedagogies: that I am not examining structural inequities nor promoting social transformation when I continue to reify problematic language instruction. Therefore, the framework attempts to make visible principles of justice that underlie the guidelines for instruction and interactions with students—especially students of color who are most often taught by teachers who are white—offered in the pedagogies oriented towards justice.

The framework also offers the potential for teacher preparation coursework to facilitate the development of preservice teachers' decision-making processes to help them develop lenses for justice that can guide their work in classrooms. Although the framework itself as presented here is not comprehensive, it can potentially offer a starting point to guide teachers, especially those for whom school is a safe place, in contrast to how many students of color, for whom the pedagogies oriented towards justice were designed, experience school. This dissertation, then, seeks to explore the framework as it helps to identify what kinds of justices are constructed and enacted in secondary ELA teacher preparation spaces, and opens space for its limitations, but also the affordances, of examining justice from a framework that outlines principles of justice rather than simply enactments of them.

2.5 Appendix | Features of common pedagogies coded to enactments of three kinds of justices

The table below offers features of each pedagogy used to develop the framework, coded according to what kinds of justice they address.

Common pedagogies deployed in secondary English Language Arts settings oriented towards justice	Features of the pedagogy (coded: **distributive**; *relational*; consequential)	**distributive**	*relational*	consequential
antiracist Black Language pedagogy (Baker-Bell, 2020)	An approach to language education that offers students, particularly students who speak Black Language, *history and language*, and "that *confronts Anti-Black Linguistic Racism* in teacher attitudes, curriculum and instruction, pedagogical approaches, disciplinary discourse, and research" (Baker-Bell, 2020, p. 12). Rejects eradicationist and respectability language pedagogies.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; instruction that facilitates the achievement of their academic success (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
critical English education (Morrell, 2005)	An *inquiry of the relationships between language, literacy, culture, and power* and how language can limit and liberate. Critical English education "seeks to develop in young [people] **skills to deconstruct dominant texts carefully** (i.e. canonical literature, media texts) while also **instructing them in skills that allow them to create their own critical texts** that can be used in the struggle for social justice" (Morrell, 2005, p. 313). Teachers of critical English are "political agents capable of developing skills which enable academic transformation and social change" (Morrell, 2005, p. 313) and *draw on students' literacy practices in instruction*.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); **instruction in disciplinary conventions; instruction that facilitates the achievement of their academic success** (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	*tap into home and cultural knowledges; all students' identities are valued and honored; facilitate students' learning about themselves, others, the world;* develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.

Common pedagogies deployed in secondary English Language Arts settings oriented towards justice	Features of the pedagogy (coded: **distributive**; *relational*; consequential)	**distributive**	*relational*	consequential
critical literacy (Luke, 2012)	*Acknowledging that language and literacy "accomplish social ends"* (Dozier et al., 2006, p. 18) and maintain and disrupt power. In classrooms, students read texts with the recognition that they are ideologically rich and are situated in historical, political, economic, and social contexts. These ideologies are conveyed and reproduced (from author to reader/consumer) in texts.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; instruction that facilitates the achievement of their academic success (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
critical race English education (Johnson, 2018)	Draws on the persistence of racism to maintain that humanization of Black learners is central, that justice movements (i.e., #BlackLivesMatter) can be connected to the ELA classroom, and that curricula and policies can be redesigned to redefine literacy as *more expansive than Eurocentric views presented in ELA classrooms*.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; instruction that facilitates the achievement of their academic success (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
cultural modeling (Lee, 2007)	Introduces students to and uses ***epistemological stances for problem solving***. These problems are nuanced and generative, **fundamental to the discipline**. Teachers *leverage students' prior knowledge* to solve new problems. Teachers are **explicit about which problem-solving strategies they are drawing on** and *create an environment of community that encourages students to take risks*.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); **instruction in disciplinary conventions; instruction that facilitates the achievement of their academic success** (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	*tap into home and cultural knowledges; all students' identities are valued and honored; facilitate students' learning about themselves, others, the world; develop positive relationships with students, families, and communities*.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.

Common pedagogies deployed in secondary English Language Arts settings oriented towards justice	Features of the pedagogy (coded: **distributive**; *relational*; consequential)	**distributive**	*relational*	consequential
culturally and historically responsive literacy (Muhammad, 2020)	Draws on historic practices of Black literary societies to engage contemporary students in literacy practices that develop their · *Identities: learn about themselves and others* · **Skills: build facility in disciplinary content** · *Intellect: build knowledge and "mental powers" (Muhammad, 2020, p. 58)* · Criticality: considerations of power, equity, and oppression · *Joy: experience play, beauty, happiness*	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); **instruction in disciplinary conventions;** instruction that facilitates the achievement of their academic success (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
culturally relevant pedagogy (Ladson-Billings, 1995, 2009)	Students · **experience academic success;** · *develop cultural competence in their own culture and at least one other culture;* · develop critical consciousness.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; **instruction that facilitates the achievement of their academic success** (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
culturally responsive pedagogy (Gay, 2002)	Teachers · *use "the cultural characteristics, experiences, and perspectives of ethnically diverse students"* to **"build towards academic success"** (Gay, 2002, pp. 106, 110); · *build community among learners;* · are "critically conscious" of how curricula functions as a tool of power and *make sure what is presented in the classroom represents a wide range of diversity* · recognize that "knowledge has moral and political elements and consequences, which obligate[s] [students] to take social action to promote freedom, equality, and justice for everyone" (Gay, 2002, p. 110).	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; **instruction that facilitates the achievement of their academic success** (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	*tap into home and cultural knowledges; all students' identities are valued and honored*; facilitate students' learning about themselves, others, the world; *develop positive relationships with students, families, and communities*.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.

Common pedagogies deployed in secondary English Language Arts settings oriented towards justice	Features of the pedagogy (coded: **distributive**; *relational*; consequential)	**distributive**	*relational*	consequential
culturally sustaining pedagogy (Paris & Alim, 2014)	An extension of previous asset pedagogies, like culturally relevant pedagogy, that **defines student achievement and success** "by **demanding explicitly pluralistic outcomes that are not centered on White, middle-class, monolingual, and monocultural norms of educational achievement**" (Paris & Alim, 2014, p. 95) and *engages in dynamic definitions of culture that can be critiqued in order for students to learn more about themselves*, develop skills of critical critique, and **achieve equity and access**.	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); instruction in disciplinary conventions; **instruction that facilitates the achievement of their academic success** (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	*tap into home and cultural knowledges; all students' identities are valued and honored; facilitate students' learning about themselves, others, the world*; develop positive relationships with students, families, and communities.	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.
restorative English education (Winn, 2013)	Seeks to create a space in which learners **use literacy skills** for restoration, liberation, and peace, "where students *learn empathy as well as how to build healthy relationships through learning about themselves and each other*; it is also a movement to encourage youth to be civic actors and engage in a process that promotes literocracy" (Winn, 2013, pp. 132–133)	students have equitable access to resources that facilitate learning (i.e., books; school supplies; clean, warm, and safe school building; highly qualified teachers); **instruction in disciplinary conventions**; instruction that facilitates the achievement of their academic success (i.e., differentiated instruction, maintenance of high expectations, scaffolded instruction)	tap into home and cultural knowledges; all students' identities are valued and honored; *facilitate students' learning about themselves, others, the world; develop positive relationships with students, families, and communities.*	examine structural inequities; promote social transformation; question means and locus of knowledge production; students develop critical consciousness and criticality.

Chapter 3 Methodology and Research Design

3.1 Introduction

This dissertation research explores the ways in which secondary English methods instructors and preservice teachers construct and enact justice in their classrooms, and the extent to which those constructions and enactments occur across university and student teaching classrooms.

Secondary English Language Arts classrooms can be spaces in which injustices are perpetuated or justice is pursued through the curricular, pedagogical, assessment, and discretionary decisions (Ball, 2018) teachers make. These decisions can include what texts students will study, how they participate in class, how they will show their learning, and how teachers see their students and thus how they treat them. These decisions can include what teachers choose to center, and what they choose to push to the margins (Ladson-Billings, 2000; Muhammad, 2020).

University teacher preparation courses can make a difference in how teachers teach (Grossman, 1990), and can also show teacher candidates ways of schooling that reproduce injustice and teach them how to move toward justice instead (Baker-Bell, 2020; Borsheim-Black & Sarigianides, 2019; Haviland, 2008; Johnson, 2018; Muhammad, 2020; Picower, 2021; Rodriguez et al., 2020). Attending to justice in teacher preparation is necessary so that teachers can identify moments of injustice and make different decisions. Yet these notions of justice are complicated; these complications play out in methods and student teaching classrooms.

In order to investigate these ideas, I analyzed data from a year-long study, comprised of observations of a fall methods course, interviews with the methods instructor, observations of student teaching in the winter term of five preservice teachers who were in the fall methods course, interviews with the preservice teachers, their portfolios from the fall term, field notes, memos, and course materials. Data collection and analysis were guided by the following research questions:

- In what ways is justice constructed and enacted in methods and student teaching classrooms?
- Which ideas about justice are consistent (and inconsistent) across methods classes and student teaching?

In this chapter I describe the research methods of the study and discuss the rationale for the research approach, from when and where I enter this space as a researcher (Giddings, 1984), methods of data collection, and methods of data analysis.

3.2 Theoretical Rationale for Research Approach

3.2.1 Defining Justice and Identifying Its Enactments in Schools

As explicated in Chapter 02, in defining 'justice,' I draw on three ways in which justice is discussed in educational research spaces: justice as distributive (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007), justice as relational (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007; Sleeter, 2014), and justice as consequential (Calabrese Barton et al., 2020; Cochran-Smith, 2010; Ladson-Billings, 2015).

Justice as distributive refers to the re/distribution of material and nonmaterial goods so that everyone gets their due based on fairness and equality (Cochran-Smith, 2010; Ladson-

Billings, 2015). This includes ensuring student academic success and access to materials and teachers that facilitate that success.

Justice as relational refers to the relationship that individuals have to each other and to the institutions, like school, that shape their lives (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007; Sleeter, 2014). This includes relationships teachers establish with the community, schools, and with students, and is particularly salient when students' marginalized identities are recognized and acknowledged and students are seen in their full humanities (Kendi, 2019; Stevenson, 2015).

Justice as consequential suggests that school is a site to surface and interrogate what kinds of knowledge are valued, how knowledge is created, and to produce new knowledge that can lead to and facilitate social transformation (Calabrese Barton et al., 2020; Cochran-Smith, 2010; Ladson-Billings, 2015).

3.2.2 Influence of Theory on Data Collection and Analysis

These delineations of descriptions of justice, their classroom enactments, and the role of teachers, that I have provided in the previous chapters, served to guide data collection and analysis. Using the descriptions of justice and their enactments as a lens, I analyzed and coded course materials alongside classroom observations and interviews with participants. This allowed me to view the different ways each participant considered ideas about justice, and the extent to which they used that lens to teach or learn about teaching secondary English. For example, Lucy, the methods instructor, wanted to ensure that adolescent learners would be able to find success in reading and writing, and hoped that what the preservice teachers were learning in methods would help to facilitate that success. By emphasizing ways that adolescent learners could experience academic success through English class, Lucy tapped into notions of distributive justice. Her

care for preservice teachers in her class allowed her to build relationships with them, and was a feature of relational justice. Finally, her use of young adult texts, like *The Hate U Give*, that grappled with contemporary issues of racism, antiBlackness, white supremacy, and police violence highlighted consequential justice and sought to help preservice teachers recognize ways that text could shape conversations in the classroom.

Because secondary English classrooms are sites that often reproduce injustice by centering majoritarian perspectives on the world through course texts, and that privilege dominant ways of conveying knowledge through participation structures and assessment, methods courses are sites that can reify these majoritarian ideas or can show preservice teachers how to reject and replace them to develop counterstories about English, what is taught, and how it is taught. This is done through a variety of constructions and enactments of justice.

Because of the many spaces in which preservice teachers learn ideas about teaching (Barnes & Smagorinsky, 2016; Lortie, 2002), however, what preservice teachers learn about teaching in methods classes as part of their university preparation does not necessarily move seamlessly from the university into secondary English classrooms. In following one group of preservice teachers to learn in what ways their methods course and instructor centered justice and then to what extent that information travels across space and time into their student teaching classrooms can reveal what ideas move and how.

3.3 Researcher Positionality

In qualitative research, because the researcher is also an instrument of the research (Merriam, 2009; Peshkin, 1988) alongside the data they collect, the researcher's identities and social subjectivities *as a researcher* matter to how they engaged with the data: how it was collected, analyzed, and presented. In the first chapter, I discussed how my experiences as a

student and scholar of English shaped how I came to this research and started asking the kinds of questions my research addresses. In this chapter, I'd like to focus on how my identities as a researcher specifically shape my process of research. Yet it is difficult for me to separate the self as student and scholar of English and what brought me to the questions I study, and the self as researcher and how I study those questions, particularly because "researcher" was a nascent identity as I collected and analyzed data for this study.

As a researcher, likewise as an Asian American woman in this field where I am positioned in the margins, I do "not [maintain] a privileged position, but … an advantaged one" (Ladson-Billings, 2000, p. 271) because of my multiple-consciousness view of the world. From this position, I hold epistemological understandings of the world informed by the multiple ways that I make meaning of it, derived from my cultural and familial background. But I have also been relatively successful in majoritarian spaces where ways of whiteness hold cultural capital. This especially manifests in how I have been taught to communicate in spoken and written word in academic spaces. From this liminal perspective in and between the margins and the middle, I have developed a lens to see the world as it is, and as it could be, considering multiple ways to encounter the world simultaneously (Ladson-Billings, 2000).

This kind of prophetic visioning (Fowler-Amato et al., 2019), guided by my own imaginations and readings in fiction of what a just (schooling) space could look like for me and others who hold marginalized racial, ethnic, linguistic, and cultural identities has lead me to develop a subjective I (Peshkin, 1988) in which I experience feelings of distress and often anger when teachers I observe, whether methods instructors or preservice teachers, position adolescent learners in ways that reify injustice. This is especially poignant when teachers support the kinds of justices that are well-intentioned, such as facilitating students' academic success through

teaching them majoritarian ways of communicating, but that also communicate to learners that the fullness of their humanity and the ways that they make meaning of the world are not valued in the same way in school.

This research is deeply personal for me, because of who I am as a student and teacher, and it has been difficult to separate my own experiences and feelings about schooling as I observe teachers as a researcher. I can see myself in the learners: wanting to do well and take advantage of the opportunities and life chances that school can offer (Cochran-Smith, 2010) and having teachers who admire, support, and facilitate those opportunities. Yet valuing students' academic success by subordinating their additional identities is disorienting, as poet Adrienne Rich (1994) explains: it becomes "a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing" (p. 199). Or rather, you saw the person you were supposed to be and worked to make that image real. In watching this happen to student teachers and adolescent learners as a researcher and understanding through my own learning biography the deep effects of erasure, it was difficult for me to separate the self who initiated questions of schooling and justice, and the researcher who was there to study it.

An additional identity I consider as a researcher is that I have a responsibility to those from whom my identities are derived (Dillard, 2000, p. 663), including and most especially to the identities I maintain as a teacher, the populations that I study and engage with in research. As I engaged in each step of the research process, I attempted to honor the communities to which I am responsible: teaching communities that have nurtured me in my time as a secondary and post-secondary teacher as well as secondary students, like myself, who are situated in settler colonial white supremacist secondary English classrooms. Sometimes, as I see in my own schooling and my research, the goals of the teacher and the personhood of the student are at odds, as success in

school is often defined in ways that promote cultural and linguistic assimilation. This multiplicity of who I am as a person, who I am as a student, and who I am as a researcher inform each other and shape my worldview.

In order to account for these feelings while engaging in data collection, analysis, and writing for this study, I attempted to engage in rhetorical listening (Ratcliffe, 2005) with study participants as I sought to learn about their own conceptions of justice, what that looked like in the classroom, and how they came to those ideas, which became especially salient when examining the contexts in which teachers operated as they engaged in teaching that engaged various definitions of justice. In engaging in rhetorical listening, Ratcliffe builds on Burke's rhetorical theory that all language has a persuasive function: if persuasion is going to happen, the listener must first identify with the speaker. This became particularly salient when the interlocutors—participants in this study and me—engaged in cross-cultural communications as we discussed, through the lens of how we each defined "justice," schooling and the classroom decisions they made, including the texts they selected, the scope and sequence of their lessons, and the daily choices they made with and for students. In conversation with participants and in conversation with their data, I kept in mind Ratcliffe's point about working together: "For sight only gets us so far; we also have to listen to other people, not so that they will do the work for us but, as Morrison reminds us in *Beloved*, so that *we* and *they* may lay *our* stories alongside one another's" (Ratcliffe, 2005, p. 8, emphasis original). Likewise, Tuck & Yang (2018) note that for those who engage in the work of justice maintain visions of that work that may not be commensurate with each other, yet "we cannot judge each other's justice projects by the same standard, but we can come to understand the gap between our viewpoints, and thus work together in contingent collaboration" (Tuck & Yang, 2018, p. 2). Ratcliffe, Tuck, and Yang note the ways

in which listening and collaboration function in pursuit of an understanding of the kind of work that we want to do.

In further attempts to understand the decisions the methods instructor and preservice teachers made in their constructions and enactments of justice, I also engaged in examining the data and writing about it through the lens of portraiture (Lawrence-Lightfoot, 1983; Lawrence-Lightfoot & Davis, 1997; Shalaby, 2017). Portraiture is an approach to collecting, analyzing, and writing about data that rests on the premise that, as individuals, we see our full selves in different ways from how others see us. The inability to see our full selves leads to actions or behaviors that might be harmful to others without our knowing, precisely because we cannot achieve the requisite amount of distance between our selves and our actions. The artist, or researcher, then, serves as a communicator of how others might view the person being studied, showing back to them through a portrait how they appear to others in ways that the participant might not see themselves. The researcher examines the sitter, or research participant, first to recognize what is good in the space, asking, what is happening here that is note- and praiseworthy that others should also know about? The researcher in this stage embeds themselves into the study site to collect information about context while developing relationships with the participants at the site, organizing the data into themes, developing the angle on the eventual portrait, and then finally collecting the images into an aesthetic whole through analysis and writing. As the researcher builds the portrait, they are in dialogue with the study participants, showing them draft work and talking with them through what they have been witness to at the site. At first, the portrait can be a shock to participants, because they are seeing themselves through the lens of the researcher. But the goal is for the researcher and participants to engage in a dialogue about the portrait, acknowledging first what the participant does well in the space before moving into critique. The

study participant should be able to recognize themselves in the portrait, but also be offered an image that stretches their thinking about themselves. An effective portrait builds trust and relationship with the sitter, who can see the honesty and attention to what has gone well, and then move with trust to what could be improved.

I selected portraiture as a methodological tool because I was first drawn to the generousness embedded in the viewing, seeing it as an especially useful methodology to help me navigate the feelings I was having about the ways that justice was constructed in the methods and student teaching classrooms I was in. Seeing myself in the ways secondary students preservice teachers were imagining they would teach and then encountering them at field sites, my initial reactions were to guide the preservice teachers to considering different ways than they were being taught in methods to engage with students, to honor learners' identities rather than encouraging their assimilation into majoritarian ways of knowing and expressing their knowledge. When I caught myself doing this, I had to remind myself that I was the researcher in this situation, and not their instructor. Portraiture offered me a way to distance myself from the study participants such that I wouldn't be tempted to offer instruction, but to portray what I was seeing within the context of the schools where I was observing.

I also selected portraiture as a tool to collect, analyze, and write about the data because preservice teachers were beginning to ask me, unprompted, to offer them feedback on their teaching ideas and artifacts. Again, this was a familiar role for me to play, as I had previously served as a field instructor and was planning to be a methods instructor at another institution. Lucy also asked if I would teach a segment of a methods class and offer feedback to preservice teachers on their teaching artifacts throughout the semester, and I obliged in an effort to serve the community I was studying. But, again, being their instructor was not my role in this study. I was

there, rather, to watch, listen, and learn. Rather than offering preservice teachers the advice and feedback that they were looking for had I been their instructor and engaging with Lucy, who invited me to discuss the course with her as a colleague, I found that engaging in continual dialogue about what I was seeing in composing their portraits and asking participants if my interpretations resonated, even if they didn't initially feel the same way, I could maintain my position as a researcher while partnering with study participants. I attempted to highlight what was productive in their teaching while saying back to them what I was seeing from my perspective as a researcher, revealing to them parts of themselves and their teaching that were not initially visible to them, but could be revealed by an observer. After one observation with Rae, for example, she wanted to know what I thought about her lesson on characterization, a common question I receive from teachers after asking to observe them and offer feedback. In considering portraiture, I began by asking Rae a series of questions to help her see how the choices she made as a teacher contributed to student learning, and where she could have extended the questions she was asking about a particular character. Rather than guide Rae to what to do in an effort to improve her teaching per se, as I would if I were her instructor, the goal of portraiture was to help Rae see herself from the point of view of a viewer, removing her self from the scene and gazing upon the self as the researcher sees it. I ccoud ask her about a pattern of engagement with students, or inquire about a direction of inquiry, and work with her to help her see what I saw; our conversation explored showing back to her her actions in the classroom, which could encourage her to then reflect to what extent that image aligns with the image of herself she thought she was creating. As an instructor, I do not ask preservice teachers to see their own teaching from a place outside themselves as an observer would see them, but I focus

instead on how they are engaging with frameworks they learned in coursework and how they know they are doing so based on responses from learners.

Perhaps the final reason why I chose portraiture as a methodological tool was because it could potentially offer participants an image of what they were doing, which they could then compare to what they thought they were doing. In other words, via portraiture, I could show participants what I had written and they could tell me to what extent what I had written reflected the image in their heads of what they thought they were doing. While I did not share with participants in this study the framework and how I had delineated three kinds of justices, I was able to show them my thinking on what I observed while they shared with me what they perceived had happened in their teaching. This contrast often led them to surprise, but acknowledgement that I was able to show them something they had not before considered.

Portraiture thus combines the "liberating and transcendent power of art" in creating images with context and texture that a sitter might not be able to see in themselves with the "rigor and discipline of science" in systematic exploration of what is good and what can be critiqued through continual dialogue with study participants (Lawrence-Lightfoot & Davis, 1997, p. 3). The resulting portraits are textured images of participants' experiences, contexts, voices, and perspectives, combined with those of the researcher.

A final lens that shaped my research entails recognizing the systemic contexts in which individuals participate and move through the world alongside the agency of individual action. Schooling in the United States is part of a social system grounded in a hierarchical caste system (Bonilla-Silva, 2015; Wilkerson, 2020). The maintenance of white supremacy that upholds this system thrives on silence, obscurity, and erasure (DiAngelo, 2018; Picower, 2021; Wilkerson, 2020), such that secondary English teachers are not often taught explicitly about these ideas in

their preparation programs (Barnes & Smagorinsky, 2016; Haviland, 2008; Johnson, 2018; Pasternak et al., 2018; Rodriguez et al., 2020), or, when they are taught, are taken up reluctantly (Fowler-Amato et al., 2019; Picower, 2021; Wetzel et al., 2019). In interacting with participants throughout the study, I kept in mind how entrenched and embedded ideas of white supremacy are, but also attempted to hold teachers accountable to secondary students as they made choices that shaped their educational, social, and emotional lives.

As a researcher positioned in the margins in mainstream society, in the English classroom, and as a researcher of secondary English methods instructors and preservice teachers, my epistemological understanding of the world, shaped by a multiple-consciousness perspective, informs and shapes my research. In order to account for these kinds of experiences as an individual and researcher that led me to pursue questions of justice in secondary English teacher preparation spaces, I engaged in rhetorical listening, portraiture, and the recognition of systemic contexts in which participants are situated.

3.4 Study Design

3.4.1 Overview of Study Design

I conducted a semi-longitudinal ethnographic case study (Alexander, 2003; Madison, 2012) to examine what was being communicated about justice in a secondary English methods course, and the extent to which that information moved with five preservice teachers in the course into their secondary English student teaching classrooms. I selected a two-semester study design to first explore in what ways the methods instructor defined justice and how those ideas materialized in the space of university preparation, and then traced ideas that were salient for study participants into their student teaching classrooms in the following semester. In the first stage of observations and data collection in the methods classroom, I was able to see what ideas

the instructor offered and how the preservice teachers responded to those ideas while in class. In the second stage of observations and data collection in the student teaching classrooms the next semester I was able to see to which ideas from methods class were present in secondary English classrooms.

These two stages of research also present two units of analysis that correspond to my research questions. Stage one in the fall methods class addresses the first unit of analysis: In what ways is justice constructed and enacted in methods classrooms? Stage two in the winter student teaching classrooms addresses the second unit of analysis: In what ways is justice constructed and enacted student teaching classrooms? Table 3.1 offers additional information on the stages of research, units of analysis, sites of research, and data collected.

Table 3.1 Stage of study, unit of analysis, sites of research, and data collected

	Unit of analysis	Site/s of research	Data collected
Stage 01: Fall2019 (Aug-Dec)	In what ways is justice constructed and enacted in methods classrooms?	Secondary English methods classes at mid-sized public university in southeast Michigan	_Instructor interviews (3) _Observations and field notes of all classes of the term (13) _Audio recordings and transcriptions of interviews and classes _Course materials: syllabus, class readings _Instructor preparation materials: lesson plans, reading notes
Stage 02: Winter2020 (Jan-Apr)	In what ways is justice constructed and enacted in student teaching classrooms?	Secondary English preservice teacher student teaching classrooms in exurban, suburban, and rural middle and high schools in southeast Michigan	_Preservice teacher interviews, including pre-study and post-observation interviews and end-of-study focus group with all preservice teachers _Observations and field notes _Audio recordings and transcriptions of interviews and classroom observations _Preservice teacher preparation materials: lesson plans, reading notes, slide decks _edTPA portfolio materials for state licensure _Preservice teacher portfolios from methods class _Preservice teacher interviews _Classroom observations and interviews

3.4.2 Sites of Research

The mid-size public university where I conducted the fall research has a robust teacher preparation program, serving roughly 100 secondary English education majors each year. In order to successfully graduate from the program with a Bachelors in Arts and Secondary English teacher certificate, students in the program must complete credit hours of creative writing,

linguistics, American literature, British literature, and professional and technical writing courses. They must then take an upper-level linguistics course; an upper-level writing course; an advanced literature course; and a literature, culture, and diversity course. Explicitly related to teaching, English education majors must also take upper-level courses in adolescent literature, writing for secondary teachers, a major authors course, an assessment course, a curriculum development course, and a capstone methods course. In addition, teacher candidates engage in practicum where they shadow secondary English teachers and participate in student teaching where they work with a cooperating teacher for the semester. Although not required, many teacher candidates substitute teach throughout their time in the program.

Preservice teachers in the fall capstone methods course I observed were placed in the winter to teach in middle and high school English classrooms throughout southeast Michigan. Preservice teachers expressed their interests and needs (i.e., would like to be close to home in a particular school the preservice teacher would like to potentially apply to for work upon graduation) to the secondary education placement coordinator, who arranged an initial meeting and interview between preservice and cooperating teachers. If the interview went well and both parties agreed to having the preservice teacher in their classroom for the semester, both began mapping out the term and what kind of work the preservice teacher would engage in.

During the winter semester, preservice teachers also met once a week with a university field supervisor and other preservice teachers to debrief their classroom experiences. The field instructors asked for written reflections and engagement with the school community outside the classroom (i.e., participate in a parent-teacher-student conference; chaperone or attend an out-of-school event like a dance or athletic event). The teacher preparation program also requires preservice teachers to submit an edTPA portfolio at the end of the winter term that the program

reviews as part of the program accreditation procedure. Preservice teachers built these portfolios and completed observations and reflections for submission in their winter field instruction classes.

3.4.3 Research Participant: Methods Instructor

Dr. Lucy Cooke, the methods instructor, is a veteran teacher educator whose last semester of teaching before retirement was in the capstone methods course I observed and studied. Growing up as a white, "poor farm girl in North Carolina" and the first of her family to attend college, she studied teaching and completed her student teaching in her last year at college, much like many of the preservice teachers she taught. Upon graduation, she and her husband moved across the country and she found work as a full-time middle school English teacher. She navigated outdated textbooks and a lack of supplies to build her own curricula and text sets for the middle schoolers she taught. She spent ten years as a classroom teacher before becoming department chair. During this time, she also participated in a chapter of the National Writing Project, which continued to shape her thinking on teaching English and on writing, both as iterative and process events.

After her tenure as department chair, she moved to the district office, eventually becoming the curriculum director of secondary English Language Arts for the district, serving over 30,000 students who spoke over 100 languages. In this capacity, she also invited educational researchers, scholars, and other teacher educators to host professional development sessions for the teachers in the district. She remembers this time as one of her favorites in teaching, as the people she invited to work with district teachers slept in her spare bedroom and took meals with her family. She was able to shape curriculum and classroom practices of a large number of teachers teaching in a remote part of the country.

After 24 years in this role, she was offered a position at the mid-size public university in southeast Michigan where this research was conducted. She served as a department chair for a brief time before moving to run the Honors College. In this role, she prioritized helping first-generation college students and professors, like herself, maximize the resources of the university, calling it a "moral imperative" that faculty and staff make students aware of and help them access these resources. Knowing that retirement was coming, she wanted to "complete the circle" and finish out her career back in the classroom, where she taught the capstone methods course and the writing for secondary teachers course.

3.4.4 Methods Course

The capstone methods class that Lucy taught was a three-credit course and the final required course in the teacher preparation sequence before full-time student teaching. The class met once a week in the evenings, which helped to accommodate many of the student teachers' work, course work, and practica schedules. The ultimate goal of the course was to prepare secondary English teachers, and to do so via a focus on literacy; the syllabus describes the class as an "immers[ion] in literacy processes and practices."

Lucy opened the course with students' explorations of their own literacy histories, experiences as readers and writers, and how those experiences shape their beliefs about teaching English. The course was then centered on reading and discussing course texts, and working together to build their four-week social justice unit that would become a part of their portfolios. Lucy selected three course texts students would read together, then students chose a young adult book and a professional development book to read in book clubs.

The whole-class texts were *Workshopping the Canon* (Styslinger, 2017), *When Text Meets Text* (King-Shaver, 2005), and *The Hate U Give* (A. Thomas, 2017). Styslinger (2017) and

King-Shaver (2005) emphasized intertextuality, pairing texts that are commonly found in secondary English classrooms with contemporary texts and explicating how to help secondary students engage with these texts through thematic units of study. Lucy often directed students to the appendices of both texts where each author included lengthy lists of unit themes and potential textual pairings. She emphasized in class the intertextual nature of teaching English and the fun of putting together text sets to help adolescent learners explore a theme while they read and discussed books that were interesting and engaging to them. While reading these two texts, Lucy asked students to submit weekly reflections on ideas they were taking up and "sticky questions" that arose for them.

In discussing the relationship of texts to readers, Lucy brought in quotations from Rosenblatt to show students how a reader's experiences gave them a wholly unique perspective from which to read text. Lucy also emphasized that adolescent readers often have hidden literacy lives that teachers might not know about, such as the one she had as a child, reading "thick biographies" that came on the book mobile her grandmother took her to, and which her teachers didn't realize she was reading. Throughout the course, Lucy shared moments like these, of her schooling and teaching experiences, to help students imagine what teaching could be like, but many times to explain mistakes she had made as a teacher. This included the time when she spent a week teaching middle schoolers about commas, which led her students to "sprinkle them like salt" all over their writing. "Never did that again," she said while the preservice teachers laughed.

In reading *The Hate U Give* together as a class, the preservice teachers were able to bring up themes of police brutality against Black people and stereotypes about the languages the narrator spoke. Lucy had preservice teachers discuss these ideas in groups to simulate small-

group discussions about books they could also have with adolescent learners. They also considered whether or not they would bring this book into their secondary classrooms to read with students, had them write a book rationale explaining why or why not, identify what book they would potentially replace it with if they decided to not use the text in a secondary classroom, and list out a potential thematic unit *THUG* could go in and what other texts, including a "canonical text" it could be paired with.

By week six of the class, students had completed these first three course readings and began their first of two book clubs. The first set of book clubs were intended to simulate how adolescent learners could engage in book clubs, and preservice teachers prepared a book club role (i.e., literary luminary, questioner, connector, illustrator) for each reading session that they could use in their secondary classrooms. For these book clubs, students read one of five young adult books. They could pick from *Turtles All the Way Down* by John Green (2017); the *March* series by John Lewis, Andrew Aydin, and Nate Powell (2013, 2015, 2016); *All American Boys* (2015) by Jason Reynolds & Brendan Kiely; *Writing my wrongs: Life, death, and redemption in an American prison* by Shaka Senghor (2016); and *Brown Girl Dreaming* (2014) by Jacqueline Woodson. For three consecutive weeks, students met in book clubs to talk about the book. In the last week, they discussed whether or not they would read the book with adolescent learners, why or why not, and what other texts, including a "canonical text" they would pair with the book. They also prepared presentations on the book for their classmates.

The final book students read was a professional development book that they "could find on the desk of a really good teacher," as Lucy described it. They also read these books in book clubs, simulating a professional learning community, and were directed to talk about what was interesting in the book. They could pick from *Teaching reading with YA Literature: Complex*

texts, complex lives by Jennifer Buehler (2016); *Teaching for joy and justice: Re-imagining the language arts classroom* by Linda Christensen (2009); and *180 Days: Two teachers and the quest to engage and empower adolescents* by Kelly Gallagher and Penny Kittle (2018)

The preservice teachers were always reading at least two books for class and also working on developing their literacy narratives; belief statements; essays that explained how their course work and other university experiences in practicum classrooms had prepared them to meet the NCTE/NCATE Standards for Initial Preparation of Teachers of Secondary English Language Arts, Grades 7-12 (2012); and unit plans.

Each preservice teacher was also paired with an email mentor, an experienced teacher who had participated in a chapter of the National Writing Project, and they were to correspond with them at least once a week to ask them questions germane to what they were talking about in class: formative assessment, text selection, unit planning. There was a variability of responses from the email mentors: many faithfully corresponded, while others posted only a few responses throughout the course of the semester. Throughout the semester, preservice teachers were also encouraged to attend a professional development session and write it up as part of their portfolio. Because the class occurred in the fall, some students were able to attend the annual fall conferences of the Michigan Council of Teachers of English and/or the National Council of Teachers of English. After each conference, Lucy asked attending students to share their experiences.

Each class Lucy would begin by having students do a quick writing reflection on the readings for the day or on a quotation from Rosenblatt, Probst, or Moffett that she brought in and projected onto the screen via the classroom document camera. Preservice teachers would write as they signed in on the attendance sheet. Lucy explained to students that she had them take a quiet

moment for reflection to allow them to settle in from wherever they just ran in from. After reflection, they would briefly discuss as a whole class, then share what they learned from their email mentors. From here they might discuss assessment, or teaching grammar, then discuss the readings and, if time allowed, work on a writing assignment for their portfolios. They always took one break after about the first 90 minutes of class.

The only exceptions to how class was regularly run was when Lucy asked me to teach how to use literary theory in the secondary classroom in week nine of the course and for the very last class (class 13), Lucy hosted two sets of panelists while preservice teachers ate pizza and asked questions. The first panel was a group of first-year teachers who were alumni. They talked about transitioning between graduating from the university and working in their first teaching job. The second panel was a group of veteran teachers and administrators who discussed how to apply for and interview for a teaching position.

At the end of the course, preservice teachers compiled all their course work into a portfolio, which included all their written work throughout the semester. Because of Lucy's course texts, assessments, and stated commitments to justice, she agreed to be part of the study. A copy of Lucy's course syllabus can be found in Appendix A.

3.4.5 Research Participants: Preservice Teachers

Of a class of 22 preservice teachers, nine were student teaching in the winter semester directly following the capstone methods course that Lucy taught. Twenty preservice teachers in the fall semester and five in the winter semester agreed to participate in the study. The five student teachers in the winter semester included three middle school teacher candidates and two high school teacher candidates. Three winter term teacher candidates self-identified as white women, one self-identified as an Asian American woman, and one teacher candidate self-

identified as a Pakistani American woman. Each preservice teacher who continued in the study in the winter term was excited to be placed in their winter teaching sites, as they were close to their homes and in communities they were familiar with or were able to teach students like them: racially and ethnically diverse, or in a rural area, for example. Four of the five preservice teachers who continued in the study were graduating at the end of the winter term and were looking for full-time employment for the next fall. One of the five preservice teachers whose student teaching classrooms I would see had one more year left of college and was a special education major in addition to studying English. Jane and Lena were traditional college students, entering university directly upon graduation from high school. Piper had found teaching in her late 20s, and Amal and Rae were graduating after having spent a few additional years in college as they navigated working and school. See Table 3.2. Rae, Amal, and Piper are the focal preservice teacher participants, and their winter student teaching classrooms are discussed in the findings chapters alongside Lucy's fall methods classroom.

Table 3.2 Preservice teachers in the study.

	Year in school, major	Student teaching classroom	Social identities self-identified by participants
Jane	Senior, Secondary education; English literature; minor in TESOL	Middle school, 7th grade	Asian American woman
Piper	Senior, Secondary English education; Language, Literature, Writing	Middle school, 8th grade	White woman
Lena	Junior, Special Education learning disabilities	Middle school, 7th grade	White woman
Amal	Senior, Secondary English education; Language, Literature, Writing; minor in communication theater arts	High school, 12th grade	Pakistani American woman
Rae	Senior, Secondary English education; minor in psychology	High school, 11, 11H, AP lit	White woman

Each preservice teacher who continued in the study into the winter term came into teaching from different backgrounds and experiences, which affected not only how they thought about the purpose of an English class, but also shaped their impressions of what went on there.

For example, Piper, who had come into teaching in her late 20s and returned to school for her degree and certification, had few memories of middle school, the grade level she wanted to teach, because her own English education wasn't very memorable for her, but also because when she was a middle schooler, she didn't want to be a teacher and so wasn't really paying attention to what her teacher was doing. This stood in contrast to Lena, another middle school teacher, who knew from 5th grade that she wanted to be a teacher, whose parents are both teachers, and who has been thinking about her own classroom since she was 10 years old.

Even if the preservice teachers didn't have dreams as children of teaching, their own secondary English classes often made an impression on them. The only thing Piper remembered about middle school English was reading out of an anthology and answering questions at the end of each piece (she found this to be quite boring and detached from her life). Amal, who was teaching high schoolers, recalled with great clarity how her 10th grade English teacher was incredulous that she and her classmates didn't understand a specifically Christian religious cultural reference when that reference did not match the visibly religious identities of her and her classmates (she still held resentment towards that teacher who didn't take the time to get to know the students).

The preservice teachers' memories of English class, their beliefs about the purpose of English class, their conceptions of justice, their work with Lucy, and their cooperating teacher all shaped their approach and enactments of teaching English, how they defined justice, and what that meant for their classroom work. In the findings chapters I will present more details on their stories as salient to the case studies I present about them, which ideas they took up from their methods course, and their enactments of justice in their student teaching classrooms.

3.5 Methods of Data Collection

Teaching in ways that move towards justice is a complex notion, as definitions and enactments of justice vary based on a teacher's identities, experiences, and backgrounds; ways that they consider justice; and their beliefs about the purposes of an education in English. What's more, it is difficult to ascertain how a teacher considers elements of justice in their teaching by simply asking them their ideas about it. Studies have shown too that although teachers maintain orally notions of teaching that privileges justice, their enactments often do not match their commitments (Cohen, 1988; Hillocks, 1999); complicating this idea is that their definitions of justice vary. For example, a teacher is engaging in justice by teaching students disciplinary conventions so that they can be academically successful, and a teacher is engaging in justice by teaching students to reject those same conventions. What's more, a teacher could commit to teaching in ways that enact justice, but those ways may not be legible to their colleagues or students.

In order to explore the many ways teachers in the study were defining justice, considering it in the context of the classroom, and enacting these ideas, I collected a variety of artifacts, including interviews, classroom observations, field notes, course materials, and preservice teacher work from their methods course. Through the variety of data points, I am able to triangulate in what ways participants define justice and how those ways show up in the classroom spaces. Because my interactions with participants can also shape how they take up ideas, I also kept extensive notes and memos on my own engagement with the research and participants. Finally, because the word "justice" elicits a variety of positive and negative responses from teachers and confusion over its definitions and manifestations (Alsup & Miller, 2014; Ladson-Billings, 2015; Miller, 2009), Lucy was the only study participant who knew of

the study's explicit focus on justice. I communicated to the preservice teachers that I was studying ideas and practices about teaching in general that were presented in methods to see how they moved into their student teaching classrooms. Additionally, research from my pilot study showed me that study participants became fixated on whether or not something was considered "justice" oriented and could not ignore my role in the research.

As described above and visualized in Table 3.1, this study encompasses two stages. Data collection for Stage 01 was completed from August-December 2019 and was used to generate a map of what was presented about ideas of justice in the fall methods course. This included ideas about how the methods instructor defined justice and in what ways those definitions manifested in the methods classroom. This stage also allowed me the opportunity to see how preservice teachers were taking up the instructor's ideas when they responded in class discussion. Data collection for Stage 02 was completed from January-April 2020 and was used to generate a map of the preservice teachers' winter student teaching experiences and the extent to which ideas from the fall showed up in the winter. In addition to the data collected, I also maintained memos to record my decision-making process during data collection and analysis and to record patterns in the data. I also kept a private journal to log my personal feelings about the participants and the task of completing a dissertation.

3.5.1 Stage 01 Description

The primary goal of data collection in Stage 01 was to investigate my first research question: how is justice constructed and enacted in secondary English Language Arts methods classrooms? Knowing the potential positive role that teacher preparation can have on preservice teachers (Ball, 2018; Grossman, 1990), I essentially wanted to know what was happening in methods classrooms and in what ways Lucy was defining justice through the course focus, texts,

topics of classroom discussion, and classroom activities. Data collected during this stage included interviews with Lucy before the course began, midway through the semester, and at the very end of the term; observations of all 13 classes of the term; field notes from the observations; audio recordings and transcripts of interviews and class sessions; course materials, including the course syllabus and class readings; Lucy's preparation materials, including weekly lesson plans and reading notes. These data offered a way to see how Lucy understood justice and how she approached and communicated those ideas to students.

During this stage, Lucy selected a pseudonym for herself and we developed a rapport and working relationship. We had both spent a significant amount of our lives in the Southern United States, still had family there, and had moved around the country quite a bit; Lucy called us "adventuresome people." Lucy also has a daughter who is my age. These commonalities and our teaching interests bound us together, and our different identities and positionalities and how we considered the purpose of an education in English and its relationship to justice became interesting sticky points for me, as Lucy tended to center definitions of distributive justice that encouraged minoritized students to assimilate into mainstream ways of learning and communicating their learning. Eventually I spent this stage of data collection exploring ideas of assimilation and how that affected my own ideas and enactments of teaching English to secondary students through autoethnographic work and reserved coding of data from stage 01 until I could have a more complete picture of the entire term. In a parallel fashion, I also focused on learning more about Lucy's background and experiences and how she came to her understandings of teaching English that emphasized justice. See Appendix B for interview protocols for interviews with the methods instructor.

During this stage I also recruited participants for Stage 02 of the study, read more scholarship about how Lucy defined justice, tagged and organized data, transcribed some of the audio files from interviews, and sent out multi-voice audio files from the classroom for transcription.

In order to recruit participants, in early October I asked preservice teachers to complete a survey on when they would be completing their student teaching and, if it was in the winter 2020 semester, would they be interested in continuing in the study or would like to know more information. Of the 22 students in the class, nine were eligible to continue in the study, and so I followed up with each of them individually on a Monday evening before methods class began to tell them more about the study. All nine were interested in continuing after learning more information, and so I asked them to tell their cooperating teachers about the study, and ask them if I could follow up with an email or a conversation. After the conversation with the teachers whose classrooms they would be in, five said yes. I connected with these classroom teachers to explain to them the purpose of the study and to stress that neither they nor the adolescent learners would be part of the study or data collection. I sent each teacher a consent form that would allow me to be in their classrooms, and they connected me with a building administrator so that I could get permission to be in the building. In a couple instances, the building administrator asked me to meet with them, and in a couple schools I also completed a background check. In the meantime, I also asked the preservice teachers in the methods class who had agreed to continue in the study to read and sign a consent form. Before each interview and observation with the preservice teacher I confirmed their desire to be part of the study.

3.5.2 Stage 02 Description

The goals of data collection in Stage 02 were to explore how preservice teachers who were in the fall methods course constructed and enacted ideas of justice in their student teaching classrooms. Not only were student teachers moving from the space of their university preparation class, they were also moving through time, between the end of their methods course and the beginning of student teaching. This movement across space and time also involved their movement into new contexts of a secondary school. While a program requirement was to complete practicum hours in classrooms, this was their first time working full-time in one classroom throughout the entirety of the term. Amal, who was in a 12th grade classroom, said it best in the focus group interview at the end of the semester when she said that going into a new school was entering an entirely new cultural space with their own rituals, norms, and rules. As they entered into these new spaces, they had to acclimate into their cooperating teachers' classrooms and defer to them on what they would be teaching when. Because the pairing process for student teachers and cooperating teachers allowed them to pick each other, there was some overlap in personality and/or teaching philosophy, but the student teachers were limited in what, and in some cases, how, they taught. I wondered which ideas from the fall methods course showed up in winter student teaching classrooms and what affected the ways that they showed up, if at all. Ideas that spanned between the fall and winter terms could manifest in how preservice teachers introduced and engaged with content or activities they enacted in their classrooms, for example. Another goal of Stage 02 data collection was to investigate what potentially shaped the ideas preservice teachers took up. For instance, what was the role of school context or a personal understanding of English in the concretization of ideas from the fall, specifically as the preservice teachers constructed and enacted justice?

At the beginning of Stage 02, as the five preservice teachers were acclimating to their cooperating teacher's classrooms, schools, students, and routines, I asked them to write a memo reflecting on their fall methods experience. I read this and their portfolios from the fall semester to see how they considered ideas Lucy presented and how they were thinking about teaching before student teaching began. Their portfolios included an essay describing in what ways they had enacted the NCTE/NCATE Standards for Initial Preparation of Teachers of Secondary English Language Arts, Grades 7-12 throughout their time in university teacher preparation coursework and practica experiences; a teaching beliefs statement on the teaching of English; a personal statement on the teaching of English (how they imagined their beliefs would be actualized in an English classroom); their four-week thematic unit of study whose theme was social justice; their final paper conveying what they learned from their semester-long email correspondence with an email mentor; and a write-up of what they learned from a professional development event if they attended one during the fall term. From these readings I added questions to the pre-study interview protocol to follow up on specific patterns and items in their portfolios. See Appendix C for interview and post-observation interview protocols.

During the first interview, conducted before the student teaching and winter term began, I answered any questions they had about the study in addition to asking questions about their understanding of teaching and English before they started student teaching. Most of the participants had forgotten that I was studying Lucy in the fall term, and had remembered me just as another teacher educator in the class, perhaps because Lucy put me in groups to work with them, I read all the course materials and they asked me my opinions about them, I conducted a guest lecture on working with literary theory with secondary students, and I held an office hours session the week of the NCTE Annual Convention in lieu of class for preservice teachers to get

feedback on their units. In this first interview participants also selected pseudonyms if they wanted to select their own; we also scheduled the three classroom observations and debrief sessions: one each in January, February, and March, and a focus group in April; and participants shared their teaching schedules and contact information for their cooperating teacher and administrators.

In this stage of data collection, I essentially wanted to see what ideas about justice were most salient for preservice teachers and how they took up these ideas that they engaged with in methods. Because the preservice teachers thought I was investigating teaching ideas in general and had been conceptualizing ideas of justice as bound to particular books or units throughout the fall term, they mostly focused on concrete teaching strategies they hoped to enact, like book clubs. They spoke about justice explicitly when they wondered if and hoped they could teach the "social justice units" they had built in methods in the fall. In order to see how they defined justice and what that looked like in the classroom, I asked follow-up questions about their units and inquired about their understandings of the purposes of an education in English class (Dover, 2013). Their responses often revealed that their particular backgrounds, experiences, identities, and positionalities shaped how they thought about their social justice units and how they hoped that they would talk about "social justice topics" with their students. For example, almost every participant mentioned their gender and how that shaped their movement in the world.

In order to see many angles on how preservice teachers were potentially engaging with ideas they studied in their methods class, data collection in this stage included many sources in an attempt to use the artifacts to create rich, thick, textured descriptions (Geertz, 2017; Lawrence-Lightfoot & Davis, 1997) of participants, their approach to teaching, to what extent they engaged with ideas of justice, and in what ways their teaching was shaped by their methods

course. Data collection during this stage included preservice teacher portfolios; interviews with preservice teachers before their student teaching began; observations of the classes they taught and invited me to; field notes from the observations; interviews after the observations; audio recordings and transcripts of interviews and class observations; course materials, including texts, handouts, notes, and assessments; teachers' preparation and instructional materials, including lesson plans and slide decks; audio recording and transcript of a focus group interview at the end of the term.

Because our observation schedule was interrupted with the onset of the novel COVID-19 virus and the March 2020 governor-mandated shut down of in-person instruction in K12 schools, I had to reduce the number of classroom observations I hoped to complete. To make up for this, data collection also included edTPA portfolio materials. The data collected during this phase, as with the data collected during Stage 01, was also supplemented by my own notes and memos on the process and emerging themes.

These data offered a way to see how the preservice teachers understood justice and how they approached and communicated those ideas to students, especially in light of what they learned in methods class. Because of the volume of data, they also offered me ways to build a portrait (Lawrence-Lightfoot, 1983; Lawrence-Lightfoot & Davis, 1997; Shalaby, 2017) of the teacher, her ideas, her enactments, and a way to see how preservice teachers were taking up ideas about teaching from their cooperating teacher, how they navigated curricular and pedagogical constraints in their classrooms, and the extent to which they were able to synthesize ideas from multiple spaces into their own teaching.

Finally, also of note is that preservice teachers were entering into spaces that were not entirely their own: because they worked with a cooperating teacher they were sometimes

beholden to enact that teacher's lesson plans or ideas. The three middle school teachers had to enact structured curricula produced and published by their districts and had varying degrees of choice involved. The two high school teachers were given wide leeway in how they taught, although they were slightly constrained by the text choices in the classroom. The effect of these constraints and how to navigate them are further discussed in the findings chapters.

I wanted to capture preservice teachers' teaching right after their methods course, despite these constraints, rather than wait a year until they secured full-time teaching jobs. Preservice teachers learn a lot in student teaching (Lillge & Knowles, 2020) and following methods directly with their student teaching would allow me to see the two spaces without relative interruption.

3.6 Process of Data Analysis

I analyzed the artifacts collected for this research in three phases. In the first phase, I coded and conducted an initial analysis of the preservice teacher focus group in April, at the conclusion of data collection. I wanted to know, of all the experiences they had just had in their student teaching classrooms, which stood out to them as those that had been inspired or shaped by their time in methods classes. Conducting this as a focus group study allowed participants to remind each other of ideas and see how they each took up a little differently what they learned in methods. This also allowed for me to see a preview of the variety of ways they took up ideas, and where they thought those ideas came from.

In the second phase of data analysis, I returned to data collected in Stage 01 of the study and developed three major categories of codes: codes related to justice; codes related to teacher preparation; and codes related to English class. I will describe below each in turn. The working list of codes is in Appendix D.

Because of the different ways Lucy and I conceptualized justice, I began analytical coding by reading for patterns in codes that related to justice, exploring specifically how Lucy defined justice, using distinctions between distributive, relational, and consequential justice as an initial heuristic for exploring her ideas. From these initial themes, I added codes as the patterns became apparent that related to each conception of justice (Saldaña, 2016). For example, under the theme of "distributive justice," I included the ways in which Lucy discussed with preservice teachers how to facilitate academic success in secondary English students by developing their literacy practices. I also coded instances when Lucy showed her deep ethic of care for preservice teachers and the adolescent learners they would go on to teach as "relational justice." Under the theme of "consequential justice," I included the development of four-week thematic units that centered a social justice topic and the reading of young adult novels with social justice themes, like encountering police brutality, racial literacy, and fighting for voting rights.

Another set of codes was related to teacher preparation and the movement of ideas from university preparation to secondary English classrooms. Research on teacher preparation has shown that the translation of ideas from university preparation into classroom settings is not guaranteed (Barnes & Smagorinsky, 2016), and so I wanted to investigate what facilitated or frustrated the movement of ideas about teaching and its enactments across space and time. Using a similar strategy to examine patterns and develop codes from those patterns (Saldaña, 2016), codes in this category included the relationship between beliefs and practice and how teachers develop ideas about teaching, including their personal backgrounds, schooling experiences, and their university preparation work.

I also examined the data for the different ways in which secondary English classes were discussed because of the relationship between a teacher's perceived goals and purposes of an

English classroom and the manifestation of those goals and purposes in teaching (Gudmundsdottir, 1990; Hillocks, 1999; Pasternak et al., 2018; Smagorinsky & Whiting, 1995). These codes helped me to see the relationship between the purpose of an education in English (Dover, 2013) and what correspondingly occurs in a preparation class. Codes in this category include discussing what happens in an English class (i.e., small group discussion, time to write), ideas on the purpose of an education in English Language Arts, simulating an English class (i.e., engaging in the reading of literature via book clubs), thinking like a teacher (i.e., developing unit plans), and thinking about teaching (i.e., what is the decision-making process that underlies a teacher's choices).

After a first round of coding all data collected in the first stage of the study to identify themes, I took a second pass at the coded data in order to refine the definitions of the codes and identify exemplars and non-examples (Creswell & Poth, 2018; Saldaña, 2016). I also identified moments in the coded data where the preservice teachers continuing to the second stage of the study responded to the instructor's ideas, offering feedback and commentary. These moments could offer clues as to what was salient for the participants in their fall preparation course before they would move into student teaching.

In the second stage of coding data from the first stage of the study and in continued analysis and writing, I also realized that the codes most salient to my research questions were those related to different kinds of justice. I therefore examined existing coded data from the categories of codes related to teacher preparation and codes related to English class through the lens of the justice-oriented codes. Examining what occurred in methods through the lens of the newly created justice framework offered me a way to center my research questions and focus

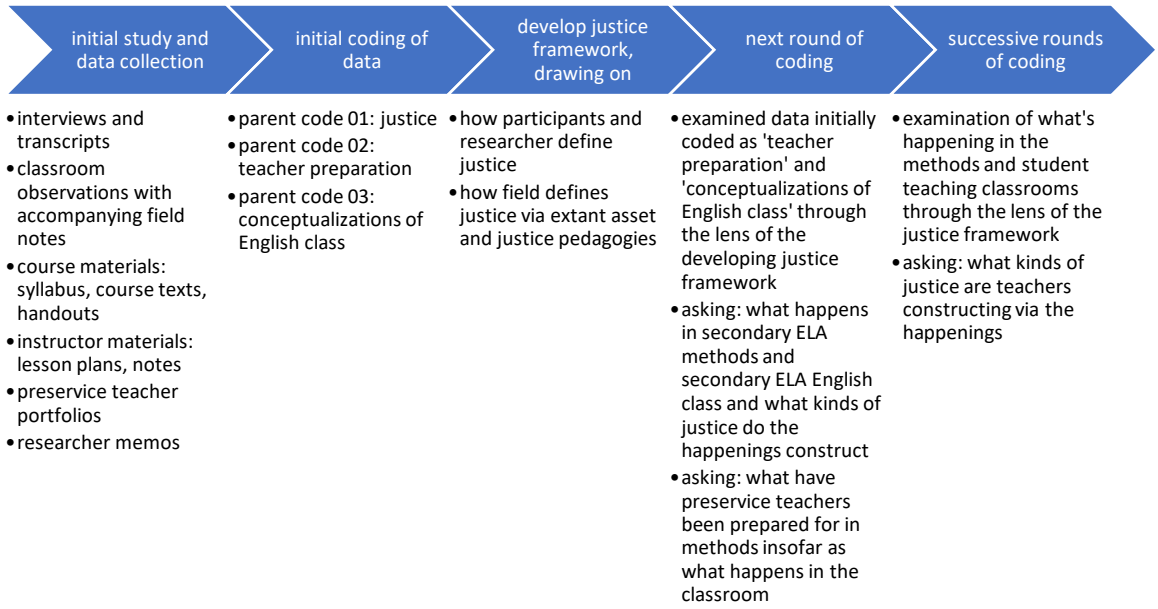
specifically on constructions and enactments of justice as they were actualized in conceptions of teacher preparation and teaching English.

After identifying patterns in the coded data from Stage 01 of the study, I turned to data collected in the second stage, the winter student teaching classrooms. Because the preservice teachers were actualizing teaching practices they had learned about in the fall, I looked for moments of overlap between salient patterns from Stage 01 of the study and how they talked about English content with adolescent learners and ways they talked about their teaching in their lesson plans and post-observation interviews that mirrored or had shadows of what occurred in their methods class. For example, Lucy talked in almost every class about intertextuality. To what extent would the student teaching classrooms include connecting more traditional texts used in secondary English classrooms to more contemporary texts, as Lucy had encouraged them to do through principles of intertextuality, or organizing students in book groups to read an intertextual book of their choices?

After a first round of coding of the data collected in Stage 02 of the study, I identified which themes were most salient for each participant in what she brought with her from methods into the classroom, now specifically focusing on what was happening in the classroom as related to constructions of justice. For example, for Amal, who taught high schoolers, her driving factor for decisions that she made in the classroom was the extent to which students were able to connect ideas discussed in English class to their life outside the classroom, and vice versa. In the fall, Lucy also stressed the importance of knowing students, selecting texts, and engaging in classroom conversation that acknowledged students' backgrounds and experiences. These ideas overlapped in terms of emphasizing relational justice to recognize that students come to their reading experiences with a diversity of experiences and backgrounds and to connect texts and

subjects of study with student interest. In a similar fashion to the data analysis conducted with data from Stage 01 of the study, successive rounds of coding data from Stage 02 of the study involved examining data through the lens of the newly created justice framework to explore which kinds of justices preservice teachers engaged with in which moments in their student teaching classrooms. A simplified diagram of the process of data analysis can be found below (Figure 3.1).

Figure 3.1 Simplified diagram of data analysis



As a result of patterns I identified in data analysis, I have organized the findings chapters by what commonly occurs in English Language Arts classrooms (i.e., reading and discussing texts, building disciplinary knowledge and skills, unit and lesson design), how methods instructors teach about those occurrences, what happens in preservice teacher student teaching classrooms around those same occurrences, and the ways the teachers in each setting construct justice via those occurrences. The first half of each findings chapter describes and offers an analysis of the methods class and how Lucy constructed justice via a common teaching activity.

The second half of the chapter presents a description and analysis of one preservice teacher, what she did in her student teaching classroom around this common teaching activity, and how her teaching moves constructed justice. I close each chapter by discussing the overlaps between the spaces of methods and student teaching and how and why it matters.

Because the methods instructor's and preservice teachers' teaching contexts, personal backgrounds, and understandings of justice shaped so deeply what they did in the classroom and how they constructed justice, my written analysis is presented in portraits (Lawrence-Lightfoot, 1983; Lawrence-Lightfoot & Davis, 1997; Shalaby, 2017). To engage in the process of portraiture, the researcher, or portraitist, records the nuances and complexities of the participants in their contexts, inviting readers to "inquiry *and* intervention, hopefully leading toward new understandings and insights, as well as instigating change" (Lawrence-Lightfoot & Davis, 1997, pp. 4, 4–5 emphasis original). An individual can never see themselves as others see them, likewise a portrait can never fully capture the reality of the sitter, but rather their essence, "tell[ing] you about parts of yourself about which you are unaware, or to which you haven't attended …. portraits make the subjects feel 'seen' in a way they have never felt seen before, fully attended to, wrapped up in an empathetic gaze" (Lawrence-Lightfoot, 1983, p. 5). Portraiture thus offered a way to explore what occurred in the methods and student teaching classrooms, and present a thick and rich description (Geertz, 2017) of the context, the instructor, what happened, and an analysis of constructions of justice that move from empathetic description to critical inquiry. Portraits also offered a way to engage in dialogues with study participants about what I was seeing and to what extent what I saw and presented back to them aligned with what they thought they were doing. I close the dissertation by offering implications about what

these cases mean for secondary English teacher preparation that encourages a commitment to justice.

3.7 Appendix A | Course Syllabus: Fall 2019 Observed Methods Class

Teaching English in the Secondary Schools
ENGL
Fall 2019 [course syllabus updated 10.27.19]

Professor: Lucy Cooke
E-mail:
Office:
Office Hours: T- Th 2:00- 4:00; W: 2:00-5:00; by appointment

Meeting Times: W– 5:30-8:10 PM
Classroom:
Phone: (o);
(texts only)

The English education program at , in collaboration with programs in the department of English Language and Literature and the College of Education, is committed to developing and sustaining **knowledgeable and reflective teachers of literacy** in a diverse society.

ENGLISH is a culminating methodology course and should be taken during phase 2 of your certification program. You should also have taken **English** [course name] and **Reading** [course name] **prior to** enrollment in this course. Some exceptions may be made for students ***concurrently enrolled*** in ENGL or RDNG , though taking ENGL at the same time as ENGL is discouraged.

Course Description:
Few jobs are more challenging and rewarding than that of teaching adolescents. We are at a wonderful crossroads. The demands for professionalism among teachers have never been greater. And with these demands, we find ourselves facing a demanding public of students, parents, community members, and legislators who not only expect us to know what we are doing, but also why. This course will provide you with an opportunity to become immersed in literacy processes and practices. You will be engaged in assignments intended to challenge your thinking and encourage reflection. Because I believe it is important to practice what we preach, activities and assignments will be structured to provide personal engagement with learning and opportunities for all of us to teach and receive continuous feedback.

Theoretical and experiential activities will be structured to demonstrate that readers and writers grow through interaction with a wide range of genre written for a variety of purposes. Basic language arts skills instruction—listening, speaking, reading, and writing—will be infused contextually throughout the semester, and both methods for organizing and assessing instruction will be explored. To that end, you will be expected to take part in numerous learning activities as a participant and then to draw back from the experience for reflection, analysis, and application.

Required Text and YA Literature:
King-Shaver, Barbara. *When Text Meets Text: Helping High School Readers Make Connections in Literature*. Portsmouth NH: Heinemann, 2005.

Styslinger, Mary E. *Workshopping the Canon*. Urbana, IL: NCTE, 2017.

Thomas, Angie. *The Hate U Give*. New York: Balzer + Bray (an imprint of HarperCollins Publishers), 2017.

Plus in class readings

Elective Inquiry Texts: **(You will choose one** for reading and discussing in professional book clubs; your group will ultimately share your selection with the class.)

Buehler, Jennifer. *Teaching Reading with YA Literature: Complex Texts, Complex Lives.* Urbana IL: NCTE, 2016.

Christensen, Linda. *Teaching for Joy and Justice: Re-Imagining the Language Arts Classroom.* Milwaukee, WI: Rethinking Schools, 2009.

Gallagher, Kelly and Kittle, Penny. *180 Days: Two Teachers and the Quest to Engage and Empower Adolescents.* Portsmouth, NH: Heinemann, 2018.

Recommended Resource: *Grammar Girl: The Ultimate Writing Guide for Students*, by Mignon Fogarty

Elective Young Adult Reading: (**Chose one** social-justice-themed novel from the following for reading and discussing in your reading group; your group will ultimately share your selection with the class.)

- ***March****: Book One, Two, and Three*, by John Lewis and Andre Aydin (graphic memoir, MS/HS)
- ***Brown Girl Dreaming***, by Jacqueline Woodson (verse memoir MS/HS)
- ***Tangerine***, by Edward Bloor (disability-MS/ HS)
- ***The Smell of Other People's Houses,*** Bonnie-Sue Hitchcock
- ***Righting My Wrongs: Life, Death, and Redemption in an American Prison***, by Shaka Senghor
- ***All American Boys,*** by Jason Reynolds and Brendan Kiely (racism, HS)
- ***Turtles All The Way Down***, by John Green (mental health issues, among other aspects, MS/HS)

Finally, you will read individually one additional YA novel from recommended lists for sharing.

Course Description:
This course, intended for students who will be doing their student teaching in the winter semester, 2020, addresses both the theory and practice of teaching English in middle and high schools, focusing on connections among literature, writing, and language study. You will compose a 20-day unit of integrated instruction that draws from the various aspects of the class. Reading and reflecting on methodological texts, you will collaboratively present to the class on relevant topics to inform your instructional planning. Finally, you will prepare an initial professional portfolio, examining your beliefs and methods of teaching English language arts and addressing specific standards for pre-service teachers.

Specific Course Objectives & Outcomes:
Students in this course will develop strategies for applying their knowledge of English/Language Arts to the learning needs of contemporary middle grades and secondary students. Specific objectives include:

- Identify the significance of your own literacy development and develop and articulate your own philosophy and core beliefs about the teaching of English Language
- Formulate multiple approaches to address individual differences in learning styles

- Create daily lesson plans as part of a four-week unit for literacy instruction to include strategies and standards that are developmentally appropriate and culturally responsive
- Understand the English/Language Arts Common Core State Standards and how they might be reflected in instruction
- Recognize the roles of formative and summative assessment (including federally- and state-mandated tests)
- Understand and engage in professional development to pave the way to career-long learning and professional growth through interaction with mentor teachers and various professional development activities

Teaching English in the Secondary Schools
Professional Development Requirement: Attend at least one English Language Arts Conference of 3 – 6 hours. Possibilities include but are not limited to:

- **Participation in a district or regional in-service day.**
- **Participation in an [redacted] Writing Project PD event or book club**
- **Participating in a local, regional, or national conference.**

Use of Via (Formerly LiveText)
You must have a Via account (formerly LiveText) to complete this course. With the migration from LiveText to Via, there are a few things to keep in mind:

- This course includes the requirement of a lengthy essay describing how you demonstrate competency in terms of various standards.(specifics will be provided later). Samples of your work and your essay must be posted to Via by the end of the term.
- The Via support and information webpage is located here: [redacted]. On that page you will find both faculty and student resources and information.
- Students used to purchase LiveText accounts through [redacted]. That is no longer the case. Students purchase accounts directly from the company, and they will be prompted to do so on their first login, or after their subscription has expired. A credit card is required.
- Via logins use [redacted]ID login name and password information. The Via login page is: [redacted].
- The email address for [redacted]-based support is: [redacted]. Please direct use the support webpage above or this email address.

Participation Requirement for English Department Classes:
Students enrolled in English Department classes are expected to participate in daily interactive activities. They will, for example, routinely discuss reading assignments, write in class on impromptu topics, participate in collaborative activities, or engage in peer review of drafts. Students who miss these activities cannot reasonably make them up. As a result, students who do not participate regularly should expect to receive lower grades in courses, and students who miss more than the equivalent of two weeks of class should consider withdrawing and taking the class in a future semester. Students who know that other commitments will make it impossible to attend at certain times (early mornings, nights, Fridays) should enroll in classes that do not meet at these times. [per English department policy 3/97]

Policies:

1. Though there may be an incident that will prevent you from attending class, you should make every effort to be at each session. After one absence (or the equivalent of a week of

classes) your points will be lowered by 10% for the next absence and for each absence after that. No assignment will be accepted **beyond two weeks** from the due date.

2. Collaboration and borrowing of ideas are encouraged in this course. Plagiarism will apply only to unacknowledged use of copyrighted or non-original writing.
3. Grading is based on points earned divided by possible points.

Assignments

Teaching Beliefs and Personal Statement (revised multiple times during semester)	25
Professional Development: Conference Review: Minimum 3 hours attendance + reflection	15
Interaction (with report) with assigned mentor teacher (minimum of 8 exchanges + reflection)	30
Classroom Daily Discussion Contributions/reflections on readings	30
YA Book Rationale (THUG)	15
Professional Book Discussions/Demonstrations/paper	30
YA Book Group Discussions and Rationale	15
Individual YA Book	10
Four Week Unit	50
Portfolio, representing your work from across the semester with final reflection on what you have learned across your certification program, how you will address standards, and how it will impact your teaching. Additional information (rubric and example) to be provided. • Final portfolio (inclusive of drafts and final, corrected copies) of specific work • Final reflective essay	 40 40
Total	300

[course name], Weekly plans
Reading assignments due the night listed.

Day/Class	Topic	Assignments	Due
Week One September 4, 2019	**Entering the Conversation** • Course introduction • Developing grounded theory and beliefs • Professional book groups	*Workshopping the Canon*, chapter one and two (1-30)	
Week Two September 11 2019	**Adolescent Reading** • Building classroom community • Intertextual connections • Mentor teacher check in	*Workshopping the Canon*, chapter three and four (31-64) *The Hate U Give,* 3-92	Working draft of beliefs about the teaching of ELA Text notes from Readings First check in with email mentor
Week Three September 18 2019	**Engagement in Learning** • Organizing units of instruction • YA book groups	*Workshopping the Canon*, chapter five and six (65-116) *The Hate U Give,* 93-200	Working draft of persona statement Text notes from readings Check in with email mentor
Week Four September 25 2019	**Formative Assessment** • Planning and designing formative assessment • NCTE policy statement • YA book groups • Mentor teacher check in	*Workshopping the Canon*, chapters seven and eight (117-150) *The Hate U Give,* 201-305 "Reading Instruction for All Students, NCTE	Proposal for introducing THUG unit Text notes from readings Check in with email mentor
Week Five October 2, 2019	**Making Decisions about Unit Organization** • Planning and designing summative assessments • Final discussion of required text • Final discussion of *THUG*	*When Text Meets Text,* chapters one, two, and three (1-40) *The Hate U Give,* 306-444	Proposal for formative assessment for THUG unit Text notes from readings Check in with email mentor
Week Six October 9, 2019	**Social Justice** • Introduction to first elements of unit planning (personal	*When Text Meets Text,* chapters four and five (41-74)	Proposal for summative assessment for *THUG*

	philosophy, rationale for unit and texts, and standards to be addressed) Mentor teacher check in—successful formative assessments	First 1/3 of Choice YA text	Rationale for *THUG* Professional book presentations Text notes from readings Check in with email mentor
Week Seven October 16, 2019	**Integration of Language Study** • Integration of language study into lessons. • Relationship between reading and writing • Profession book groups • YA book groups • Mentor teacher check in—favorite YA or choice books	*When Text Meets Text,* chapters six and seven (75-98) Second 1/3 of Choice YA text Introduction to Professional Book groups	Draft unit planning (personal philosophy, rationale for unit, texts) Text notes from readings Check in with email mentor
Week Eight October 23, 2019	**Planning for Student Learning** • Respecting home languages • Strategies for teaching literature • Profession book groups • YA book groups • Mentor teacher check in—successful strategies for working with ELA students	Professional Book club readings: Buehler, Chapters 1 and 2 (1-50) Christensen, Intro and chapter 1 (1-59) Kittle and Gallagher, chapter 1 and 2 Final 1/3 of Choice YA text	Personal reflection/rationale for Choice YA text Text notes from readings Unit: standards to be addressed with how they will be demonstrated Check in with email mentor
Week Nine October 30, 2019	**Summative Assessment** • Grading policies; ways of demonstrating what we know. • Overview of unit—focus, essential questions, rationale, standards. • Workshop on creating daily plans	Buehler, Chapters 3, 4, and 5 (51-109) Christensen, Intro and chapter 2 and 3 (60-161) Kittle and Gallagher, chapter 3 and 4 (45-104)	Professional book club presentations Individual professional book paper Continued Discussion of units Check in with email mentor

	• Mentor teacher check in—successful final assessments Standard 1 and 2		
Week Ten November 6, 2019	**Unit Planning** • Feedback workshop on daily plans • Checking summative and formative assessment • Mentor teacher check in—their feedback on your unit Standard 3 and 4	**"***Responding to Student Work"* and *Grading: Moving Beyond Judgment* by Christensen (to be provided) "Multigenre Research Projects" **by** Kittle and Gallagher, Chapter 9 (209-221) (to be provided) Buehler, Chapters 6-7 (110-154) Christensen, Chapter 5 and 6 (162-207) Kittle and Gallagher, chapters 5, 6, and 7 (105-169)	YA book presentations Continued Discussion of units Check in with email mentor
Week Eleven November 13, 2019	**Final unit input and Introduction to Analytic Essay** • Revision input • YA text sharing from mentor teachers—beyond required books • Workshop on final assignment and portfolio Standard 5,6,7	Final review of Standards Assignments Review mentor teacher reflection	Portfolio for peer input and grading immediately after Thanksgiving break Final personal statement and beliefs Check in with email mentor
Week Twelve November 20 2019	Class cancelled for individual project completion/NCTE	Complete 4 week unit and analytic essay	
November 27, 2019	University closed for Thanksgiving	Complete 4 week unit and analytic essay	
Week Thirteen December 4, 2019	**Final projects due for grading**	**Museum Walk sharing** **Privilege discussion**	Final 4-week unit for grading Check in with email mentor

Week Fourteen December 11, 2019	**Final Class Conferences/professional panel**	**Portfolio fair**	Analytic essay due for grading
Week Fifteen December 18, 2019			Final conferences between 5:30-6:45 Summary evaluation of email mentor communication

3.8 Appendix B | Interview Protocols: Methods Instructor

Interview protocol for first interview (August/September, before class begins: 27 Aug 2019)

1. What are your course goals for your students this semester?
    a. The first page of your course syllabus uses the word 'literacy' a few times. Can you tell me what you mean by 'literacy'? (changed "teachers of secondary English" on website to "teachers of literacy" on her syllabus)
    b. Can you tell me a little bit about the relationship between this/these goals and why you think English should be a subject studied in school?
2. How have your own experiences as a teacher and teacher educator influenced your development of your course goals?
3. What are strategies you'll use this semester that will help students achieve your goals for them?
    a. What readings, class sessions, and/or activities do you see as particularly helpful to students' achievement of these goals?
    b. Can you walk me through your thinking about how you organized the course sequence/calendar?
    c. Methods texts
        i. How did you choose these books
        ii. How do you see them helping to achieve your course goals?
    d. YA books
        i. How did you choose these books
        ii. How are their themes related to your course goals / social justice
        iii. Both books about mental disability are by and about white people. Was this intentional?
4. How will you determine student achievement of your goals for them?
    a. What will it look like for your students to achieve the course goals?
    b. What would be a way or ways your student teachers could show you that they know what it means to teach for justice?
    c. Can you walk me through your thinking about how you designed and selected their course assessments (what they're being evaluated on in the course)
    d. If a preservice teacher were to say to you, besides grades, how can I measure my success in this course, what would you say to them?

Teachers and teacher educators define justice and how to achieve justice in different ways. How do you see the relationship between your course goals (of literacy), how you will achieve the goals, and teacher education for justice?

a. How do you define teaching for justice?
b. How do you define education for justice?
c. How do you define social justice? When you identify as a social-justice educator, what does that mean?
d. How do you define education for justice to your preservice teachers?

Anything else you'd like to share about the course before you begin teaching it?

Interview protocol for second interview (mid-October: 15 Oct 2019)
The goal of this interview is to learn more about Lucy's story: how she learned how to teach, seminal moments in being a teacher, how she came to privilege justice work.

1. So we're about halfway through the class. How are you feeling?

2. One thing I've noticed in class is that you mention metaphors of braiding, knitting, sewing things together. And when we last did our interview we were in the Honors College and you pointed out to me those beautiful woven rugs. There seems to be a thread (ha) of merging together. Where does that metaphor come from?

3. I want to learn more about seminal moments for you across your work.
    a. What are some seminal moments, texts, thinkers that helped you learn how to teach? (being with what you know of Lucy's history)
        i. Alaska
        ii. National Writing Project
        iii. Learning about Louise Rosenblatt and transactional theory
        iv. Probst?
        v. Poststructuralism?
    b. What are some seminal moments, texts, thinkers that helped you learn how to be a teacher educator?
        i.
        ii.
    c. What are some seminal moments that influenced how you think about justice in teaching and teacher education?
        i. Events before you became a teacher
        ii. Integration of Charlotte schools (1972)
        iii. Time in the Honors College (timeline?)
        iv. Work in the Honors College that centered on how to help students who are diverse (students who identified as LGBTQ+, Black) be successful
        v. Is her story about access and opportunity?
        vi. The canon feels like it sits at the center of the work in literature: you encourage the students to think about which canonical texts can they pair with other texts. How does work with the canon figure into your social justice work?

4. Where are we going now in class?
    a. What have been particularly successful classes, conversations, activities for the communication of justice for education? What about them made them successful, do you think?
    b. What have been some particularly challenging classes, conversations, activities for the communication of justice for education? What about them made them challenging, do you think?
    c. What are your strategies as we move into the last half of the class to emphasize justice for teacher education?

Interview protocol for third interview (early December: 06 Dec)

How are things going?

Justice

1. Based on your work with students this term, thinking in particular of your looks at students' unit plans, what is your read on how they are defining justice?
    a. I'm wondering if your definition and thinking about justice has changed or shifted in these last few months based on your work with students?
        i. What have been particularly successful classes, conversations, activities for the communication of justice for education? What about them made them successful, do you think?
        ii. If you were teaching the class again next term or next year, what would you do differently?
        iii. *Maybe:* What have been some particularly challenging classes, conversations, activities for the communication of justice for education? What about them made them challenging, do you think?
    b. How are you defining justice now, on this end of class?

2. I'm wondering too what has influenced your definition and actualization of justice
    a. Experience of race in the different places you've lived?
    b. Work at the Honors College?
    c. *Stress*: what are the stories or anecdotes or examples that have influenced your views?

Text selection

3. One fascinating thing that I've noticed is that we both converge on the idea that we need to find texts that are relevant for our students.
    a. How did you come to this idea that texts need to be relevant for students?
    b. How does the canon fit into this?
    c. Once we recognize that texts need to be relevant for our students, what do we do next?
        i. What do PSTs do with the information that injustice exists? What do K12 students do with the information that injustice exists?
        ii. Once teacher and students have identified that injustice exists and they can see them in the texts, what do they do next?

4. All the methods texts you've chosen have coherence in theories of teaching and learning and theories about why we study English. Which is awesome.
    a. Did you do that on purpose?
    b. How did you learn how to do that?
    c. I think most of the students are convinced with the workshop, intertextual, student choice and engagement way of teaching English. But what if students have different beliefs about the role of English than you do? For example, what if their belief about English is to teach basic skills, or for career and college readiness?

d. What are you hoping students will be able to do if they encounter cooperating teachers whose philosophies are different than what they've learned at the university?

5. Of the five YA books the students read for book club, 4 are by Black authors and/or feature Black characters.

a. How come?

b. If possible, probe: To what extent was this influenced by your experience as a girl growing up in the South, attending a school and teaching in a school that were being integrated?

Sum up

6. Finish this sentence: At its heart, teaching teachers is about teaching _____ .

Logistics

7. What will the individual conferences be about on Dec 18?

a. Can I ask the students who have expressed interest in continuing in the study to record the conversations? And then sharing it with me only if they feel comfortable in doing so? They can record it and then decide after?

b. Ask them to memo about it and their goals for next term based on their work this term?

i. What did you talk about, how did your conference go

ii. Reflect on what you have learned in this class and across your sequence of methods classes and practicum.

iii. What do you want to take with you into student teaching?

3.9 Appendix C | Interview Protocols: Preservice Teachers

Initial memo (feasible to submit to me by Friday, Dec 20?)

1. What are some things you learned in 409 that you want to take with you into student teaching?

   For me to look at when I review their memos: wonder to what extent they'll mention:

   - What was on Lucy's course self-assessment
     - Methods readings, reflections, discussions
     - YA texts
     - 4-week unit
   - What is in their portfolio, but LC didn't mentioned it in their course-self-assessment
     - (beliefs statement)
     - (NCATE reflective essay)
     - (correspondence with email mentor)
     - Panelists the last day of class
   - Other things they've learned (drawn from class topics on syllabus)
     - Entering the conversation
     - Adolescent reading
       - Intertextual connections while reading (Lucy stressed canonical including texts when they were in methods)
       - Selecting texts for students to read
     - Engagement in learning
     - Organizing units of instruction, unit planning
     - Formative assessments
     - Summative assessments
     - Social justice (what was their 4-week unit about?)
       - What was their 4-week unit about? Anchor texts, EQ, final assessment.
       - How did you define social justice for the development of this unit?
       - From 10-18 book club memo: I wonder about Rae and Charles: how have their experiences shaped how they think about race? How does the *March* series factor into that experience? This might be an interesting question to sculpt for my pre-interviews. I'm adding it now.
       - Walk me through the 4-week unit you built for 409. How did you make your decisions, who or what helped you in your thinking about this unit (mentor teacher, Lucy, me, methods texts, other)?
     - Integration of language study
     - Planning for student learning
     - Iterative nature of learning (example set by what was done when and how in class)
   - Teaching pd / seminar reflection

1. 1b. For JW: What are some things you've learned in 409 that you used in this semester of student teaching that you want to keep next term? What are some things you've tried but haven't quite stuck or worked?

2. What are some things from 409 that you're not sure how to use in your student teaching classroom?

3. What are some challenges you anticipate you'll experience in student teaching? To what extent do you think 409 helped you think about those challenges?

4. Are you anticipating any tensions between what you've learned in 409 and student teaching? If so, what kinds of tensions? And then, to what extent do you think 409 will help you think about those tensions?

5. What are you most looking forward to next term?

6. Anything else I should know or that you'd like to share?

Materials Share

Also by Dec 20, can you please send me some items that you created this term? This will also give me more information on how you're thinking about stuff on this side of student teaching. I'd like the following, please:

- a copy of your portfolio—same one you submitted to Becky
- If you have these, I'll take them. If not, no worries.
    - professional development conference experience reflection
    - YA book rationale
    - reading reflections (from methods books you read and *THUG*)
    - book club roles

Interview protocol for first interview (before student teaching begins; December or January, depending on the start of their field placement)

1. Questions about your school / placement
    a. Describe your school, where you're teaching
    b. How are you feeling about being placed in this school
    c. Depending on if they know: what are you teaching?
    d. AnT: to what extent have you been able to engage in your personal beliefs in your student teaching classroom? Does your CT share your beliefs?
2. Questions about teaching English
    a. **How did you get into teaching?**
        i. How did you know you want to be a teacher?
        ii. An English teacher specifically?
        iii. What has been your path to becoming an English teacher?
            a. *Probe here too for what they did before studying to become an English teacher.*
            b. Piper: 2 years at WMU and Schoolcraft, 6-year break? 3 as a parapro, 1 as a sub, 2 years … ?
    b. **Why should students study English?** How come we should read books and help students develop their literacy skills? What does it mean to develop literacy skills?
        i. Piper: why passion for ELA? Prepare for college, social justice?
        ii. Piper: why is it important that students can make connections with texts? That students find texts interesting and engaging? Why is it important for students to learn about Native American assimilation and colonization? Why is it important for ELA to prepare students for higher ed?
        iii. Rae: what kind of difference do you want students to make in their communities and on the world? Why?
        iv. Camila: what can learning literacy skills help us to do?
        v. Jane: what did you understand about the importance of your ESL teacher?
    c. How do students learn English?
        i. Need a question about their theory of learning: something that gets at how they understand learning. Like LC says that meaning is constructed and each student comes to a text with their own experiences and histories. When they read that text a transaction takes place between the reader and the text. To help engage students in literacy practices, we [teachers] must find ways to connect texts with them: get them motivated and excited to read.
        ii. I wonder if this is a question I ask them in the interview and/or something I will be able to see in their personal and belief statements.
        iii. Piper: probably something about intertextuality, reading and writing daily, connections with engaging texts
3. Questions about goals: **what are your goals for your students this semester? And how did you come to those goals?**
    a. What are your goals for your students this semester?
        i. Personal goals
        ii. Goals for your students
        iii. (How are you defining <insert goal here>.)

iv. Why is it important for students to read texts?

b. How did you come to those goals?
   i. To what extent have those goals been influenced by your methods class (methods sequence) last semester?
      a. Beliefs and personal statements
      b. Readings
         1. Methods texts: whole-class and group
         2. YA books: whole-class, group, individual
      c. In-class work
      d. Discussions with classmates
      e. Discussions with mentor teacher
      f. Things instructor said
      g. Development of 4-week unit
      h. NCTE/NCATE Standards
   ii. To what extent have those goals been influenced by your own (schooling and life) experiences?
   iii. To what extent have those goals been influenced by your other methods courses (i.e., English 408 (Writing for Writing Teachers) and Reading 311 (Content Area Reading))
   iv. To what extent have those goals been influenced by other classes you've taken as part of your teacher preparation experience?
   v. To what extent have those goals been influenced by your classmates?
   vi. Why are these goals important? (push on the why)
   vii. (What will you do in your class that will put these goals into practice?)
   viii. (How will you know when your students have achieved mastery of these goals?)
   ix.

c. → Come back to how you learned how to do this / how you were influenced to think about your teaching and your classroom this way

4. Questions about your unit
   a. Walk me through your 4-week unit
      i. What are you trying to get at in this unit?
      ii. What's it about, what's your EQ, final assessment, texts
      iii. How did you develop your unit? The EQs, what to read, activities, assessments?
   b. **How did you define social justice for the development of this unit?**
      i. **How did you come to those ideas?**
      ii. **Why English to teach social justice?**
   c. How did you come to pick this topic? And this way to address the topic?
      i. How have your own experiences shaped what you're addressing in this unit?
      ii. How did you make your decisions? Who or what helped in your thinking about this unit (i.e., mentor teacher, Lucy, me, methods texts, cooperating teacher, other)?

5. Why did you agree to continue in the study?

6. Logistics
    a. What classes are you teaching?
    b. What periods are you teaching?
    c. What's the bell schedule for your school?
    d. When's a good time for me to do obs1 (obs2, obs3) (think about 1obs/month)
    e. Can we exchange phone numbers?
    f. I need your address and ssn for the participant incentive

- What was your methods sequence? / can you send me your unofficial transcript?
    - Courses
        - Curriculum 305 + practicum
        - Reading 311 + practicum
        - Social something class (schooling in a multicultural society)
        - English 408 (writing)
        - English 409 (capstone methods)
        - Did you feel like your courses were well scaffolded to help you think about teaching?
    - Sequencing from practicum to student teaching? Did you feel like it was well scaffolded?

Interview protocol for post-observation
(3 times throughout the course of the semester: January, February, March)

1. How do you think the lesson went?
    a. What parts were particularly successful?
    b. What parts were particularly challenging?
    c. What parts were surprising?
    d. Added for Lena's & Rae's video lessons: Watching this video x weeks/months from when you filmed it, what would have done differently in the lesson?

2. Can you walk me through the parts of your lesson and tell me about how you decided to do what you did? **What was your decision-making process for the lesson?**
    a. What parts of the lesson were influenced by
        i. what you learned in your methods class?
        ii. what your cooperating teacher wants you to do?
        iii. your ideas about what you want to do with your students?
        iv. Are there other things your lesson is influenced that we haven't talked about (i.e., program assessment tool)?
    b. Are you seeing overlap between your work in this classroom and what you did in methods?
    c. What do you do when you encounter ideas that are different from your own
        i. theories about teaching and learning
        ii. beliefs about why English should be a subject studied in school

3. What are ways in which methods prepared you for student teaching? What were things you wished you talked about in methods?

4. Anything else we should talk about?

Focus group (April 22, 2020)
Before group: I'd like you to prep something for the interview. I am hoping this helps you think about your teacher training and is something fun. So, would you create for me a drawing (literal and/or metaphoric) that depicts where and how you learned how to be a teacher? Then, write a reflection on your drawing: what did you draw, why, what did you learn in the spaces you drew, anything else I should know? Bring the drawing and reflection with you to the focus group. We'll touch on the drawings. Then, I'll have you add anything to the drawing and reflection after the focus group, and then I'll ask you to send both to me.

1. How is everyone doing? Can we go around and say how your school has adjusted to remote instruction. How are you doing?

2. Consider your current teaching and your methods sequence at the university (all the courses that taught you had to teach).
    a. **What readings (methods texts, YA books), assignments (sj unit plan), thinking, ideas (intertextuality, student choice, student engagement)**
        i. **have been useful for you?**
        ii. **How have you been using these ideas?**
    b. What readings (methods texts, YA books), assignments (sj unit plan), thinking, ideas (intertextuality, student choice, student engagement)
        i. **didn't stick / didn't seem as useful?**
        ii. **What could make them more useful, you think?**
    c. **What do you wish you would have done?**

3. Drawings share. See final memo directions for instructions and inspiration.
    a. Experiences as a student
    b. University classes
    c. Practicum experiences
    d. Cooperating teacher/s

To what extent do you feel like your experiences and your university classes—specifically your methods course where your final unit was on social justice—prepared you to address issues of diversity, inclusion, justice, and equity in your student teaching classrooms? (*all PSTs touched on something dije-related in their classrooms: Jane & Piper: WW2 and the Holocaust; Lena: in/justice unit; Amal: culturally relevant communication; Rae: unable to teach* All American Boys)

3.10 Appendix D | List of Codes

Codes oriented to justice

Distributive justice

- Facilitate academic success in developing literacy practices (i.e., teaching disciplinary conventions)
- Equitable access to resources and opportunities: books; highly qualified teachers; digital technology; warm, clean, and safe school environment (i.e., having updated resources on hand)
- High expectations for all students
- Differentiated and supported instruction

Relational justice

- Recognize that students come to their literacy experiences with a diversity of experiences and backgrounds
- Tap into learners' home and cultural knowledges
- *All* learners' identities are valued and honored
- Facilitate students' learning about themselves, others, and the world
- Develop positive relationships with students, families, and communities

Consequential justice

- Examine structural inequities
- Promote social transformation
- Question means and locus of knowledge production
- Develop critical consciousness and criticality

Teacher preparation

- Enactment of relationship between beliefs and practice
- How do ideas move from university → secondary English settings (i.e., which activities occur between spaces, to what extent to preservice teachers use the terminology the methods instructor used (i.e., intertextuality))
- How do teachers develop ideas about teaching (i.e., prior schooling experience, course work, practicum)

English class

- What happens in an English class / what does an English class entail? (i.e., read and discuss texts, writing, in-class discussion, evaluation of students, group work, introduce concepts and skills, assess students, language/grammar instruction, test preparation, navigate structured and/or existing curriculum)
- The purpose of English class (i.e., career and college readiness, cultural assimilation, to read good books, develop ways to read the world)
- Simulating an English class (i.e., whole-class discussions about YA books, participation in YA book clubs, choice readings)
- Thinking like a teacher (i.e., developing unit plans, developing book rationales)
- Teaching about teaching (i.e., methods instructor explaining rationale as to why she asks preservice teachers to quickwrite at the beginning of class)

Chapter 4 Reading and Discussing Texts: Lucy & Rae

4.1 Chapter Overview

In considering secondary English Language Arts classes, one of the most common activities teachers and adolescent learners engage in is the reading and discussion of texts (Mirra, 2014; Pasternak et al., 2018; Smagorinsky & Whiting, 1995). Reading and discussion has also been identified as a high-leverage teaching practice and foundational for "advancing skill in teaching" (TeachingWorks, 2022). Thus, in the two portraits that follow, I describe and offer an analysis of how Lucy and preservice teachers read and discussed texts in the methods classroom, followed by what occurred in Rae's student teaching classroom as they read and discussed texts.

As will be done in all findings chapters, I draw on portraiture (Lawrence-Lightfoot, 1983; Lawrence-Lightfoot & Davis, 1997; Shalaby, 2017) to present what occurred in each space of teacher preparation, how those occurrences constructed justice, and the relationship of the occurrences to each other across space and time.

To begin, I briefly review the three dimensions of justice that I use as the framework to view what happens in methods and student teaching classrooms: distributive, relational, and consequential justices. This review includes a table that highlights the kinds of justices constructed in each classroom: Lucy's and Rae's, the focal participants of this chapter. I close the chapter by offering implications of these findings.

4.2 Brief Review of the Framework and Methodology

As described in Chapter 02, in defining 'justice' and examining teaching through these definitions, I draw on three ways in which justice is discussed in educational research spaces:

justice as distributive (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007), justice as relational (Cochran-Smith, 2010; Ladson-Billings, 2015; Moje, 2007; Sleeter, 2014), and justice as consequential (Calabrese Barton et al., 2020; Cochran-Smith, 2010; Ladson-Billings, 2015; Muhammad, 2020). In the table below (Table 4.1), I highlight the characteristics of enactment of justice Lucy and Rae engage with, as revealed in their portraits.

Table 4.1 Enactments of each kind of justice, as constructed by Lucy and Rae

enactments of distributive justice	**Lucy**	**Rae**
facilitate students' academic success;	✓	✓
students have access to resources: books, highly qualified teachers, warm and safe school environment;	✓	
high expectations for all students;		
differentiated and supported instruction;		
instruction in disciplinary conventions.	✓	
enactments of relational justice	**Lucy**	**Rae**
tap into home and cultural knowledges;		
all students' identities are valued and honored;	✓	
facilitate students' learning about themselves, others, the world;	✓	
develop positive relationships with students, families, and communities.	✓	✓
enactments of consequential justice	**Lucy**	**Rae**
examine structural inequities;		
promote social transformation;		
question means and locus of knowledge production;	✓	
students develop critical consciousness and criticality.		

By presenting the cases below through portraiture, I attempt to reflect back to participants what I observed in their classrooms in ways that are recognizable to them, but that also show them moments they might not have realized were occurring or might not have realized were occurring in the ways they had envisioned them occurring. Because the delineations of the three justices can show teachers ways that they are constructing justice, which have various degrees of consistency with what they believe they are doing, portraiture, which also reveals what

participants didn't anticipate that they were doing, seemed like a productive method of data presentation.

Drawing on principles of portraiture to offer context, I begin the presentation of each study participant and their work in the classroom with what happened: what did I observe. This establishes a common understanding in broad strokes of what we each saw in the space. In our post-observation debriefs for each observation, Rae, Amal, Piper, and I together reviewed the lesson plan they had just taught and established a shared sense of what happened throughout the course of the class. Knowing that we agreed on the broad strokes that I observed and that preservice teachers experienced helped to establish trust between me and the participants: they sensed that I would honor their experiences in their student teaching spaces. This trust was also evident when they wanted to know what I thought about the lesson I observed, and Chapter 3 offers information about the difference between my roles as a teacher educator and as a researcher in engaging with their desire for feedback.

After presenting below what happens in a descriptive way, I move into analysis, where I layer onto what I saw and how I viewed the observation from the perspective of the delineations of the three kinds of justices and their enactments. Interspersed in the constructions and enactments of justice are background information about the teacher, drawn from their beliefs statements, lesson plans, materials used for teaching, and interviews. In layering on ideas about teaching and holding them against what occurred in the classroom, viewed through the lens of justice, I attempt to produce a textured portrait that holds what happened, but also what else happened in that space. A teacher, because they are so close to what happened, might not be able to recognize what else was happening in the classroom, which is how portraiture can play a role:

the researcher can create a portrait that shows what happened, but also what exists that isn't readily available to the participant because they are so close to the act.

Drawing on principles of portraiture, I also attempt to present data that recognizes and begins with what is good in the space: how were teachers constructing justice in generative and useful ways for the learners in their care? Additionally, I attempt to build context and offer the identities and positionalities of the learners, as relevant to how justice is constructed for them. After establishing ways in which justice is constructed, and to what degrees, I then move into what else I observed in the space that participants might want to reconsider or take a closer look at, because it perhaps maintains an inconsistency in their teaching that they did not recognize occurring in the moment and might have a difficult time recognizing upon reflection because of the desire to be a particular kind of teacher might occlude memories when they are not the teachers they want to be. These moments, however, could be visible to a researcher, and presented via portraiture below.

4.3 Reading and Discussing Texts, Lucy

4.3.1 Context

With the exception of the last class of the term, every methods class session involved the discussion of texts preservice teachers had read, whether in preparation for the class or an in-class reading, followed by a discussion. There were several discussion structures Lucy, the instructor, used to facilitate the discussion of texts: whole-class discussions; small-group conversations, including young adult (YA) literature book circles and professional learning communities around pedagogical book clubs; paired sharing, when preservice teachers worked with one or two partners who sat close to them; whole-class sharing, when preservice teachers reported out from their small-group or paired conversations; whole-class sharing when

preservice teachers shared what their email mentors had communicated to them in the course of the week; and whole-class whips, where preservice teachers would go around the room very quickly and respond to a single simple question from Lucy, like what was the first book they remembered reading.

The model of reading and discussing texts Lucy used engaged in the first two stages of reading literature. As one of their course texts, drawing on Milner & Milner (2008) explained, "the teacher's role during the initial stage of reading [identified as reader response] [i]s nurturing unmediated, unencumbered, felt responses to the text" (Styslinger, 2017, p. 8). After learners respond personally to the text, "teachers facilitate engagements that bring students together to unravel the text" (Styslinger, 2017, p. 8). Learners and teacher examine craft and literary elements after they discuss their connections to the text, before finally moving to the critical synthesis stage of discussing texts, when learners consider schools of literary criticism as the lenses through which to read and discuss text.

In the second class of the term, Lucy and the preservice teachers practiced what discussion, or talking-as-learning, could look like in their class as they read, reflected, and discussed two poems, engaging in the first two stages of Milner & Milner's (2008) reading literature; this activity also highlighted how talking with others facilitates learning and how to use an activity like this in a secondary classroom. The description and discussion of this lesson here and in the analysis in the next section serve as a representative example of what reading and discussing texts looked like in Lucy's methods classroom, setting up how class was conducted for the rest of the semester and what kinds of justices Lucy constructed on a regular basis in the methods classroom.

4.3.2 Description of the Lesson

After discussing two chapters from one of their course texts, *Workshopping the Canon* (Styslinger, 2017), Lucy passed out a folio which contained two poems, a set of "questions for consideration," and instructions for "getting started." She directed one side of the class to silently read the first poem, "The Sacred," and the other side of the class to silently read the second poem, "Pockets." Then, she asked for two volunteers from each side of the classroom to read the poem out loud twice, directing their classmates "to take a pen, or anything, and … put little lines, just a line, or a squiggly, underneath words or phrases that just jump out at you. Just pay attention to the language."

Each reader read the poem, then Lucy directed preservice teachers to "grab a piece of paper and turn to the back [of the folio]. There's a series of questions and I want you to just move yourself through them. I'm going to give you about ten minutes to work through these. Take some notes, push your brain a little bit, and we'll do some conversation in small groups before we take break."

After time to quietly and independently read, reflect, and write, Lucy paired preservice teachers with a classmate who read the same poem to talk about their responses. When about ten minutes had elapsed, Lucy called the preservice teachers back into whole-class discussion and asked them to share, not about the content of the poems, but about how the conversation with each other enriched their understanding of the content. Preservice teachers shared the ways in which talking with a partner and also hearing each other's responses in whole-class share allowed them to read and interpret the poems in ways they hadn't yet considered.

Lucy closed out the activity by noting the ways in which the partner conversation and whole-class share facilitated their learning about themselves, each other, and the text, asking

them to look at the notes they wrote at each stage of the discussions, and then dismissed them for a 10-minute break.

4.3.3 Analysis of the Lesson

Lucy's use of talking-as-learning via a variety of discussion structures in the methods classroom presented a model of reading and discussing texts that showed that this very common activity can construct all three kinds of justices in how the instructor drew on different kinds of knowledges that learners brought to the classroom.

Preservice teachers drew on their own knowledge and discussion with classmates in relation to the two poems to build their interpretation and contribute to their own and classmates' learning. As preservice teachers reflected on their reading and interpretation of one of the poems, the first "question for consideration" they were asked to respond to asked them to make a personal connection, working with reader response they had just discussed as a whole class from the chapter—"Engaging Reader Response"—of their whole class text. The question preservice teachers then reflected on after their first readings of the poems asked, "Insofar as you wish, tell the memory or story evoked by the poem …. Tell as much or as little as you like." In maintaining that learners have unique identities that shape their reading and interpretation of text, Lucy constructed relational justice. Operating with the knowledge that learners' unique experiences shape their reading, she first asked preservice teachers what connections they had to the text or what memories did the text evoke as they first examined the text. Asking preservice teachers to first draw on their own knowledge and establish connections to the poems was especially fruitful for this group of preservice teachers, who noted that they were intimidated by poetry. Drawing first on learners' own knowledge supported their engagement with the poem and communicated to them that their experiences and personal connections to the text were valid.

Then, partner conversations and whole-class discussion offered ways for preservice teachers to use talk to enhance their reading and interpretation of the text, sharing their own reader responses and listening to each other's. Lucy first asked preservice teachers to consider the activity metacognitively about the role of talking-as-learning, asking, "But what did you think? With the questions and the conversations: did you find that the conversation helped you to think differently or that you thought differently from someone else that you were talking to?" Liv and Christina had a difficult time at first engaging with the poems they read, but hearing their classmates' ideas about their connections enhanced their meaning. Liv said, "I guess for me the second poem, … it didn't really do anything for me, but then listening to Camila talk about it, it gave just a totally different perspective of what it could mean to somebody else." Christina had a similar reaction, and then acknowledged the value of different interpretations based on personal experience and reader response for teaching:

> for 'Pockets' … [my partner and I] didn't really have a connection, and then hearing other people's connections is really interesting. There's a lot of things that could connect you, and just because it doesn't personally connect maybe in the same way doesn't mean it's not a good interpretation of it. But it's interesting because something that might not mean anything to me, might mean so much to [another reader].

As noted above, when the identities and knowledges that learners brought about themselves and the world by living in these unique identities were valued and acknowledged, Lucy constructed relational justice—she recognized that learners are not all monolithic people that experience life in the same way. When learners' identities were not simply recognized but then also brought into the classroom as the content of the course and used to build connections with and interpretations of text, Lucy engaged in consequential justice as the means of knowledge production shifted

from teacher to learner. Christina's response above is especially interesting when she notes that just because something might not mean something to her, a future teacher, doesn't mean that a student in her future classroom won't find it of interest. This move centers the student's response and their experiences and identities, rather than the teacher's. In honoring the experiences of readers who were intimidated by poetry because other teachers constantly told them that their interpretations were wrong, and then being able to share those interpretations, honored students' own experiences and how they took up the text. Inviting students' experiences of a text into the classroom and the realization that responses outside the teacher's are constructions of relational and consequential justice, respectively, especially when those learners have not felt honored or that their experiences have been valued in the classroom. Furthermore, asking learners to bring in their identities and share them with each other also had the potential to build classroom community as students got to know each other through their reading and discussion of texts, another marker of relational justice.

In the first class of the term, Lucy explained the ways that talk and learning from each other in discussion facilitates student learning. Sharing an excerpt of her beliefs statement, Lucy said,

> Learning, to me, is an active and social process of collaborating with others …. I truly have come to believe, even though I grew up in classrooms that were mostly quiet, mostly set and straight rows, mostly didn't encourage talking—in fact, I'll go so far as to say really discouraged talking—I think the best learning I see anymore happens when people are talking. So quiet classrooms worry me. It makes me concerned that maybe the only person who's learning in the classroom is the one talking and that might only be the teacher. Which is why I don't want to be the only one talking in this classroom …. so in

> this classroom we're going to spend a lot of time talking, talking to each other, talking to a mentor teacher … talking back to professional literature.

For Lucy, these beliefs were in contrast with how she learned as a student. The talk from preservice teachers, Lucy maintained, was derived from their own experiences as learners, and facilitated the development of their ideas about teaching. Again, valuing learners' own experiences first recognizes that not all learners have the same experiences to begin with and values and honors the identities and experiences that shape their reading of the word and the world (Freire & Macedo, 1987), and therefore constructed relational justice. As Lucy recognized that learners have different experiences to draw from in their reading and interpretation, especially in a methods classroom full of first-generation and untraditional students, she then used that knowledge as the content of the discussion, engaging in consequential justice, as instructor and learner shifted the focus of knowledge production from the teacher or the text itself to content that learners brought with them to the classroom.

In a later class, Lucy reinforced and emphasized the idea that *learners* build meaning: "we construct meaning. You've been hearing this since you came into college, but this is earth shatteringly, relatively, new stuff. That we construct meaning, we don't dig around in words and discover it. We construct it." In the many discussions that Lucy facilitated with preservice teachers, she always recognized the unique experiences of the learners in front of her, as they drew from different stages of life: one preservice teacher had her doctorate in literature, another was a mom to four children, while a few turned 21 during the semester. Lucy constructed relational justice by acknowledging that preservice teachers, like her, weren't traditional students, and then invited the unique experiences that shaped their lives into the classroom as the content of the course, constructing consequential justice for this group of learners. This view of

knowledge, how it is created, and who is authorized to create it expanded the view of knowledge creation: knowledge is not simply located in text, but rather the reader, in bringing their experiences to the text, makes meaning. The reader and text play an "active role," which ensures "that any interpretation is an event occurring at a particular time in a particular social or cultural context" (Rosenblatt, 1995, p. 295). Having discussions in the English classroom by acknowledging the uniqueness of student experience, drawing on those experiences as the content of the course, and making visible the role that talk and constructions of meaning play also constructed distributive justice, as Lucy modeled a disciplinary convention: how to have discussions in an English class. In providing supplies for students, like individual copies of poem folios that students could mark up and on which to write their reflections is another marker of distributive justice because students have resources for learning.

In closing the activity with the poems, Lucy noted the ways in which the conversation in pairs and in the whole-class share facilitated preservice teachers' learning about themselves, each other, and the text, another marker of relational justice, focusing on learning more about each other and the experiences that have shaped their lives. She said that "questions such as these … provoked talking and telling and story generating that relate to pieces in the text, and that takes you back into the text. I was going around just watching, people going back to the poems. You'd be at the question and then you'd go back to the poem, how many times did you go back to the poem?" She emphasized the circular nature of moving between talking, listening, and text: "And that's so important that we have opportunity … working with our brains, so that we go back into the text to find out more, and then we talk more, and then we find out more." She asked preservice teachers "to just look at your own reading, to see what happened with that …. I wanted to just make sure … t[o] point [out] that this is the kind of thing that can keep students

engaged for a long time. Not necessarily these questions, but this kind of practice of having them talk and share and relate as you're getting them involved with a piece of text." Engaging in reader response and asking learners to move between the text, personal memories and stories the text evoked built relational justice as readers learned more about themselves, each other, and the world that their classmates experienced. Discussion allowed preservice teachers to hear from their classmates as well, offering opportunities to hear different perspectives on the text, further building their knowledge of each other and their classmates' experiences of the world. Sharing experiences with each other also built classroom community as students, who drew from different generations, got to know each other, another marker of relational justice. Relational work in the classroom, whether building classroom community or asking learners to learn more about themselves, each other, and the world facilitated learners' engagement in and analysis of text as well, which meant that relational work also had the potential to build for academic success, a marker of distributive justice.

The primary goals for Lucy in having preservice teachers engage in weekly discussion of texts in their methods class was to learn from multiple voices and to use talking-as-learning as preservice teachers developed ideas about what and how to teach. In asking preservice teachers to connect their own experiences with texts and using those experiences as the content of the course, Lucy constructed relational and consequential justice, respectively. In modeling how preservice teachers can read and discuss texts with classmates and facilitating their own understanding of reading poetry, Lucy also constructed distributive justice as she worked towards facilitating learners' success in interpretation and in modeling the reading and discussion of text.

4.4 Reading and Discussing Texts, Rae

4.4.1 Description of the Lesson

Five months after experiencing the above lesson in methods and two months into student teaching, I observed Rae engage secondary students in discussing a text. The primary goal for Rae's lesson for the 11th graders she taught was to be able to "identify events and characters from *Catcher in the Rye*." To achieve this learning goal, Rae administered a reading quiz and then engaged students in a game of truth or dare, using *The Cather in the Rye* as the content.

Upon arrival in class, students completed an SAT warm-up from the College Board website. After a few minutes of quiet work they recited Lord Byron's "She walks in beauty" and reviewed prior course material, listing elements of an acronym to help them remember elements of characterization. Rae asked how students were doing on their characterization posters due Friday and announced an upcoming two-day guidance counselor session. Then Rae pulled up the students' warm up activity on the Smart Board and they reviewed their responses to practice SAT questions.

Next, Rae directed students to their course management system to access the quiz on their reading of *The Catcher in the Rye*. Students asked questions about what pages the quiz was on and dropped off their books at Rae's desk so that she could check their annotations while they completed the quiz.

As students were finishing the quiz, Rae asked them to reconfigure their desks into a circle so that they could all see each other during the main activity of the class session, the truth or dare game. She explained the rules, and they played for the remainder of the class. Upon completion of the game, Rae told students that they could read or work on their characterization

posters for the last few minutes of class. When the bell rang for dismissal, Rae told them to have a wonderful day and reminded them about their readings of *Catcher* for homework.

4.4.2 Analysis of the Lesson

Rae's lesson to "identify events and characters from *Catcher in the Rye*" and simultaneously build classroom community and rapport with adolescent learners showed how a teacher's own experiences in school shape their decision-making process and how constructing relational justice required the same level of scrutiny, planning, and care as other text-based activities that occur in English Language Arts classrooms. Her lesson also showed the importance of teachers' knowledge of relationships and dynamics between students in building classroom community and therefore constructing relational justice.

Rae used the truth or dare activity to help students participate in the class and ease themselves into its discussion, using the same set of questions from the quiz on their weekend reading of *Catcher* in the truth or dare game. Rae explained the activity to the students:

> All right, today is truth or dare. Yeah, I know. So much fun. Third hour had a blast with this and went crazy. So I had to make sure that when we did this today, other classes around us weren't taking tests. So how this works is you pick truth or dare. Now if you get the truth wrong you have to do a dare. The dares are reasonable, for the most part. Some are very goofy, but for participating you get your choice, candy or a ticket with a point on it. All right?

As Rae reviewed the lesson with me in her post-observation debrief, she said that she thought the lesson went well because the students were so engaged and participating in the activity. She elaborated: "they're normally very quiet. [It's] early, they're half awake, they never answer …. And I'm like, hello, am I talking to myself here? I make jokes. I'm the only one [who] laughs at

them." In contrast, she noted that with the truth or dare game, the students participated. She said, "for them to participate today, I think it went really well and I think I will do it again, something along those lines, a game, something to get them interested in it and less dead silence." One of Rae's primary goals in playing a game with students was to help them engage in the text and "get them interested," something that she was hoping could facilitate students' success as they would eventually discuss more in-depth the plot points of Holden's story later in the week, and thus approach distributive justice. If she could get them talking to each other with a game and build classroom community that way, Rae reasoned, then they would be more open to discussing the story later in the week.

This group of students in particular, who drew from many different groups in school, from athletes to band kids to popular girls, was particularly reluctant to speak up in class, Rae noted, in contrast with her other more active sections where students seemed friendlier with each other. What Rae highlighted in her decision to play a game to facilitate students' involvement in the text was that her primary goal was that she wanted students to have fun in class. She noted in an earlier conversation in the semester that she wanted to avoid boredom: "if I'm not having fun, they're not going to have fun. In my head, if you can see a teacher's having fun with it, it's way more fun for you. I like to have fun." Her goal, in her emphasis on fun in playing truth or dare, attempted to build community and relationships with students, a construction of relational justice in literally building relationships with students.

Building these relationships was very important for Rae, as the relationships she formed with her own high school teachers helped her succeed and thrive in school, despite what was going on outside of school in her personal life. In the personal statement that was part of her methods portfolio, she wrote that her "life was messy," and that in deciding to become a teacher,

she "want[ed] to be that support system for students, especially those who may not have anyone to tell them they are cared about in their lives." She continued: "The main thing I enjoy about teaching ELA is the chance to build meaningful relationships with students. I have made so many connections with students, many who don't always have any support system in their lives." It was of vital importance for Rae to build relationships with students, a literal construction of relational justice. Thus, the truth or dare activity served as a way to explore the text in a low-stakes fashion to encourage students' participation in the class and learn more about the text, additional constructions of relational justice. By building these relationships with students first, Rae reasoned, students would then be ready to continue to participate in disciplinary-based discussions later in the week to study the character, his actions, and motivations. Thus, building relationships among each other and devising ways for high-energy and low-stakes participation in class would then set up conversations later in week and throughout the semester.

In explaining to me in her post-observation debrief how she selected the questions, she noted that they were ones that could elicit discussion and could offer a primer on more complex questions later in the week. On the quiz and the truth or dare game, most of the questions involved asking students plot points, such as, "What does Holden pay for when he gets back to the hotel?" (Answer: a prostitute) Rae explained, "if I [were] sitting in [Lucy's] class and talking with my group, like we did for [the] *March* series, these are things that I would bring to a group to talk about." Rae continued,

> I feel like for Holden, he's really struggling with his identity and struggling with … doing things without thinking about them and then chickening out … like, he didn't follow through with having any sort of relations with [the prostitute]. He was just lonely and

> depressed and he wanted to be near somebody and why not pay for somebody? Because that should have been easy, right? But it wasn't.

Unpacking with students the relationship between what's going on for Holden, why "a 16, 17-year-old young boy [is] paying for a prostitute in a sketchy hotel in New York," as Rae said, offered a way for students to understand Holden's motivations and state of mind. This kind of discussion about Holden could construct distributive justice, as students could engage in disciplinary conversation about literature and characters. Rae said that they would engage in these conversations later in the week, that they

> will be talking more in depth about details like this [what does Holden's hiring the prostitute show the reader about Holden] over the books on Thursday and Friday .... I'd like to get a little more detail in with them. I didn't want to do that so much today, because for one, it's a Monday and half the kids sometimes don't show up. I wanted to get to that later in the week. Hopefully, I will be able to. I want to talk about these things.

In the first lesson of the week, Rae prioritized the relational aspect of learning with students, having fun and building relationships, thus constructing relational justice. She acknowledged that students might be tired and wanted to do a high-energy activity with them to build relationships with her and with each other, using the game as a bonding activity. Then, as students felt more and more comfortable with each other and in the classroom, she would move to more disciplinary discussions of the texts like what Holden's decisions tell readers about his character.

In an effort to build relationships between classmates and encourage participation in class, however, some of the student responses to the dares were potentially hurtful to other classmates, foiling Rae's development of relational justice in the development of classroom

community. In the example below for a dare, the student was asked to take on Holden's talk by labeling a classmate a "phony."

> Rae: Look to the person to your left. Tell them how phony they are in a voice like Holden would have.
>
> Student: In a voice?
>
> Rae: Yeah, you have to talk like you're Holden. You have to tell [classmate], he's a big phony.
>
> Student: So it's … sound like him, not use words like him?
>
> Rae: You could do both. You just have to sound like him minimum.
>
> Student: What kind of clothes do you have on? Why are they all black or either jeans or black shirt?

In this interaction, Rae encouraged the student to "sound like him" as the minimum for the dare, potentially offering a creative outlet to imagine and role play the character of Holden in an effort to understand his actions and motivations, which could construct distributive justice as students engaged in disciplinary conversation about characters in a text. This was also a moment that occurred towards the end of class, when students were ostensibly more comfortable interacting with each other after having built relationships through the game throughout the class period. But the critique of a classmate's clothing could also sever classroom community, thus foiling attempts at constructing relational justice. The student whose dare directed her to offer the critique, mimicking Holden, was a relatively popular member of the class: she had friends in the class and had trendy clothing, school supplies, and backpack. The student she was directed to call a phony was shy, choosing to sit away from his classmates when he selected a seat for class;

when students formed a circle with their desks the two students' seats were placed next to each other, and Rae directed the student doing the dare by turning to the classmate on her left.

Given the dynamic between students and the politics of high schoolers' relationships, there was harm in Rae's directing of a popular student to call a quiet, shy student a phony. The student who was doing the dare also hesitated in what she said, looking over at her classmate and pausing between words as she critiqued his clothing: she looked uncomfortable with what Rae, the teacher, was asking her to do. Rather than build community between these two students, Rae was threatening the potential good will that had been built between them throughout the class. Constructing relational justice and building classroom community required teachers to see and understand the dynamics between students, particularly when choosing which students will interact with each other and how. Teachers' knowledge of the world insofar as knowing how students' identities shape their interactions with each other and how they potentially see themselves and move through high school therefore matter in enacting relational justice in the classroom.

Building relationships with students by encouraging their participation in games to motivate the work of the class and thus constructing relational justice required knowledge of students and their relationships with one another. It also required an understanding of how students' identities and positionalities shape interactions with classmates, especially when teachers select who interacts with each other, how, and when. Classroom conversations that facilitate relational justice can also construct distributive justice in how students and teacher engage in disciplinary discussions of class readings.

4.5 The Movement of Preparation From Methods to Student Teaching

I've selected the class sessions and episodes above to highlight the difficulty of movement of teacher preparation from university coursework into student teaching spaces. None of the student teachers I observed in their winter student teaching classrooms conducted discussions of text in the ways that Lucy had modeled for them and that they experienced in methods. While I did observe each methods class, I did not see every class session the student teachers taught, so it is entirely possible that I missed a discussion that tracked more along the lines of Lucy's modeling and preservice teacher experience in methods. However, the observations I did attend were those preservice teachers invited me to with the understanding that I might see a relationship between their methods course and what occurred in their student teaching.

I've specifically selected Rae's discussion of students' reading of *The Catcher in the Rye* to show the ways in which teachers' personal commitments, experiences, values, and goals shape their teaching decisions and that even preservice teachers who are committed to using methods from their coursework have difficulty in doing so.

For Rae, her commitment and value of building relationships with students, grounded in her own experiences as a secondary student, were priorities in her student teaching classroom. In her efforts to build classroom community where all students participated, however, there were also spaces in which students experienced discomfort at what they were being asked to do. Rather than build relational justice, therefore, the activity, in marginalizing students, also foiled Rae's efforts to cultivate a strong classroom community. Rae's strategy was to facilitate students' fun, but what was additionally important in constructing experiences that bonded classmates together was attending to their existing relationships with one another, which required

understanding student dynamics. A more robust understanding of how students' identities positioned them vis-à-vis their peers requires additional constructions of relational justice in understanding the world and ways students have been socialized to interact with each other. While all of Rae's students presented as white so Rae was not contending with dynamics of students' socialized engagements with race, there were class dynamics at play between students as well as tensions between students who lived on farms and those who lived closer to the center of town. In a later conversation with Rae about student dynamics and the role that racialized identities play in them, she asked me, "why can't we all just get along?" Rae's understanding of why racism exists and how it can be eradicated elided explanations of racialized policies that construct dysfunctional racialized ideologies about people's value based on their racial identities (Kendi, 2016, 2019; Wilkerson, 2020). Exploring with preservice teachers how their identities and positionalities shape their conceptions of justice as those conceptions actualize in interactions between students and what it would mean to create classroom community for whom, methods instructors can engage preservice teachers in better understanding the ways in which students' intersectional identities position them in the space of the classroom and how that can therefore inform ways teachers make decisions when they facilitate classroom interactions between students. Considerations that teachers need to make, then, in asking students to work together as they build classroom community, whether in methods or secondary classrooms require a construction of relational justice where preservice teachers understanding the world and students' existing relationships to each other, grounded in their intersectional identities and positionalities.

In Lucy's methods classroom, she too was highly committed to relationship building with preservice teachers in her care and also constructed relational justice in doing so. To build

relationships with preservice teachers, Lucy made them a baked good snack almost every class period, she was interested in their ideas and experiences that shaped those ideas as she got to know students each class, and she had facilitated additional learning experiences for preservice teachers. In early October during one methods class session where Rae sat down next to me, she showed me feedback Lucy had written for her draft of her beliefs statement, saying, "read this that [Lucy] wrote to me. She's so awesome and I just want you to know that. Include this in your research. She's so nice. She cares so much about us as students." Rae then proceeded to tell me about when Lucy had invited her and her classmates for a writing retreat a few years prior and got up before sunrise to make them a warm breakfast.

Both Rae and Lucy have deep commitments to creating community and positive relationships with students, thus constructing relational justice. Commitments to strong relationships were grounded in both women's experiences as first-generation college students and ensuring that *their* students had support networks in their teachers, namely them, that could help them thrive in school. Whereas Lucy's relationship building centered getting to know students and offering them opportunities for academic success, Rae's relationship building was oriented around having fun and encouraging participation in the classroom. Each of their goals reflected their own experience with education: Lucy's schooling "changed everything" and the disciplinary tools offered to her allowed her to be the first in her family to go to college and pursue post-secondary work, including earning her doctorate. Her emphasis on developing adolescent learners' disciplinary knowledge by drawing on students' own experiences reflected ways of learning that were salient for her. Rae's schooling included teachers who cared deeply about her, forming relationships that allowed her to thrive in school. Her emphasis on relationship building also reflected her own experiences and her desire to be that same kind of

teacher for her students that her teachers were for her. Both teachers constructed relational justice in their work of reading and discussing texts, drawing on their own experiences and goals as teachers and what allowed them to be successful in school. A methods instructor can thus ask preservice teachers to surface and unpack how their lesson goals and activities potentially reflect their own experiences as learners, and what kinds of justices the resulting choices construct. In being more metacognitive and transparent about these choices, particularly exploring how a teacher's own schooling shapes what they design for students, preservice teachers can see the correspondence between what they want to do in the classroom, why, and how that maps onto particular kinds of justices. This mapping can then also facilitate an assessment about the extent to which their goals and planned activities engage in the kinds of justices they think they are engaging with.

In addition to helping preservice teachers surface and unpack how their own experiences in schools shape their lesson objectives and activities, a methods instructor might be more explicit about the relationship between their goals for student learning, the pedagogical strategies selected to meet those goals, and what kinds of justices they are constructing via those goals and strategies. Because the possibility is so strong that preservice teachers will simply reproduce their own experiences in school rather than trying new ones they experienced in methods (Barnes & Smagorinsky, 2016; Lortie, 2002), preservice teachers might need methods instructors to explicitly surface the rationale of their choices in how they conduct discussions of readings and why they made those decisions (Grossman, 2018), building teachers' pedagogical content knowledge as they acquire knowledge of students and knowledge of pedagogy. Methods instructors can then surface how their decisions map on to which kinds of justices, allowing preservice teachers opportunities to see how different kinds of teaching decisions engage with

which kind of justice. Making transparent the decision-making process of methods instructors also has the potential to increase preservice teacher metacognition about how a discussion is conducted and why, how a teacher prepares for the discussion, what moves teachers make during the discussion, and what they say in discussion, which can facilitate preservice teacher's successful learning about teaching, explicitly constructing distributive justice for preservice teachers. Thus, methods instructors can first ask preservice teachers to explain how their learning objectives and corresponding learning activities construct which kinds of justice. They can then ask preservice teachers to surface how their own experiences of schooling might shape the learning objectives and activities they have selected for adolescent learners and how those decisions construct justice as well.

Chapter 5 Building Disciplinary Knowledge and Skills: Lucy & Amal

5.1 Chapter Overview

In Chapter 4, I presented portraits of Lucy and Rae, the methods instructor and preservice teacher, respectively, and what kinds of justices they constructed in their facilitation of discussions of course readings, one of the most common activities in secondary English Language Arts classes (Mirra, 2014; Pasternak et al., 2018; Smagorinsky & Whiting, 1995). In this chapter, I focus on how preservice teachers learned to build disciplinary skills by centering learner knowledge to drive a lesson. Lucy presented this strategy in the methods class and Amal, a preservice teacher, took up those strategies in her student teaching classroom.

I first present a portrait of how Lucy prepared preservice teachers to build disciplinary skills by engaging in learner knowledge, focusing explicitly on preservice teacher personal connections and responses to guide a discussion on teaching language and language study; I highlight the kinds of justices that were constructed via this lesson. Then, I present a portrait of Amal and the justices constructed in her classroom by also showcasing how she built disciplinary skills, drawing first on learner knowledge that she then used to move towards greater disciplinary understanding of symbolism in *The Great Gatsby*.

There were multiple ways preservice teachers built disciplinary skills in their student teaching classrooms, and this chapter shows affordances of beginning with learner knowledge, how a student teacher started there and moved to disciplinary skills, and the kinds of justices entailed in these pedagogical strategies. I close this chapter with a discussion on the movement of teacher preparation from methods into student teaching.

5.2 Brief Review of the Framework and Methodology

As described in Chapter 2, refining how teachers and teacher educators define, discuss, and enact justice is important because having more nuanced ways to talk about justice allows teachers and teacher educators to be more precise and intentional about what occurs in the English classroom and how instructors are engaging with adolescent learners and texts. Therefore, I draw on three ways in which justice is discussed in educational research spaces. Table 5.1 offers a snapshot of the delineations between the justices and highlights which justices Lucy and Amal, presented in this chapter, construct. See the description in Chapter 4 that explains the function of portraiture in the presentation of observations.

Table 5.1 Enactments of each kind of justice, as constructed by Lucy and Amal

enactments of distributive justice	**Lucy**	**Amal**
facilitate students' academic success;	✓	✓
students have access to resources: books, highly qualified teachers, warm and safe school environment;		
high expectations for all students;		
differentiated and supported instruction;		
instruction in disciplinary conventions.	✓	✓
enactments of relational justice	**Lucy**	**Amal**
tap into home and cultural knowledges;		✓
all students' identities are valued and honored;	✓	✓
facilitate students' learning about themselves, others, the world;	✓	✓
develop positive relationships with students, families, and communities.	✓	✓
enactments of consequential justice	**Lucy**	**Amal**
examine structural inequities;		
promote social transformation;		
question means and locus of knowledge production;	✓	✓
students develop critical consciousness and criticality.		

5.3 Building Disciplinary Knowledge, Lucy

5.3.1 Description of the Lesson

In order to build preservice teacher disciplinary knowledge in language study, Lucy modeled in the methods class how to draw on learner knowledge to drive discussion. Drawing on learner knowledge was important, as Lucy explained in class 5, because "we construct meaning," "different meanings we make out of what we've experienced in the past." The construction of meaning by students stood in contrast to the ways preservice teachers might have experienced secondary school in a more banking model of education (Freire, 1996).

After building the idea in classes 5 and 6 of the importance of drawing on learner knowledge, in class 7 in mid-October, Lucy drew on preservice teacher knowledge to engage in a discussion about language study and language instruction in secondary English Language Arts classrooms. As part of their whole-class discussion on the last two chapters of their second whole-class text, *When Text Meets Text* (King-Shaver, 2005), Lucy asked preservice teachers how they "can build language study," which, Lucy noted, "may be the most overlooked and underemphasized part of the ELA curriculum right now." She paired preservice teachers to discuss how they could "bring language study into your classroom …. Some ways you can integrate language study into a thematic unit." After discussing in groups, Lucy called preservice teachers back and went around the room to hear from each group.

Then, she turned them back to their partners to discuss how language study was conducted when they were in middle and high school and what it looked like now in their practicum settings, writing the following question on the board: "what strategies did your teachers use to help you learn about language—including grammar, mechanics, and sentence structure? What kind of strategies worked?" After a few minutes of partner conversation, Lucy

invited preservice teachers to share their discussion points in whole-class discussion. After a lively discussion about language study and instruction, how they experienced it and what might occur in their own classrooms, they took a 15-minute class break.

5.3.2 Analysis of the Lesson

Leading up to their class discussion of how to build language study into the secondary classroom, Lucy emphasized the need to draw on learner knowledge as foundational to conducting English class. Throughout the lessons, Lucy maintained that all learners come to class with different kinds of knowledge, which stood in contrast to how the preservice teachers were taught in a more banking model of education (Freire, 1996). The goal of the methods class, Lucy noted in her August interview, was not only "knitting across [preservice teacher] entire sequence of courses at the university but also acknowledging that what [they] brought to that sequence came out of [their] lived experience." Acknowledging that learners have a variety of experiences they will bring into the classroom, as discussed in what was done in the methods classroom in chapter 4, constructed relational justice for learners who didn't often have those experiences valued. To illustrate in class, Lucy offered an example in class 5 of telling a story at a family reunion or when gathered with siblings:

> You tell the story about something that happened a long time ago and someone will say "no, wait a minute, that's not what happened" or "that's not what I remember" and then they tell the same story but it's a different story, right? …. My sister does that all the time. We didn't live in the same family, I'm absolutely convinced of it, but we had these shadow existences. Our meaning is so unique based on what has happened to us, not only at that time, but across our lives. What's happened to us in terms of the things we've geographically experienced, emotionally experienced, academically experienced. So that

> we have different meanings that we make out of even experiences that happen in the past, or readings that we have experienced in the past.

Even when individuals are in the same family, because they engage with the world from different experiences, they will have a variety of interpretations for the same event. This extended to teaching, Lucy explained, in "that we have different meanings that we make out of even experiences that happen in the past, or readings that we have experienced in the past." Because teachers do not know every experience the student brings into the classroom as they encounter course texts and ideas, we must begin with learners' experiences, Lucy instructed. In addition to constructing relational justice by recognizing that learners are different and that they bring different experiences into the classroom, Lucy's sharing of her own family stories with preservice teachers created classroom community as students got to know her better and thus also constructed relational justice.

Lucy contrasted the encouragement to bring learners' ideas into the classroom, grounded on their own unique experiences of life, with how preservice teachers likely experienced school. She asked them, "Have any of you had the experience of being in a class where somebody asks you, 'What do you think this means?' and you took that as a legitimate question and you wrote about what you thought something meant, a piece of literature, and then were told you were wrong?" There were audible groans as preservice teachers recognized a common practice in their secondary and post-secondary English classrooms: the teacher holds the "right answer" and when learners attempt to posit their own opinions are told they are wrong. Instead, Lucy maintained, engaging in learner experience enriched their thinking:

> The idea here is to think about how many different ways can we allow students to have a sense that they can actually crystallize their own unique thinking …, while at same time

keeping their antennae up and their ears open to hear what other people are saying. Because that also will help shape their thinking and … shape their understanding.

To facilitate adolescent student thinking about a text or concept, Lucy argued, teachers must first begin with learners' knowledge, and give value and credence to that knowledge, bringing it in authentically into the classroom conversation. Again, in recognizing that learners hailed from multiple experiences and backgrounds and therefore brought with them into the classroom their unique interpretations grounded on these differences, Lucy constructed relational justice. These moments acknowledge that school is a space not just for a teacher to pour their knowledge into students, but also to invite students to reflect on their unique experiences in the world.

After establishing the importance of drawing on learners' own knowledge in the classroom—in contrast to the ways that the preservice teachers experienced school—in class 7, Lucy guided preservice teachers in a discussion of building disciplinary knowledge: instruction in language and language study. This conversation constructed relational justice, again as Lucy acknowledged the various ways learners brought their backgrounds into the conversation. By then using their knowledge as the content of the conversation, Lucy upheld that the *learner* could produce knowledge, questioning the means and locus of knowledge production from teacher to student, thus constructing consequential justice.

In order to engage preservice teachers in developing knowledge to encounter language study in their secondary classrooms, Lucy opened the conversation by first asking about the incorporation of language study into the units preservice teachers were building, drawing first on what they might already be doing. She asked, "What are some ways you can integrate language study into a thematic unit, say, for example? Talk about that [with your partner] for about five minutes, see what you can come up with. One good idea for integrating language study into a

thematic unit." Asking about ways that preservice teachers might already be thinking about these ideas, rather than simply prescribing what to do, Lucy drew on and centered preservice teacher knowledge and experience, constructing relational justice in acknowledging students' unique and varied experiences in school and consequential justice in centering those experiences as the content of the course. For preservice teachers who might have had experiences in school where they were told that their ideas weren't right—as the example above shows—acknowledging their experiences and using them as the content of the course shows them that they and their ideas are valued. In the two small-groups I listened into, however, neither understood what Lucy meant by "language study." Amal said, "maybe diction?" and her partner, Déjà, responded, "I'm not sure either." Amal tried again, "maybe tone?" Déjà affirmed that perhaps Lucy meant tone. Amal drew on her YA book club reading, *All American Boys* and said that there was "repetition. Informal language. Is that what she means?" Déjà replied, "Yeah, I'm not sure what she means either." In the middle of their uncertainty, another group asked them if they knew what Lucy meant by "language study." While Lucy wanted to draw on learner knowledge, at least four preservice teachers do not readily have a frame of reference for what "language study" entailed. Rather than constructing relational justice, then, by drawing on students' experiences, these four students were left confused about what those experiences were or could be.

When Lucy called the class back to hear from each pair, the preservice teachers shared that they were mostly focused on the language of a text and how meanings of words shift over time; a couple groups noted that they might study how language shapes a reader's understanding of a narrative. For example, "looking at the language used in two very different kind of books in different time periods," like *The Scarlet Letter* and *The Hate U Give*. Another group mentioned comparing language from "the same theme or genre with a modern author and author from the

past." They continued with an example: "So we thought of maybe the horror genre. So if I'm in a middle school classroom, I could take like RL Stine, [author of] *Goosebumps* and I could take Edgar Allan Poe. And we could study structure, tone, language, … difference[s] between language, punctuation, stuff like that." Another pair added to "see … how language interacts with the same theme and how it makes us understand the stories differently, how language influences our understanding." Other groups suggested that language study could entail translations of older language into more contemporary language, often bringing up Shakespeare. Lucy revoiced the goals of their suggestions: "helping them [adolescent learners] to understand how language changes over time." Another group mentioned working through "vocabulary in general and slang" with students, examining the "literal meaning of language to the more figurative … meaning of language, and how that maybe something that we might need to look at." One group mentioned other languages like studying "Toni Morrison's work having African-American Vernacular, through narration, dialogue, everything." Each of the examples that preservice teachers offered drew from their own experiences of studying language and became the content of the discussion, constructing relational, consequential, and distributive justice: learner knowledge was acknowledged and valued and used as the content of the course as preservice teachers developed ideas for building secondary students' disciplinary skills in language study. But, not all group members initially understood what Lucy meant by "language study" and there was a potential to replicate problematic language practices in the examples that preservice teachers offered, only drawing on their own experiences, foiling full enactments of all three justices. In hearing from other groups, however, members of the class, including the four preservice teachers I sat by who were at first confused, came to better understand what is meant by "language study."

After sharing different kinds of analysis of language and how it could shape a reader's reading, Lucy returned preservice teachers to their pairs to discuss how they studied language when they were in middle and high school, again asking preservice teachers to draw on their own experiences as secondary students as the content of the lesson and as they built knowledge about the disciplinary skill of language study. She offered: "Think back to the way language study was handled when you were in school, and what was effective. What strategies might your teacher have used that were effective? And we'll work our way into thinking about what might not have been effective and what are some things that really do seem to work." After a few minutes of conversation, Lucy directed preservice teacher attention to the questions she wrote on the board: "What strategies did your teachers use to help you learn about language? That would include anything from grammar, mechanics, sentence structure, anything to do with language study. What kind of strategies worked?" Lucy's pedagogical strategy to build disciplinary knowledge through engagement with learners' existing knowledge constructed relational and consequential justice, especially for preservice teachers who understood Lucy's instructions and terminology and who presented responses that matched with how Lucy was already thinking about language study. Her attempts to also build preservice teachers' ideas about what did and did not work in their own schooling, and what could therefore serve as models in their teaching has the potential to facilitate learners' success in language study as preservice teachers considered ideas that were more efficacious in their own classrooms as secondary students. This kind of brainstorming of their own secondary learning also potentially constructed distributive justice in working through ways adolescent learners could be successful, using their own learning as a model.

Preservice teachers discussed their ideas in pairs, and then Lucy called them back to share their ideas with the whole class. In the whole-class share, there were preservice teachers

who hung on to ideas that decontextualized language instruction worked for them, as their peers shared the ways that it didn't work and potential alternatives. Ashley shared, "in middle school I remember specifically grammar days." When Lucy asked, "did that work really well for you?" Ashley responded, "I think so, yeah." Charles then countered with his experiences of grammar worksheets in high school: "I always saw it as a hoop to jump through," that was "completely unrelated to anything we were doing." When Lucy asked, "did you find that you translated what you did into your writing and general understandings," Charles responded, "No. It was on its own and it didn't help me at all. It was just a worksheet." Lucy then shared her own experiences of teaching language acontextually as a middle school teacher, where her students learned "that Miss [Cook] really likes commas. It's like they put them in a salt shaker and they did like this [mimes shaking salt over a dish] over their work. So the rest of the year was cleaning up the commas. It was a terrible experience because I taught it completely in isolation, nothing was carried into their writing." Lena shared how some instruction on language followed by immediate practice might be different. She said that a high school English teacher she's gone back to observe "teaches basically everything you need to know about a sentence, … for a week. And she does it with hands-on. So she does everything through a PowerPoint and then they practice it right there and then they move on." Preservice teachers Ashley, Charles, and Lena shared what their language learning experiences were like as secondary students. These moments offered ideas about how to teach language in school and also revealed preservice teachers' ideologies about language and how students learn it, taking only their own experiences as potential examples or non-examples of what they might do in their own classrooms. Drawing on their own experiences and using it as the content of the course constructed relational and consequential justice, respectively, as they each considered language instruction from their own

points of view. But, when preservice teachers' own experiences of language learning replicates language instruction the field recognizes as problematic, like decontextualized language instruction, constructions of justice are also foiled. As well, almost all preservice teachers except one communicated in white mainstream English; their discussion of language practices did not take into account teaching and learning other dialects of English, which leaves out many English speakers, missing an opportunity in methods to discuss how justice can be constructed via language practices for all speakers.

The conversation continued as Lucy attempted to help preservice teachers consider how direct language instruction transfers—or doesn't—to authentic language use. Eva, who was also studying English as a Foreign Language, described sentence diagramming in high school: "you labeled every single word as a part of speech in it. And it looks like a math problem when you were done." When Lucy asked, "what transferred for you?" Eva responded, "I understood it really well and I feel like it formed a really good base for my understanding sentence structure…. I think about that now and I'm like, 'That probably really helped to break it up like that,' [and] how English works structurally," although she also admitted that "some people hated it." Upon hearing Elisabeth's experience Camila noted that her own experience was also "just very formulaic and you just kind of learn the formulas and then how to just switch things around." But then, she said, she had "a really good college experience [where] … we actually had to find a sentence on our own, and I think this would be cool in any classroom too, that we thought was particularly stylish. And then identify why." She continued, "I thought that was really meaningful because I wasn't given something to duplicate. I was finding something that kind of made my ears ring, and then I had to kind of figure out…, 'Why is it good?' And then duplicate it, … using my own words but using the same kind of structures and stuff. And I love

that, and I think I would definitely do that in my classroom." Lucy affirmed Camila's experience as an effective teaching strategy: "I totally love it too because it's in context and it gives you a context that you've picked to be able to talk about the features of the language that made that work, so that is likely that would transfer." Lucy highlighted Camila's experience of language learning where she was encouraged to notice language in the environment around her, why that language was worthy of note, and then to attempt to duplicate its structure in an effort to figure out how it worked. In privileging learner experiences that were more oriented to valuing authentic language use and using that experience as the content of the discussion, Lucy moved toward constructing justice relational and consequential justice that avoided duplicating problematic language practices and instruction.

Finally, Jessica brought up her own high school experiences and encouraged her peers to consider that the strategies that may have worked for them may not work for all learners, especially those who might not be as engaged with the English language as her and her classmates who were studying to become English teachers. Jessica noticed in her own schooling, after early high school, teachers didn't go over language "as much and you were expected to kind of just know it at that point," which was frustrating, because the texts they were reading were difficult, she noted, but they never talked about the language and how it functioned. Jessica also shared that the preservice teachers in their class were probably among the few for whom decontextualized language instruction worked: "it didn't necessarily hinder us but it's not going to work for every type of student, like it just luckily did for us that it transferred into work for you all." Jessica identified the potential limitations of only drawing on their own knowledge to understand and develop ideas about language study in their future secondary classrooms. She highlighted how their experiences reflected experiences of future English teachers, and suggested

that they keep that in mind, as they are likely to have classes full of students who aren't looking forward to futures as ELA teachers. In understanding the relationship between preservice teachers' experiences of language study, how that might not be representative for each secondary student, and thus how that could inform their teaching, Jessica brought in greater knowledge of the world, others, and herself, asking her preservice teacher peers to consider many facets of language instruction outside their own experiences, thus constructing relational justice in not only drawing on their experiences, but also acknowledging *future students'* experiences so that the preservice teachers were not simply duplicating problematic practices, grounded in their own experiences, but shifting them. As preservice teachers considered their own experiences of language study in an effort to design activities and lessons in their own teaching, Jessica suggested that they see their experiences through the lenses of their own identities as future English teachers, drawing on knowledge of themselves, but also of others—like their future secondary students—and how they might consider language instruction and study based on learner identities. Taking into account and building knowledge of the world, themselves, and each other outside of their own identities and positionalities, Jessica constructed a rich version of relational justice.

As each preservice teacher shared their own experiences of language study, they constructed relational and consequential justice, recognizing that their own experiences mattered and using those experiences as the content of the lesson. The ideas that they were sharing, however, included ideas that reproduced their own problematic learning of language, alongside ideas that attempted to create new experiences for themselves and thus the students they would one day teach. In hearing others' ideas, they also built and enriched their own understanding of a topic, learning more about it, and thus also constructed relational justice, although, as discussed

above, there wasn't a distinction between ideas that reproduced problematic language practices and those that considered language more expansively.

To wrap up the conversation and take a class break to have donuts and cookies, Lucy closed with notes that attempted to shift the ideas of preservice teachers who wanted to teach language in ways that reflected the status quo of language instruction in secondary ELA classes. Lucy first noted that as a field, we have recognized that language instruction in isolation "didn't necessarily transfer into writing very well." But, this didn't mean English teachers aren't to teach language, saying, "why would a student know that you're not really supposed to say 'her and I went to the store,' if we don't know why personal pronoun case says you can't do that. So there is some need to have basic grammar instruction." Instruction on language, however, would need to occur "within a meaningful context" so that "the likelihood that it's going to translate into the students' own practice is much higher" and suggested "targeted mini-lessons" for doing so. Although Lucy wanted to draw on student knowledge, honoring their unique experiences and thus building towards relational and consequential justice, there were problematic ways preservice teachers had been taught language, as Lucy and Jessica identified. Namely, decontextualized language instruction that taught learners prescriptive grammar constructed relational and consequential injustice as learners' own knowledge is devalued and teachers perpetuate language ideology that privileges white mainstream English.

Lucy also suggested ways for preservice teachers to create language-rich environments for adolescent learners. Filling an environment with text allowed learners to have "more good language … in front of us," which would then open opportunities "to be able to stop … and say, 'hey, look at that. Do you see how the author did that? Why did that work so well?'" As Camila suggested earlier, encouraging learners to wonder about how language functions could be an

effective model for language instruction. In examining language, though, Lucy also used terminology that privileged majoritarian language use. She suggested to "give [students] points when they can find language used incorrectly. Doesn't it drive you crazy to see misspellings done deliberately in ads on billboards and with all kinds of things?" Lucy also recommended that preservice teachers "celebrate good writing." Using the language of "correct" and incorrect" and assuming that the preservice teachers all maintained the same definition of "good writing" assumed value in particular kinds of writing. Without unpacking what Lucy meant by these modifiers, preservice teachers potentially duplicate problematic language ideology that maintains a particular version of "correctness," thus constructing consequential injustice as the status quo is reinforced rather than challenged and transformed. Using the language of "correct," "incorrect," and "good" also marginalized preservice teachers in the course who might not have used white mainstream English as their preferred language, and also reinforced ideas about what kind of language was valued in English class for a classroom full of mostly speakers of white mainstream English.

A teacher who recognized that learners have knowledge about topics and then used their knowledge as the content of discussion constructed relational and consequential justice. When learners' knowledge was limited to their own and like experiences grounded in their particular identities, however, especially as it intersected with disciplinary knowledge that had become "natural" to a group of preservice English teachers, it was difficult for them to see other potential ways to engage in ideas that didn't match their existing schema of language study. In the episodes discussed above, some preservice teachers maintained problematic ideas about language instruction, and held onto them because they worked for them as secondary learners. Not changing the status quo fails to examine structural inequities, promote social transformation,

or develop criticality, therefore constructing consequential injustice. Lucy's privileging of learner experience limited some preservice teachers' ability to see beyond their own experiences to imagine a variety of learners in their classrooms, who each come with *their* own backgrounds and experiences.

5.4 Teaching Literary Devices, Amal

5.4.1 Description of the Lesson

The primary goal of Amal's lesson for the 12th graders she taught was to identify and recognize symbols in *The Great Gatsby*. Amal drew on Common Core State Standard RL.11-12.4 to build the learning goal, listing in her lesson plan the language of the standard, that students would be able to "Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings…" To facilitate students' achievement of the learning goal, Amal listed four additional objectives on her lesson plan: the learner will be able to "(TLWBAT) reflect on their understanding of the month of February and draw it; discuss the symbol they drew for the month of February; support their claim(s) with reasoning and support; define symbolism." In her notes on the "purpose/big picture" and "real world connection" of the lesson, Amal wrote, "the outcome/purpose of this activity is for students to draw on their interpretation of the month of February to help them understand how symbolism functions. It is also in place to help students see how multiple symbols can be used to symbolize one thing …. The real-world connection here is understanding the meaning of symbolism and reflecting on their intertextuality."

In the hour-long class to achieve these listed goals, students engaged in four major activities: silent sustained reading (SSR), preparation for their vocabulary quiz and classroom odds and ends, a vocabulary quiz, and the symbolism activity Amal designed. I briefly describe

the activities leading up to the symbolism activity and then extend the description of the final activity.

When the bell rang to begin class, the last period of the day, Amal greeted the students and asked them to take out their SSR books. She set a timer for fifteen minutes, and everybody read, including me.

At the buzz of the timer, Amal asked students to record their reading in their logs and prepare for their vocabulary quiz. The cooperating teacher, who also served as the yearbook moderator, announced voting for yearbook superlatives and distributed voting ballots. Amal again set a timer to mark time for this segment of class.

When the timer went off, Amal asked students to clear their desks for the vocabulary quiz. Students bubbled their responses on a scantron and submitted their work to Amal.

When all quizzes were collected, Amal asked students to take out a sheet of paper and draw February. After a few comments and questions about the abstract nature of the task, students spent a few quiet minutes drawing while Amal circulated around the room, answering additional questions and complimenting students' drawings. When most students were done, Amal asked them to share what they drew, and they showed their drawings and responded to Amal's follow-up questions about why they drew what they did. After several students shared their work, Amal asked why they all drew different things for the same calendar month of the year. Students responded, and Amal moved her questions to what symbols are present *The Great Gatsby*. Her next set of questions were about the function and importance of symbols. After a couple students responded, Amal referenced a prominent symbol in *Black Panther* to further explicate symbols' functions.

To close the lesson, Amal passed out a publisher-produced worksheet on symbols in *The Great Gatsby* that asked students to "Examine the following objects and names used in *The Great Gatsby*, and explain what the suggested meaning might be." Potential symbols students could choose included the valley of ashes, the eyes of Dr. T. J. Eckleburg, the green light, Daisy and the color white, Gatsby's dream, and East and West Egg. Students asked when the worksheet was due and some began work on it while others packed up or took out their phones. Class closed with reminders about upcoming work: a quiz on *Gatsby* Chapters 4-6, a reminder to complete the Chapter 6 reading (only 10 pages!), a music worksheet, and the symbolism worksheet. Right before the bell rang for dismissal, a voice came over the PA system for afternoon announcements. Amal said bye to the students and they filed out of class.

5.4.2 Analysis of the Lesson

Amal's lesson to teach a disciplinary skill, recognizing symbols and their meaning, shows how it is possible to engage with all three kinds of justices, and that the order of engagement with each kind of justice matters: engaging learners in consequential and relational justice can serve as a pathway to the distributive justice constructed by learning disciplinary knowledge. Amal's reflections on her teaching also show that she drew from multiple places, including her methods class and students in her student teaching class, to design and iterate her lesson in real time.

Amal began the lesson by drawing on students' knowledge of symbols as they are relevant in their lives, constructing relational justice in a similar way as Lucy did by acknowledging that students have a plurality of backgrounds and experiences; she also constructed consequential justice by bringing that knowledge into the classroom as students are

recognized as knowledge producers and their knowledge is used as the content of the lesson. Amal asked the 12th graders to pull out a piece a paper and gave them instructions as they did so:

> Okay. I want you all to take two minutes and draw February. Draw February! What thing can you draw that you look at … and it'll remind you of February? Or when you think of February, this image comes to your head. Go ahead and draw it. And this is independent for two minutes. We'll discuss. Just draw February. It doesn't have to be a perfect drawing. I'm not grading you on your drawing skills. I'm not even collecting these right now.

After two minutes, Amal asked students to share what they drew and why. Students' varied responses reflected their own identities, saying they drew snow "because there's snow in February," a heart for Valentine's day, a crown because February is their birthday month. A student said, "I drew a little drawing of Martin Luther King to represent Black History Month," and another student drew "a groundhog, because groundhog day." Although the activity took a little bit to get off the ground—students were confused by the directions and wanted to work with each other rather than independently as Amal directed—they successfully presented quick drawings that showed a range of concrete ideas for an abstract concept: February. By tapping into student knowledge of symbols, Amal engaged in relational and consequential justice as Amal acknowledged that students' knowledge about a topic is valuable and should be honored, centering it early on in order to achieve her learning objectives by helping them to see how symbols already function in their lives before discussing symbols in their required text, *The Great Gatsby*. Amal also noted that she wasn't going to grade their drawings, communicating that this was a low-stakes, safe activity for students, increasing their level of comfort in the activity and in the classroom, further constructing relational justice in helping students feel like

the activities of the classroom were spaces in which they could be open without having to worry about being evaluated.

The opening activity of Amal's lesson on symbolism also engaged in another realm of relational justice, as she learned more about the students, what was important for them in the month of February, and the relationship of the month to their lives. Muhammad (2020) notes that in tapping into students' knowledge and identities, teachers and students alike learn more about themselves and each other: who they are and how they see the world, especially as students move through the world grounded in their identities and positionalities. In making connections between students' lives and the classroom work of exploring symbolism, without ever using that term, Amal had students invested in the concept as they became excited to share their drawings and ideas, building classroom community as students got to know more about Amal and each other: how they thought and what was on their minds. Seeing students as sense-makers is also an example of relational justice as Amal saw students in their whole humanities, including the ones they don't always bring into the classroom nor are encouraged to bring into the classroom. Amal explicitly asked students to tap into these knowledges to set up the lesson, asking students to draw on their experiences as students of color, recent immigrants to the United States, or neurodiverse. The students were even comfortable enough with Amal, their student teacher, to then ask her to respond to the same question she asked them: "what does February mean to you?" In this short opening activity to "draw February," the teacher tapped into students' knowledge and identities, students and teacher learned more about each other, and Amal created a classroom space that valued students' knowledge and identities, evoking consequential and relational justice.

In responding to the student's question of what February means to her, Amal said, "It changed, but we'll talk about that. It changes …. Things change," previewing a point she'll make later in the lesson about symbols and their shifting meaning in text. But she used this moment as a transition point in the lesson to ask students about the differences in their drawings, again drawing on student knowledge to develop their ideas of the disciplinary concept of symbolism and therefore constructing consequential justice. Amal asked, "Why did we all draw something different for the same thing?" A student said, "We all have different eyes, so when we think of something we all think in a different way." Amal responded: "Okay, so our experiences shape the way we think. Anyone else? What kind of different experiences could a person have? What kind of things could influence the way we think about something?" Students responded by reflecting on their own identities and offering that their gender, skin color, race, their neighborhoods, who they were raised by, how they were raised, when they were born, all shaped why they drew different items for the same word. Amal summarized: "we all had one abstract thing, February, and we had different things that symbolized February. Okay? And we just came up with the fact that our identities, who we are, our experiences change the way we interpret things. Yes?" Students had drawn February, shared their drawings, considered why they had different drawings and interpretations of the same thing, and Amal brought it together by emphasizing that "[our] identities … our experiences change the way we interpret things." The students nodded and responded by murmuring a smattering of "yes" throughout the classroom. In her summary, Amal's language: "we just came up with the fact that" emphasized that she drew on student knowledge to develop their understanding of the function of symbols, a marker of consequential justice in valuing knowledge production from learners. Drawing on learner knowledge and using it as the content of the lesson was especially significant for students in

Amal's class, who were mostly recent immigrants or Black. While the books that they were required to read, like *Gatsby* that they were currently studying, did not center their voices, Amal did by exploring with them first how symbols already functioned in their lives. In other words, Amal acknowledged that their experiences mattered and invited those experiences into the classroom as the content of the lesson, which was not something that their 12th grade curriculum often recognized for them.

Once students understood the concept of symbols, she connected this knowledge to symbols in the text of study, *The Great Gatsby*. In other words, *after* Amal drew on students' existing knowledge of symbolism: what it is and how it functions, and after they saw many examples from their classmates, learning more about each other in the process, Amal constructed distributive justice by bridging students' knowledge of symbolism to their core text, *The Great Gatsby*. In this portion of the lesson, Amal asked students to identify a symbol in the book. A student said, "the green light." To which Amal responded, "The green light? …. Think of the green light in *Gatsby*. Does that symbolize something?" When students nodded and murmured yes, she refined her question and asked a follow up: "What does that symbolize?" The students said it symbolizes what Gatsby wants: Daisy, and when Gatsby and Daisy meet in Chapter 5, the green light goes away. Amal then came back to the student's earlier question about what February meant for her and how it changed: "So that goes back to what you were saying, C. It changes, right? Your experiences change the way you interpret things. So February for me at one point was just my birthday, and now I put a ring because that's when I got engaged." Symbols change in *Gatsby*, symbols change for us: Amal drew on students' knowledge of symbols and connected that knowledge to symbols that are used in the text of study as student and teacher were getting to know each other. The sequence of Amal's lesson constructed consequential

justice by valuing and drawing on students' knowledge and relational justice in inviting their knowledge into the classroom and built to the construction of distributive justice, or students' knowledge of disciplinary concepts of symbols.

The lesson took a penultimate turn when Amal continued to build students' disciplinary knowledge of symbolism by asking further about the function and importance of symbols. Helping learners understand disciplinary knowledge constructed distributive justice because students were offered ways of understanding features of a text that could go on to support their continued study of English. Amal asked, "Why is symbolism important in *Gatsby* or any other literature? Why is it important to have symbolism in there? What effect does it have?" After a few responses from students where they suggested that symbols can "draw feelings and emotions" and "attach depth," Amal asked, "Did we all watch *Black Panther*?" Again, to build and emphasize disciplinary knowledge Amal tapped into students' knowledge, moving away from what they were reading in class, *Gatsby,* to a text that was more immediately relevant in their lives as students of color, constructing both distributive and consequential justice. Students answered affirmatively and Amal continued

> Amal: Okay, what does this symbolize? [crosses arms over her chest]
>
> Students: Wakanda. Wakanda.
>
> Amal: Wakanda forever, right? Wakanda forever. Wakanda is a country, yes? That's something tangible. We can go there. We can be in it, right? We can touch it. "Wakanda forever" is a what?
>
> Student: slogan
>
> Amal: Slogan? It's abstract, right? We can't touch "Wakanda forever," but what do we do to symbolize "Wakanda forever?" We do this [crosses arms over chest]. So symbolism

is generally used for things that are abstract. Something you can't usually touch. February, you can't touch February. You can't go there and be like, "This thing is February." So we attach things to it. Does that make sense?

Student: yeah, I get it.

Amal: Does that all make sense? Do we all interpret *Gatsby* differently because of our experiences? Does the American Dream mean something different for everybody?

Student: Yeah.

Amal helped students develop their understanding of the function and importance of symbols, highlighting the ways in which our identities shape our interpretation of symbols because of the unique experiences we have in the world grounded in those identities. In order to do this, she centered the experiences and knowledge of Black children. Then, she came back to students' own knowledge, another example of enacting distributive justice by using relational and consequential justice as a bridge: students are learning more about the world through connections to their own knowledge in order to build knowledge of a disciplinary convention.

In the last move of the lesson, Amal distributed a publisher-supplied worksheet that asked students to "Examine the following objects and names used in *The Great Gatsby*, and explain what the suggested meaning might be." Potential symbols students could choose included the valley of ashes, the eyes of Dr. T. J. Eckleburg, the green light, Daisy and the color white, Gatsby's dream, and East and West Egg. Although students rolled their eyes and complained about it, this worksheet attempted to offer students a way to practice and apply their disciplinary knowledge of symbols, offering them a construction of distributive justice, even though they were more engaged with the lesson when drawing on their own knowledge of symbols.

Amal's iteration of the lesson and her reflection on the adjustments she made throughout the day offer a way to examine the role of methods, adolescent learner input, and Amal's values as a teacher in shaping her development of the lesson; Amal's insights also show how the sequencing of the kinds of justice matter to student engagement with the learning objectives. When I asked Amal in her post-observation interview how she devised the sequence of the lesson, she shared with me that by the time I saw the lesson, it was in its fourth iteration. In our post-observation interview, Amal walked me through her decision-making process. At first, she

> start[ed] off with … giving [students] the definition of symbolism, like the Google definition. And then I told them draw February. And then we shared. And then we discussed its relation to *Gatsby*. And it was just that. And then someone brought up how to connect to pop culture. That wasn't a me thing, that was a student thing. And they're like, oh, like how it happened in *Breaking Bad* except I didn't get the reference because I don't know *Breaking Bad*.

In Amal's first iteration of the lesson that she taught in first period, she began with a definition of symbolism gleaned from Google rather than starting with students' own knowledge. With this definition of symbolism in mind, she told the students to draw (a symbol for) February. She wasn't satisfied with this sequence, though, because, she said, "when I gave them the definition they were still kind of confused but at the same time they became too textbooky and then didn't relate it so much. I think it didn't give them permission to say whatever they wanted." Amal wanted the students to understand symbolism and build disciplinary knowledge, an example of potential engagement with distributive justice, but giving students "the textbook definition" of symbolism first ended up being confusing and hard to relate to, not offering "them permission to say whatever they wanted." In other words, a definition from Google of symbolism didn't allow

space for students to bring up or connect their existing understanding of symbolism to their course work. In fact, giving students a definition of symbolism reflected ways that knowledge in schools is often thrust onto marginalized students, ignoring their existing experiences that they can also bring to the classroom.

At the same time that she was giving students a "textbooky" definition of symbolism, Amal was also conflicted because she didn't understand the purpose of the lesson and why it was important that students learn and understand symbolism. Learning a convention of the discipline, the function and purpose of literary devices, is a marker of distributive justice because it facilitates students' continued study of the discipline and offers this information to students who might not have access to it outside of school, distributing knowledge that has the potential to offer opportunities to students and improve their life chances. Yet she was having a hard time with the purpose of learning this disciplinary knowledge despite what she wrote in her lesson plan: "the outcome/purpose of this activity is for students to draw on their interpretation of the month of February to help them understand how symbolism functions. It is also in place to help students see how multiple symbols can be used to symbolize one thing …. The real-world connection here is understanding the meaning of symbolism and reflecting on their intertextuality." Beyond learning symbolism for school, Amal was having difficulty coming up with a rationale and explanation of purpose. She said she was

> panicking [in] first [period] in my head, and … trying to keep composure because I'm like, I don't know what the purpose is here. Why am I doing this? Yeah, cuz we're learning about symbolism. Great. Yeah, we're reading [*The*] *Great Gatsby*. Great. But why should they be? Why should they care? I don't think I had that key component. And

> I was panicking because if some student asks me, why are we doing this, I'm not going to have an answer.

In addition to being dissatisfied with the sequence of learning activities, Amal was also unable to come up with a good reason for why students needed to learn about symbolism in the first place. Based on my review of Amal's portfolio and getting to know her in methods, however, I was surprised that in her first iteration of the lesson she began with "the Google definition" of symbolism rather than drawing on student knowledge, as she does in the last iteration of the lesson, and that she had a hard time identifying the purpose of the lesson, perhaps because she didn't see its larger exigence when she started with a definition from Google.

In our pre-observation interview, before she started student teaching, Amal laid out for me her teaching philosophy, using *Gatsby* as an example; this helped me contextualize her understanding of teaching and eventual rationale for her lesson sequence. Amal noted that *Gatsby* is part of a set of "great novels. We should know about them. We should read them. Yes. But I feel like there's so many other ones that are so much more relevant, and the world is changing so quickly. There's definitely a need for diverse text. We don't have any representation in these texts. Or if we do, like, minorities [sic] are placed either in a bad light, or in a very minor character that doesn't really affect the story in any way." In her planning to read *Gatsby* with students, Amal recognized that the book, while a common text in high school English classrooms, is not inherently interesting to students, especially to Black students and recent immigrants she taught, mainly because it serves as another window rather than a mirror (Bishop, 1990) and needs to be made relevant. Making school relevant for learners perhaps reflected her own experiences as a high school English student, which she wrote about in her final portfolio for her methods class

> I always looked back on my experiences as a student and always reminded myself that I would be the teacher that I needed when I was younger. I had gone to the same school my whole life and found that even though the vast majority of the student population was first-generation American Muslims, we had little to no representation and a whole lot of teachers who knew nothing about me. While at [university], I never let myself forget those experiences and always connected my educational journey to my journey as a student.

As Amal relayed it, her own schooling experience did not reflect her and her peers. During one methods class session, she shared how her 10th grade English teacher shamed her and her classmates because they didn't know a Christian allusion. "We're Muslim!" she recalled saying to the teacher. "Just tell us." Amal had poignant memories of the ways in which school was a place of relational injustice: where she and her classmates were not recognized in their full identities and where it was assumed that they would know references to the normative religion of the country. According to what she wrote in her methods portfolio, she wanted to keep this in mind as she prepared to become a teacher. Unpacking with her the decisions she made and her lesson sequencing process showed me that it was complicated to put her desires into action.

During Amal's planning, 2nd period, she reassessed the lesson that she just taught to 1st period to reorganize the sequence to increase student engagement. The first change she wanted to make was that "maybe we should come up with a class definition instead of me giving them the definition [of symbolism]" and then they would draw February, share, and connect to *Gatsby*. So this was how she began 3rd period. Upon reflection after 3rd period, however, she said, "it, that didn't work so well, because I don't think they had a whole lot to go off of" to build a definition of symbolism at the beginning of class because she hadn't connected the school knowledge of

symbolism to their own knowledge of symbolism. The next time she taught the lesson, therefore, in 5th and 6th periods (the latter of which I observed), she said that she "decided to come for the class' definition towards the end so that they could tap into what we did and apply that into the definition." Amal's iterations of the lesson created a final sequence where she and the students developed a definition of symbolism towards the end of the class period, reasoning inductively by acknowledging and drawing on students' knowledge and therefore engaging in relational and consequential justice, using what they had been doing throughout the period to build knowledge of symbols, and therefore also developing disciplinary knowledge and thus constructing distributive justice.

In addition to building a definition of symbolism inductively, Amal also connected the use of symbols in students' everyday lives with the symbols in the book they were reading for school, a practice of intertextuality Amal was encouraged to use while in methods, further connecting the classroom to students' knowledge and continuing to construct justice consequentially. In 1st period, Amal said, a student brought up the television series *Breaking Bad*. In 5th period, a student brought up *Black Panther*, so Amal decided to bring it up in 6th period as well. Upon reflection on students' connections to pop culture, she said, "I think it kind of happened organically, like how they can make it relevant to themselves. And that was so important. I'm glad they did. Because they didn't want to just end it on, okay, *Gatsby*, and then it's never gonna matter beyond *Gatsby*." By connecting texts to each other, "meaning emerges" (King-Shaver, 2005, p. 1). The students helped Amal recognize the purpose of identifying and evaluating symbols in text: it will and does matter beyond *Gatsby* as students connect the idea of symbols to other media.

In reflecting on her teaching of the lesson and the role of her methods class in helping her plan for teaching, Amal said, "I think methods prepared me for the social part of it. In terms of connecting it [the content] to what's relevant to them [students], and not just giving them textbook definitions." She explained how sometimes she sensed that she gave students something too scripted, or too "by the textbook," something canned rather than engaging in students' knowledge. Amal continued, "I think it [methods] also really prepared me for exactly what we talked about today, intertextuality. Like that was [Lucy's] class specifically—students are going to bring different things to the table because of their experiences. And that has happened already so much." The "intermingling the words on the page with [students'] experiences, including previously read texts" (King-Shaver, 2005, p. 1), was precisely what Amal eventually attempted to do: draw on student experiences to enrich their reading of a text and build disciplinary knowledge, the latter of which was an important goal for the curriculum guide she was following from her cooperating teacher. This kind of engagement with students' existing knowledge to build disciplinary knowledge of symbolism is an example of consequential justice, as students' knowledge is valued and used as the center point of the class rather than beginning with the publisher-produced worksheet and more teacher-centered definitions of symbolism and why symbols are important.

Based on getting to know Amal from my observations of her methods instructor, reading her methods portfolio, and interviewing her before we began observations, I speculated that *she* would be the one to bring these out-of-class connections into her teaching. But in her lesson reflection, she credited the incorporation to out-of-class connections to the students, and then, having seen that this made the lesson relevant for students, she built on those connections. Thus, Amal's final iteration of the lesson, that she was pleased with, *prioritized* and *began with* student

knowledge, a marker of relational and consequential justice, especially as Amal prioritized and began with knowledge from students of color, who are often seen from deficit perspectives in schools. Beginning with students' knowledge, what learners know, and co-constructing knowledge with students, rather than having the teacher fill them with information, echoes other justice pedagogies for learning (Chavez, 2021; Freire, 1996; Freire & Macedo, 1987). When Amal was satisfied that learners understood the concept of symbols, their function, and importance, developed by drawing on their own work to describe February and the pop culture references they and she introduced, only then did she introduce the disciplinary concept of symbolism and their function in their course text. Facilitating students' learning of disciplinary concepts is a marker of distributive justice, and also the stated goal of Amal's lesson as she moved them towards the publisher-produced worksheet. But starting with disciplinary knowledge did not do enough to keep students engaged with the activity, as knowledge was given to them from the teacher and their own knowledge subordinated. When Amal attempted to have students construct a definition of symbolism first without engaging in examples from their own experiences, they also had a difficult time. Further, in encouraging students to share their symbols and their own experiences of their function and importance, Amal also developed relationships with students and they got to know each other, a marker of relational justice.

Amal's lesson to teach a disciplinary skill, recognizing symbols and their meaning, purpose, and function, exemplifies a theme I observed in the classroom observations I conducted in her 12th grade classroom: she grounded teaching in students' knowledge before bridging to build a disciplinary skill. This portrait shows that teachers can engage in all three kinds of justice, that the order of that engagement matters, and that student teachers' work in their methods courses does move into their teaching.

5.5 The Movement of Preparation From Methods to Student Teaching

I've selected the class sessions and episodes above to highlight the ways in which drawing on and centering learner knowledge is a potential space to construct relational, consequential, and distributive justice. Lucy and Amal both began by drawing on learners' knowledge, then using that knowledge as the content of the lesson. Both teachers constructed relational justice in recognizing that learners come to the classroom with unique experiences. Both teachers constructed consequential justice in centering learner knowledge as the content of the lesson. Drawing on learners' knowledge is not a given in classrooms, but something each preservice teacher in the study remarked on, and how it stood in contrast to their other preparation coursework. In their focus group interview, Jane, another preservice teacher, highlighted how Lucy's instruction in the methods course helped her too keep the class student-centered:

> most … classes are just teacher centered where you just sit there and you stare at the teacher the entire hour, but in Dr. [Cook's] class I always look[ed] forward to going because … she turned it over to us where we, you know, [made it] student centered….I definitely took that into my classroom. I feel like without taking Dr. [Cook's] class, I probably would have made everything teacher centered.

Jane, as her preservice teacher peers agreed, learned the value of a student-centered classroom in Lucy's methods class, which was a surprising pedagogical shift for almost every preservice teacher in the course. In each observation I conducted in their student teaching classrooms, preservice teachers indeed drew on learner knowledge throughout their lessons and activities.

Drawing on learner knowledge countered ideologies that maintain race-based explanations for student achievement that catalyzed the development of multiple asset and justice

pedagogies.[4] When Lucy and preservice teachers drew on learner knowledge to drive lessons, they recognized the plurality of student experiences, especially when students were able to bring knowledge from their home or cultural communities that their classmates and teacher might not otherwise have access to. Furthermore, drawing on learner knowledge not traditionally privileged in secondary English Language Arts classrooms, perhaps in a teachers' selection of texts outside those generally found in the book room (Macaluso & Macaluso, 2019; Styslinger, 2017), recognizes and centers identities that are traditionally marginalized in classroom spaces, constructing relational justice as students learn more about the world, themselves, and each other, and potentially constructing consequential justice in transforming what is studied in English class.

There are also limitations, however, in drawing on learner knowledge to drive lessons and activities. Namely, learners who drew on their own knowledge and were encouraged by their teachers to do so drew from their own experiences as grounded in their own specific and particular intersectional identities and positionalities. Because these experiences were normalized for the preservice teacher, it was difficult to disentangle the relationship between identities, experiences, and upcoming teaching plans. In learning how to teach, for example, preservice teachers drew on their own identities as future English teachers to recall and share their experiences of learning English and how language instruction might look in their own classrooms, as Lucy exemplified. But Jessica also cautioned that considering how to teach

[4] Texts like *A Nation at Risk* (1983) and *The Bell Curve* (1994) maintained that students who were Black, Latinx, and Indigenous did not achieve as academically as students who were White and Asian. *The Bell Curve* specifically reasoned that race and culture explained the differences in student achievement, largely ignoring the discrepancy in school funding and resources (i.e., updated textbooks, highly qualified teachers) between schools who taught Black, Latinx, and Indigenous children, and those who taught White and Asian students. Asset and justice pedagogies, like culturally responsive and culturally relevant pedagogies, developed in the 1990s and early 2000s, directly combatted notions that race was the reason for low student academic achievement, arguing instead that *all* students can succeed academically.

language just from their point of view and experiences, those who have positioned themselves as future English teachers, might make it hard to recognize that adolescent learners will be different from her and her preservice teacher peers and therefore might have difficulty in learning about language in the same ways that their teachers learned about language. Jessica suggested seeing language instruction from outside their own points of view and learning more about their students' perspectives, another construction of relational justice as preservice teachers were encouraged to learn about others and the world, especially their language and meaning making practices as different from preservice teachers'. Drawing exclusively on the experience of preservice English teachers to explore how to teach a disciplinary concept as ideologically intensive as language study (Baker-Bell, 2020; Cameron, 1995; Crovitz & Devereaux, 2017), then, risked preservice teacher duplication of potentially problematic ways in which they were taught language and usage.

Amal's teaching offered a productive example of how she started with and centered learner knowledge before introducing her specialized knowledge of the discipline, thus constructing all three kinds of justices. Amal began the final iteration of her lesson by drawing on existing student knowledge of symbols, constructing relational and consequential justice. When she felt comfortable with learners' knowledge of symbols, their importance, and how they function, she introduced her specialized teaching knowledge of the discipline (Ball et al., 2008). The final move of her lesson in connecting symbols of February to pop culture to *The Great Gatsby*, their whole-class text, moved learners outside their own experiences into knowledge of the discipline. In this final move Amal also constructed distributive justice as she set up students for academic success and introduced them to discipline-specific knowledge.

Chapter 6 Designing Units and Lessons: Lucy & Piper

6.1 Chapter Overview

In the final findings chapter, I present how Lucy taught unit and lesson design and how Piper, a preservice teacher, took up those ideas in her student teaching classroom. Unit plans are a common assignment listed on secondary English Language Arts methods course syllabi (Pasternak et al., 2018; Smagorinsky & Whiting, 1995). Throughout the semester, Lucy consistently emphasized two principles in unit and lesson design: drawing on learner knowledge to frame and guide lessons and intertextuality. Chapters 4 and 5 offer discussions of reading and discussing texts and building disciplinary skills, respectively, by drawing on learner knowledge and the kinds of justices constructed in doing so. This chapter offers a discussion of Lucy's emphasis on intertextuality as foundational to designing and building units that center social justice.[5]

I begin with ways in which Lucy instructed preservice teachers to construct units with an intertextual thematic focus on social justice, highlighting which justices Lucy constructed. Then, I present a portrait of Piper, who was required to use StudySync, a structured curriculum, in her reading of *The Diary of Anne Frank* with 8th graders, which ideas she incorporated from the methods course into her student teaching classroom, and what kinds of justices those decisions constructed. As with each findings chapter, I close with a discussion on the movement of preparation from methods class into student teaching spaces.

[5] See Chapter 2 for a discussion on the differences between using "social justice" and "justice." Because Lucy used the term "social justice," that is the term I will use in this chapter.

6.2 Brief Review of the Framework and Methodology

As described in Chapter 2, refining how teachers and teacher educators define, discuss, and enact justice is important because having more nuanced ways to talk about justice allows teachers and teacher educators to be more precise and intentional about what occurs in the English classroom and how instructors are engaging with adolescent learners and texts. Therefore, I draw on three ways in which justice is discussed in educational research spaces. Table 6.1 offers a snapshot of the delineations between the justices and highlights which justices Lucy and Piper, presented in this chapter, construct. See the description in Chapter 4 that explains the function of portraiture in the presentation of observations.

Table 6.1 Enactments of each kind of justice, as constructed by Lucy and Piper

enactments of distributive justice	**Lucy**	**Piper**
facilitate students' academic success;	✓	✓
students have access to resources: books, highly qualified teachers, warm and safe school environment;		✓
high expectations for all students;		
differentiated and supported instruction;		
instruction in disciplinary conventions.	✓	✓
enactments of relational justice	**Lucy**	**Piper**
tap into home and cultural knowledges;		
all students' identities are valued and honored;		
facilitate students' learning about themselves, others, the world;	✓	✓
develop positive relationships with students, families, and communities.		✓
enactments of consequential justice	**Lucy**	**Piper**
examine structural inequities;		
promote social transformation;		✓
question means and locus of knowledge production;	✓	✓
students develop critical consciousness and criticality.		

6.3 Unit and Lesson Design, Lucy

6.3.1 Description, Affordances, and Constructions of Justice

The primary principle in how Lucy taught preservice teachers how to construct units was via intertextuality, the grouping of texts to facilitate learners' thinking on a topic, author, or theme. The construction of a "four-week thematic unit on social justice," was the centerpiece of preservice teacher portfolios produced for Lucy's class. It was the hope that preservice teachers could use these units in some form in their student teaching classrooms. Although Lucy's class was listed as an English course, the required unit plan that engaged in social justice was a requirement from the College of Education for student teacher licensure and preparation program accreditation.

In Lucy's course, an intertextual theme could be built via text selection and essential and unit questions. Information on developing intertextual units were highlighted in the methods course's two whole-class anchor texts, *Workshopping the Canon* (Styslinger, 2017) and *When Text Meets Text* (King-Shaver, 2005), through exemplars of previous unit plans from alumnae, and examples of essential questions from a local high school. For each young adult book that preservice teachers read, *The Hate U Give* and in their young adult lit book clubs, Lucy asked "what canonical texts might be a good pair with this [contemporary] one?," drawing on tenets of intertextuality described in their methods texts. Lucy often drew preservice teacher attention to each text's appendices, which contained "cheats" for how preservice teachers could construct their intertextual thematic units, as they listed suggested intertextual unit themes, essential questions, and central and supplementary texts.

In the many times Lucy discussed intertextuality with preservice teachers, she emphasized its usefulness in secondary English Language Arts classrooms: intertextuality could

help learners see connections between thematic ideas; engage learners in the material; facilitate learning; allow learners to see ideas in a new light when put together with other ideas; help students develop literacy skills as readers and thinkers; and motivate students to read and learn.

Developing intertextual units and lessons as Lucy taught them primarily constructed various enactments of distributive and relational justice. In constructing distributive justice, secondary teachers could facilitate students' learning by engaging them in the subject matter and offering multiple entry points for engagement via many texts that discuss the same central theme. Learners could also receive instruction in disciplinary conventions as they develop their literacy skills as readers and thinkers within the discipline of English. Finally, in showing preservice teachers models of intertextual units and essential questions, Lucy facilitated their own learning and success as preservice teachers. In teaching preservice teachers how to help secondary students learn more about themselves, others, and the world via a central theme, Lucy constructed relational justice.

6.3.2 Episodes and Analysis

In almost every class of the 14-week methods class, Lucy brought up intertextuality, highlighting its importance in preservice teacher construction of their unit plans. In the first 8 classes of the course, Lucy emphasized the values of intertextuality, folding information about its importance for unit and lesson design throughout other activities the preservice teachers were doing, like discussing the course readings or chatting with a table partner about unit plan ideas. In classes 8, 9, and 10, Lucy showed preservice teachers exemplar units and example unit plans from alumnae. In her focus on intertextuality, Lucy constructed various enactments of all three kinds of justice, joining ways to build literacy and knowledge about the world while exploring texts via themes.

In the very first class of the term, as Lucy and the preservice teachers discussed their first course reading, Lucy drew on the importance of thematic units in engaging adolescent learner interest. Jessica, a preservice teacher, entered into the conversation on pairing more traditional English texts with books adolescent learners are current reading:

> Jessica: it was interesting that she [Styslinger] said that you could still learn the classic literature … or maybe what's required in your schools, then you can use … something that might interest [students] more and … find … common things in the stories, but also … the time periods. That's an interesting thing to look at …. It was talking about *Romeo and Juliet* and how it has similar themes to John Green's, the one about cancer?
>
> Lucy: Oh, *The Fault in Our Stars*. Mm-hmm (affirmative).
>
> Jessica: And that's … kids are reading that, and that might bring more—
>
> Lucy: So we come forward with a thematic unit: ill-fated love, as opposed to announcing we're going to study *Romeo and Juliet*; which do you think kids would tend to gravitate toward faster? So much we can talk about with ill-fated love. We [can] talk about power and corruption. Where could we start with that conversation today to get us to any of the Shakespearean plays that would focus on that? So there's so many things we can pull into our conversation that would anchor it in the right now for students.

Rather than focusing on reading with or teaching *a text* to adolescent learners, Lucy instead emphasized the ways in which *a theme* could draw learners' interest and "anchor" the ideas for students in contemporary times. Lucy mentioned the theme of "ill-fated love," but also suggested "loss, love, joy, or discovery" as additional themes to join together texts. In asking for other themes, another preservice teacher chimed in: outcasts. "There's a lot of books [about] outcast[s]. In terms of middle school books I'm sure there's a million … outcast[s] and that

could just be a similar thematic basis in comparing the two texts or a few texts things." Drawing on student interest through a central theme and helping them learn more about themselves, others, and the world through the thematic study of texts constructed relational justice in developing learners' understanding of the world through exploration of a theme. Engaging with preservice teachers in conversations about developing units via central themes can facilitate their own success in building units for adolescent learners by scaffolding a unit plan's construction, thus constructing distributive justice for preservice teachers as they develop their unit plans.

About mid-way through the term, in class 6, as part of a whole-class discussion on preservice teacher reading of *When Text Meets* text, Piper and Lucy built off another classmate's ideas about the value of intertextual units to support student learning, a marker of distributive justice, as Piper considered her own schooling.

> Piper: I reflected on something similar. It was about reading book[s] in tandem rather than just in isolation. And it was a quote from one of the students [in the course text]. And he said that reading them all together, it helped because it kept the memory of the stories fresh in his head. I can relate to that because when there's certain classes and you're reading books in tandem, you can easily recall … [in] December, what you read in September. But if there's certain classes where things are chopped up, you have to … really go back and try to remember what you even read three months ago. And I really liked that quote from that student.
>
> Lucy: I love the way the emphasis is on very thoughtfully pairing things. So, students are reading something at home and you're talking about it in class maybe Monday, Wednesday, Friday. On Tuesday and Thursday we may be reading a poem or something out of the newspaper. Or something that will thematically link very clearly to what we're

> talking about in the other text. So that they're beginning to see multi-dimensions around the kinds of things that they're looking at. And in that way, knitting things together in an intertextual way.

Piper highlighted the ways in which intertextual connections can support student learning, especially her own, as ideas are connected rather than "chopped up." Lucy noted the ways that teachers can then make these connections, emphasizing the "thoughtful" pairing of texts, including poems and newspaper excerpts so that students can "begin … to see multi-dimensions around" the unit theme. Facilitating student success by helping them make connections to the material of the course and supporting their learning is a construction of distributive justice. This kind of construction reflected Lucy's own experiences in school: her success in school afforded opportunities to improve her life chances, and thus distribute knowledge to her that was not available at home. Furthermore, as noted above, learning more about the world through multiple sources of information constructs relational justice. Lucy further commented on the teacher's role in constructing these connections: "it puts a lot of emphasis on the teacher being careful in terms of what they're bringing in and what they're choosing to relate. And making those choices very consciously and very thoughtfully." Thus, unit planning involved more than simply selecting a book for adolescent learners to read and discuss and then write about, but entailed putting together thematic courses of study, forming what Lucy analogized to stitches created by a sewing machine: in "a sewing machine [if all] you get [are] the top layer of stitches, … nothing happens. It just pulls right back out. There's this other layer of thread in the bobbin underneath, and there's one thing going down and catching that and pulling it back up and catching it and pulling it back up. That's what makes the stitch lock." She continued the analogy:

> Through … core text, we are able to do things like close reading and studying, strategies for reading, and helping to do many lessons, make that more understandable for the student, and we're interspersing that with YA texts, which is what the student is able to do on their own [and] … grab the student's attention, grab their interest. With the right kind of focus and an essential question that will provide the knitting together of both the core text and all these other pieces of literature, …. You're going to have a way to keep students interested enough in that core text that you can do the things that you need to do with it. By blending both of those kinds of ways, you have some exciting things that happen.

In her analogy, Lucy noted how the different kinds of texts function together around a theme to produce a well-connected stitch that allows for disciplinary study and building literacy skills alongside capturing learner interest. The product of the connections facilitates students' learning of disciplinary skills like close reading, thus constructing distributive justice as students learn and hone skills that can support their continued study of English, and also creates connections between texts via a theme, likely building students' knowledge about the world, thus constructing relational justice as students learn more about histories and cultures of people outside themselves. Offering many entry points into a unit theme via multiple kinds of texts also "brings them into" the unit, as Lucy noted—there is something every student might be able to hang onto, even if they don't enjoy a particular genre like fiction or poetry, because there are so many kinds of texts in an intertextual unit where students can find an entry point into the theme. Engaging student interest to support their learning constructs distributive justice, especially if students are uninterested in school. Furthermore, helping preservice teachers create intertextual units that can build off of texts that are already existing in classrooms, common texts found on

most secondary ELA classroom shelves (Macaluso & Macaluso, 2019; Styslinger, 2017), what Lucy called "core texts," can facilitate preservice teacher's development of unit plans once they leave methods, again supporting their success as teachers and thus constructing distributive justice as teachers scaffold and support the learning of students in their classrooms.

Intertextuality could also include different kinds of intertextual connections and the thoughtful development of essential questions. In early October, Piper identified the way the textbook author "explained how teachers would use intertextuality in a classroom … [with] three parts." She continued: "You've got cognitive processing, which is how we teach [students] to make connections, even how to do that in the first place. Then … socio-psycho-linguistic, which is where we then have the discussion … to hear other people's connections … and that enhances … your comprehension. Then the third part was the social process … a balance of teacher-selected, teacher-assigned, and student-selected reading." The three ways to engage in intertextuality, Piper wrapped up, helped her to "really understand how I would use it in a classroom." In the secondary classroom, then, teachers teach students how to make connections, building connections when they hear others' ideas, and developing those connections in engaging in teacher- and student-driven work. In these connections, students can learn more about each other and the world as their knowledge of the world and of others expands, constructing relational justice; they learn disciplinary skills of how to have a discussion in an English classroom, constructing distributive justice that supports their continued study of English; their own knowledge and connections become the content of the course, constructing consequential justice by centering their knowledge rather than the teacher's.

Intertextual connections can also be built via essential questions, and as preservice teachers built their units, Lucy also identified models of potential themes and questions. In mid-

October, Lucy asked a couple preservice teachers to share their developing unit themes and/or essential questions that could frame their study of texts as examples. Laura said that she was "focusing on race and identity. How identity influences how [people] see the world [and the] role of societal expectations." Camila shared her essential question, what Lucy defined as the "really big guiding question for the unit as a whole" and "big hierarchy kind of questions, overarching questions": "what does it take to be courageous in times of adversity?" The anchor text she selected was *The Diary of Anne Frank*, and she was in the process of identifying other texts to fit the theme and help students use text to explore the essential question. In the next class, a preservice teacher brought in examples from her email mentor teacher of term essential questions from which a teacher could build intertextual units. The questions included ones such as "How does our community impact us? How can we impact our community?" for 9th graders, "How are we persuaded? How can we use our voice to influence those around us?" for 10th graders, "What does it mean to be an American? What does this mean for 'we, the people'?" in 11th grade, and "What does it mean to be a citizen of the world? What is my place in the world?" for 12th graders. Finally, Lucy also brought two sample unit plans from alumnae and highlighted their themes: one on "intersections of womanhood in America" and "rewriting and disrupting the black civil rights movement." These broad themes and questions, what Lucy called "sticky," invited conversation and exploration of the world (Rosenblatt, 1995; Shalaby, 2017) through different kinds of print and multimedia texts. Learning more about themselves, the world, and each other through intertextual units with "sticky" themes and questions built relational justice as students could learn more about their own culture and the culture of others, which was especially important for teachers and students who were monocultural, but could also be an opportunity for students who are multicultural to learn about themselves in school.

Ultimately, Lucy directed, the intertextual themes should center social justice. About mid-way through the term, Lucy directed preservice teachers to build their unit plan shells by constructing "a thematic unit that had a social justice theme. And all your books have something to do with social justice." She wanted preservice teachers to identify a unit "title and focus, … essential question," "age group," and "what will you plan for your students to learn and to be able to do as a result of this unit that they couldn't do before." Lucy scaffolded preservice teachers' building of their unit plans, a marker of distributive justice to build for their success. A couple classes later, she reminded preservice teachers that "there are a lot of different points of entry when we talk about social justice. We could be talking about issues of mental illness and the way people are treated. We could be talking about things having to do with race and ethnicity. We could be talking about sometimes even family kinds of issues where there's so much injustice involved as a side of tumultuous situation." Lucy defined justice relationally: as the way people are treated and their relationships with one another. She guided preservice teachers to construct intertextual units that joined literacy learning with learning more about the world and people's relationship to each other within it.

Lucy instructed preservice teachers to build intertextual units that focused on secondary students' learning centered on a theme, using many different points of entry through a variety of texts. In an emphasis on social justice, Lucy wanted preservice teachers to build units that explored the relationships of people to each other. Learning more about the world, themselves, and each other, and the relationship of people to one another through their exploration of a theme constructed relational justice. Consistently discussing intertextuality, building ideas from week to week, and offering models of ideal unit plans had the potential to construct distributive justice by facilitating preservice teacher success by scaffolding their building of unit plans. Learning how

to build units that engaged secondary learners and facilitated their success likewise constructed distributive justice in an effort that all students would do well.

6.4 Navigating Structured Curriculum, Piper

Each of the five schools where I observed preservice teachers had degrees of school and district curricular requirements and standardization; relative to the other preservice teachers in the study, Piper's school allowed her the least flexibility in designing her own units and lessons.[6] Piper and her cooperating teacher were allowed to select which parts of the curriculum they engaged students with, using it as more of a guide, she said, but were neither supported nor encouraged in deviating too far from that curriculum. Thus, Piper is a student teacher working within the constraints of her school to enact justice in her own classroom, drawing on ways she was taught to do so in methods. After an observation of Piper's classroom presented below, I discuss how she constructed and enacted justice and the tensions therein by elaborating on moments from the observation that fostered and foiled justice.

6.4.1 Description of the Lesson

The primary goal of Piper's lesson was to focus on listening and speaking skills with the 8th graders she taught. The learning objectives Piper listed on the lesson plan were that students will be able to "participate effectively in a range of conversations and collaborations to express ideas and build upon the ideas of others; and identify and list textual evidence (quotes, details, and examples) from *The Diary of Anne Frank* that they can use to answer these questions as they watch the SyncTV episode."

[6] Because the school needed to boost test scores in English Language Arts and math, to continue to receive state and federal funding and resources, the administration at Piper's school purchased a scripted curriculum, StudySync, designed and produced by a company in California.

After greeting the students, making sure they were set up in groups of three, and letting them know that the focus of the class was listening and speaking skills, Piper set up a 9-minute video from the structured curriculum for the whole class to watch. In the video, three high-school aged students and their "teaching assistant,"[7] gathered together to discuss their latest reading of *The Diary of Anne Frank*. After watching the video, Piper directed students in their triads to assign themselves as a 1, 2, or 3. Each number corresponded with a segment of the video they were to watch again on their own and then respond to questions about that clip. Student 1 watched an early segment and responded to questions about students' preparation for the discussion: "In this clip, the students discuss the prompt by sharing background information, including the framework for Anne's diary. What does this discussion reveal about the students' preparation?" Student 2 watched a middle segment and responded to questions about connections and support for peers' ideas as showcased in the video: "In this clip, the students begin to discuss the three entries. What connections do they make? How do they acknowledge and support one another's ideas?" Student 3 started the video a little after halfway and responded to questions evaluating the video-students' conversation: "In this clip, the students talk about the reference to the Westertoren clock in the third entry. Do you agree with their assessment of what the clock means to Anne? Explain how they support their assessment. How does this idea relate to other parts of their discussion?"

After watching the video on their own and responding to their assigned questions, Piper directed students to share information they had learned with the other members of their triads. Students were directed to listen carefully to their classmates who responded to questions that they hadn't. The lesson closed with Piper asking students if they felt like they learned and the

[7] This is how the fourth member of the group is described in the video transcript from the curriculum company.

extent to which they felt like they were engaging in speaking and listening. Before dismissal she reminded them of their upcoming quiz on Latin and Greek words and asked if students needed a handout of question stems for tomorrow's class.

6.4.2 Analysis of the Lesson

Piper's lesson to teach students listening and speaking skills in service of how to have an "academic discussion" showed that it was possible to engage in multiple kinds of justices despite having to follow a structured curriculum, and that Piper, through choices she was able to make in how she framed the lesson and in discretionary spaces (Ball, 2018), was agentic despite having to follow a required curriculum. Piper's lesson also shows that despite her commitments to justice, the kind of justices she engaged with can be in tension with one another: the pursuit of one kind of justice may foil the pursuit of other kinds of justice.

While Piper was required to draw from a structured curriculum, she was able to select goals of the lesson and skills she wanted the 8th graders to develop: to use the structured curricula and the content provided to help students practice disciplinary skills of listening and speaking, a marker of distributive justice as students learned a skill that would support their academic achievement, something that students were told through the emphasis on standardized testing would be important. Common understandings of justice in schools draw on these notions of distributive justice, where students are socialized into the practices and conventions of the discipline (Cochran-Smith, 2010; Moje, 2007). To this end, she opened the lesson by explaining to adolescent learners the lesson focus:

> Typically, English class is a lot of reading and a lot of writing. But today I really want to focus on another crucial part of English, which is speaking and listening. I think those are just as important as reading and writing. If you can read and you can write, that's great.

> But if you can't talk to other people, how are they going to know that you can speak about what you know? Also listening is huge too, because the more you listen, the more you learn.

Piper acknowledged what generally happens in English class and noted the importance of working on the skills of speaking and listening as well so that students can "talk to other people" and "speak about what you know." Piper further communicated that listening is equally important, "because the more you listen, the more you learn." Standards for English Language Arts classes, including those in the Common Core State Standards, emphasize the importance of developing listening and speaking skills, whereas the test preparation curriculum did not. In deciding to frame the lesson to help students to develop these skills, Piper tapped into distributive justice as she helped socialize students into the practices of the discipline that she felt was needed for their academic success.

Piper further acknowledged that listening and speaking are disciplinary literacy skills that must be explicitly taught. In explaining this idea to me in our post-observation debrief, she said,

> not everyone knows just what to do to learn … not everyone comes to school prepared, [saying,] I know I need to take this step or I need to ask this question or say that. [Watching the video] was more so like … a modeling moment. We [Piper and the cooperating teacher] were kind of showing them … how to have [a] good discussion. And then also, it's not about the talking, it's about the listening and the analyzing and stuff like that.

Piper found the video important because it was a model of what she called an "academic discussion;" showing students what to do and having them respond to questions about what occurs in this kind of discussion can model the skill and scaffold students' success so that they

can do it too. This was especially important for Piper for the students she taught, who were white children who came from low-income families. In working in the same area where she herself went to school and in working with students who shared her racial, cultural, and socioeconomic identities, she wanted to make sure that students were offered skills that helped her be successful in college. In framing the lesson to focus on listening and speaking in small groups, Piper helped students practice and develop skills that would socialize them into conventions of the discipline of English, thus constructing and enacting distributive justice that would offer to students the means to increase their life opportunities and chances, as education had done for her.

Yet Piper also noted in our post-observation debrief that she didn't much care for the questions used to build knowledge of how to conduct a discussion. And as a student teacher, she did not have full say into what students would be doing. She said to me in her post-observation debrief, "I'll be honest, when they [students] were raising their hands, and I had to come over [to help] … I didn't really understand what they were getting from those specific questions. I think maybe I would have chosen different ones." Piper explained how she's unsure of the selection of questions but that she didn't have the opportunity to pick them herself. She continued by explaining to me the process:

> I didn't create that handout. See, the lesson plans are super long, and there's different areas of questions, so she [cooperating teacher] just kind of plucked, you know, three from here and three from there. And I think she really wanted it to be ones that they needed headphones for, where they really needed to go into the video, which I really actually liked that part of the activity, having them be in their groups and going to different parts of the video and listening to that. I liked that. I thought that was really

cool. And they were engaged with that part. It was answering the questions that some people had a hard time engaging, and that's the risk you take [with] group work.

While one of her goals of showing the video was to help socialize students into conventions of the discipline, Piper was limited in how she could do that not just because the questions were designed by StudySync, but also because her cooperating teacher chose the questions while Piper ran the lesson. Despite the openness that Piper had in framing the lesson and choosing to focus on listening and speaking, she was constrained by the content of the curriculum and the questions her cooperating teacher chose for students to respond to. As well, Piper noted that her cooperating teacher chose the questions because they matched the activity she wanted to do—"go[ing] into the video"—rather than what Piper's goals were: teaching disciplinary conventions of academic conversation.

In the face of these constraints, Piper did have agency as the teacher who conducted the lesson: she framed the lesson as one focusing on listening and speaking, she put students into small groups, she had students rewatch a targeted section of the video after the whole-class watch, and she asked students to jigsaw their responses to the questions rather than responding to them as a whole class as the curriculum suggested. In focusing and framing the lesson on the development of the disciplinary skill of how to have an academic discussion and enacting pedagogy, like small groups, that helped to facilitate student learning, Piper made choices, despite a number of constraints, in ways that fostered distributive justice with the goal of increasing student learning and offering them instruction in disciplinary conventions. Furthermore, as Piper asked students to watch the video and discuss questions StudySync had written and produced, she offered them practice in the kinds of questions and ways of studying texts they might encounter on high-stakes assessments that, in part, determined their federal

school funding. This kind of practice also has the potential to facilitate student success, and thus enacted distributive justice. Of note is that student success in this instance refers to student achievement on high-stakes assessments that determined a portion of their federal funding. Thus, rather than ensure that students were learning disciplinary content that would support their continued study of English, student success narrowly refers to students' performance on standardized exams.

As a final example of how distributive justice is constructed in Piper's classroom, students had access to a class set of computers and headphones that they used to access the video independently as they watched for a second time and responded to questions as they worked on their listening and speaking skills. Having the material supplies for learning is another marker of distributive justice because students are given the physical tools they need to be successful. In this case, the school supplied these materials; distributive justice can also be constructed as teachers utilize the resources the school has on hand for students.

After my first observation of her teaching, when I asked if there was anything else she wanted to talk about, Piper noted that testing and its attendant preparation had a larger influence on teaching than what she had anticipated coming out of her preparation program. She illustrated this by listing the exams the 8th graders she taught were required to take during the school year: the NWEA exams three times a year, exams at the conclusion of each quarter of school, and the PSAT in the spring. Ostensibly, these exams were meant to facilitate students' academic success, a marker of distributive justice, and Piper's role as the teacher was to guide students to that success via the daily lessons. Piper complicates this notion of distributive justice, however, in reflecting further on the function of standardized curriculum and test taking in her school.

As Piper spoke and reflected on the role of test preparation in her teaching, she communicated the conflict she was navigating: offering a way for students to be successful in test preparation, which was part of her role as a teacher at the school, but simultaneously voicing the *in*justice in teaching English through a structured curriculum solely devoted to test preparation. While the goal of academic success was sound and conveyed one kind of justice, namely, distributive, the method by which that success was achieved and how that success was defined and measured foiled attempts at other kinds of justice, namely relational and consequential. In asking me during our post-observation interview, "who gets to think, and who gets test prep," Piper identified how test prep maps onto the income bracket of students' caregivers: the curriculum she was required to use engaged in relational and consequential injustice by not taking into account students' knowledge and needs—as she had been taught to do in methods—and continuing to perpetuate an already unjust system where the students of wealthy families in other districts were encouraged to develop thinking skills, while those in Piper's school, students of low-income families, were given scripted curriculum and high-stakes test preparation, both under the aegis of student success. In other words, Piper used the structured curriculum to facilitate students' academic success, but she also recognized that not all students were asked to achieve success in the same way. Piper grappled with these inconsistencies in her teaching placement.

Piper continued to recognize the relationship between wealth and how justice is defined and pursued when schools shut down in March 2020 at the outset of the pandemic. Piper's students missed six weeks of learning[8] because they did not all have computers at home by which to access online learning and it took that long for district and school leaders to provide the

[8] Out of an 18-week semester, this is one-third of that time. Put another way, out of four quarters of school, this is almost one full quarter of that time in which Piper's students were not engaged in formal schooling.

technology and capability of internet access for families. Meanwhile, middle schoolers in a nearby college town of middle- to-upper-class families where a friend taught resumed classes right away. Frustrated, Piper asked, "who gets to learn?" as I checked in with her shortly after schools shut down. The students Piper taught were not offered the material supplies for academic instruction, despite the school's desire for students to do well on high-stakes assessments. Her identification of systemic injustices rooted in school via standardized curriculum and access to material resources allowed Piper to conceptualize justice distributively as measured in terms of student success on measures that would continue their school funding, but to also ask questions about how success was defined for which students, which students could access learning in general, and what kinds of knowledge specifically.[9] This additional context of Piper's teaching environment, that offers a "resource for understanding what [people] say and do" (Lawrence-Lightfoot & Davis, 1997, p. 41), affords a snapshot into how Piper's teaching constructed justice in a distributive sense and how that kind of justice was in conflict with other kinds of justice Piper wanted to enact with students.

Throughout her student teaching, Piper tried to navigate the school's priority of test preparation and what she had been taught in her teacher preparation coursework, especially from

[9] The 1983 publication of *A Nation at Risk: The Imperative for Educational Reform* identified the need for greater accountability measures in public education (Au & Gourd, 2013), and standardization soon followed under the assumption that a standardized curriculum would allow all students to learn the same thing, and thus be successful on standardized measures of achievement, like high-stakes assessments. Enacting a standardized curricula to help students be successful on standardized exams may seem like a mark of distributive justice: the standardized curricula offer teachers a way to ensure that students are receiving the kind of test preparation required to guarantee their success. But standardization does not consider systemic issues that contribute to students' lack of success on high-stakes assessments: already under-funded and under-resourced schools, dilapidated school buildings, outdated textbooks, the inability to recruit well-qualified teachers, and systemic poverty, hunger, and racism towards students. While facilitating students' academic success can be a marker of distributive justice, not offering students the material means necessary to be successful foils attempts at this kind of justice. The high-stakes assessments students take are also directed towards understandings of the world largely centering upper- to middle-class knowledge, undervaluing home, cultural, and community knowledges of racially, ethnically, and economically minoritized students. Students' success on the high-stakes assessments is thus a break in relational justice, as they are not authorized to bring in their many identities to facilitate their success.

her methods class, where she learned that as a teacher she would create units and lessons herself. At first, she was put off by StudySync because of her impressions of teacher autonomy and her views that a structured curriculum was unjust for her students because of its standardization. But upon reflecting on the program, having seen her cooperating teacher use it, and having used it herself, she said in the same observation where she asked who gets to learn and who gets test prep, "it's cool, though, if you want to try a new tactic in the classroom, you don't have to come up with a tactic *and* your own lesson plan. We made our own handout, and we used it with this new way of learning [students in triads] just to try it out." Despite StudySync's shortcomings that Piper was able to identify in the same conversation, and the kinds of injustices it was constructing, she recognized that it also offered her content and a lesson plan, that she then personalized to the students sitting in front of her by scaffolding a structure to explore different kinds of pedagogy, like putting students in groups, jigsawing their responses to the questions her cooperating teacher selected, and working on disciplinary skills Piper chose. Piper was hesitant to use a structured curriculum as she asked questions oriented to its relationship to justice, and she wondered about thinking versus test prep, especially as she thought back to her time and learning how to build units in methods. But having a school-sponsored curricula that her cooperating teacher also used communicated value as something worthwhile in the classroom. It also offered her a way to ease herself into teaching by not having to develop content and pedagogy simultaneously. Piper's constructions of distributive justice were thus more complex than simply working with a structured curriculum to facilitate students' success on their high-stakes assessments, but brought up questions about "who gets to learn" and how to align what was going on in her student teaching classroom with what she learned in methods about planning for teaching.

Another point of tension in constructing justice while using the materials from StudySync involved the content of the video itself and how the students and teaching assistant in the video were discussing the Holocaust and its effects on the Frank family. While Piper's goals were to use the video to help students develop listening and speaking skills and respond to questions about how the people in the video listened and responded to each other, thus constructing distributive justice, the subject of their discussion belittled the Holocaust, thus constructing relational and consequential *in*justice. In other words, the focus on achieving one kind of justice obscures the inadvertent construction of injustice within the same lesson.

A few minutes into the video Piper showed the students, the teaching assistant said, "It sounds like you're describing a typical journal entry by a typical, if sensitive and observant, teenage girl [referring to entries Anne Frank wrote in her diary]." The student in the video responded, "She's facing a couple more obstacles than normal girls, but she seems really determined to stay positive." The student and teacher in the video noted that Anne Frank, whose family had to go into hiding and many of whom were killed in the Holocaust, were "facing a couple more obstacles than normal girls," developing a narrative that fascism and genocide were not all that different from other difficult things in the life of a teenager. This perspective built relational injustice in that students were learning about the world in ways that belittled the horrors of the Holocaust and propagated problematic ideas, and potentially harming classmates who were Jewish. The speakers in the video, that Piper played for students as a model of an "academic discussion," reinforced antisemitic ideas that did not promote social transformation in the ways non-Jews consider Jews, thus also foiling attempts at consequential justice.

When I asked Piper in the observation debrief about the problematic ways the students and teaching assistant in the video were discussing the Holocaust and the experience of one

Jewish family, Piper said that the purpose of showing the video was to teach students how to discuss: “It was more so just about learning listening, speaking. Yeah. I don’t know if there was a lot of actual content related to the Anne Frank diary entries. It was hearing what other people were interpreting, and then writing down, Okay, this person in the video said this, I disagree. Or I agree with what they were saying” related to the questions students were asked to answer. Course materials, such as textbooks and videos, are steeped in ideology about the world via their presentation of that world (Sharma & Buxton, 2015). Piper’s purpose in selecting this video clip as an example of how to have an “academic discussion” obscured its problematic content because Piper was focusing on the disciplinary skill she wanted students to develop rather than understanding the neoliberal ways the speakers in the video were positioning the Frank family. Examining Piper’s lesson through the lenses of different kinds of justices highlights that fostering one kind of justice has the potential to foil the pursuits of other kinds of justice.

Other examples in Piper’s teaching show how she engaged with relational and consequential justice with little tension. The following examples offer ways in which Piper was able to construct relational and consequential justice. While Piper was required to teach 8th graders about the Holocaust, primarily through *The Diary of Anne Frank* and the curricular materials provided by StudySync, she found the content useful for students to engage with because it helped them learn more about the world; this knowledge could then lead to action. Facilitating students’ learning about themselves and the world is a marker of relational justice as students learn about their own cultures and cultures outside their own, while engaging in transformation of the world is a marker of consequential justice. Piper’s own definition of justice centered around these two ideas.

In a later observation, as students continued to study the Holocaust, Piper pulled the famous Martin Niemöller quotation, which was mentioned in the StudySync lesson plan, and combined it with a video she found on YouTube to help illustrate the quotation. In combining a text with a video, she was explicitly engaging in the intertextuality often discussed in her methods class that helped to build student interest and support student learning. In introducing the quotation to students, she said,

> So we've got this quote. This came directly from a survivor of one of the concentration camps. He made this quote. I think this quote is very powerful. I've read this a bunch of times throughout my life and it gets me every time, okay? And I think the more you read it, [and] the older you get—because you'll see this over and over—the more you'll understand. But I really want to have a discussion today about it.
>
> So the first part says, "First, they came for the socialists and I didn't speak out because I wasn't a socialist. Well, then they came for the trade unionists and I didn't speak out because I wasn't a trade unionist. And then they came for the Jews and I didn't speak out. I wasn't a Jew. But then they came for me. There was no one left to speak for me."
>
> Knowing who wrote this, it was a Holocaust survivor. A concentration death camp survivor. What do we think the author's purpose was for this quote?

After a few student responses, Piper revoiced: "Yeah. Speak up for what's right. Even if it has nothing to do with you. Even if what's happening won't affect you in any way, you should still speak up because you have a voice and it matters. And it means something. Okay?" As they studied *The Diary of Anne Frank,* supplemented by the Niemöller quotation, Piper encouraged students to speak up when they saw occurrences of cultural injustice, like those present in the Holocaust they were studying, even and especially if those occurrences didn't directly and

explicitly affect them as white students. Teaching students more about the world so that they can do something engaged in relational and consequential justice and Piper was able to maintain her commitments to these kinds of justices in her student teaching classroom. For her, this was deeply personal.

In her methods portfolio, when asked to consider her own classroom where she will one day teach, Piper surfaced memories of being a secondary student, and not feeling like she learned a lot in English class. Her own goals thus included helping students "go into the world and know more than" she did when she left middle school. Learning about the world is a mark of relational justice: through this learning students can see their own relationship to others and to the world and build their understanding of it. In explaining this idea to me, she said,

> I just want to make sure that what I'm teaching, there is substance to it. I want them to go into the world and know more than I left middle school knowing. We just had those big thick textbooks, and you'd read these short stories and answer these questions. And that was English class. And I don't want that. Just because there's so much to know and learn, and you can grasp these ideas. People don't give kids enough credit. These kids know a lot right now politically in the world … you can't avoid it when you're 12 and 13 because you're on social media and you're seeing stuff … And if we're teaching them *Anne Frank* every year as far as the canon and they can know the horrible stuff that happened in these other European countries, why can't they know what happened here? They can handle it. They can because they're handling it with other material, you know.

Piper's stated goal in her teaching, as she envisioned her teaching in her methods class and explained it to me, was to help adolescents learn more about the world, especially learning about people and cultures different from her own, a marker of relational justice. She noted that

students are *already* learning difficult things about the world, like the Holocaust, and therefore teachers could continue to push them to learn more.

Piper traced her establishment of her goal of learning more about the world and identified a Native American literature class when she realized with embarrassment that she knew very little about Indigenous culture and history. Reflecting on that time in our first interview, she said, "I felt embarrassed not knowing anything about the Native Americans like boarding schools or adoptions or anything like that. I felt embarrassed not knowing that until my late 20s because it's my own country. I felt embarrassed. I also was angry. I was like, 'Why was I never taught this? This is so important.'" In reflecting on her own schooling experiences, Piper wanted to engage students in relational justice as they learned more not just about the world around them, but about other cultures in our world whose identities and existences others have attempted to erase. She was able to enact this kind of justice in teaching students about the Holocaust, which reflected her own commitments to teaching in her student teaching classroom.

With more knowledge about the world, Piper then believed that students can then do something with that knowledge, which was how she defined justice. In moving from increased knowledge to changing one's actions, Piper offered a pathway to justice: knowing about the "bad things [that] are happening," and then doing something about it, which is "where the justice comes in." In examining Piper's pathway through the lenses of relational and consequential justice, first came knowing more about others and other cultures, or engaging in relational justice. Then, with that new knowledge learned, she promoted social transformation, and thus consequential justice, to do something:

> when I think social justice, I just think of people who are probably a different race than me, because of this political climate, what they're going through and what people are

doing to change it. Yeah, I think that social justice is definitely change because … bad things are happening, but what are we doing about it? That's where the justice comes in. In her student teaching classroom, teaching 8th graders more about the Holocaust and the tragedy of people not speaking up for others, for example, could be a reflection point for students in contemporary times to study and discuss what to do should they witness injustice. Another example Piper offered in our pre-observation interviews was that knowing more about Indigenous peoples could help people make simple choices about their Halloween costumes: "If you knew the meaning behind that, you wouldn't even think of wearing that [costume of an Indigenous person] on Halloween. If you knew about the boarding school and how they cut their hair and the meaning behind that. And how they weren't allowed to speak their own language, and they were punished if they did. You can make real-world connections. You can put yourself in their shoes." For Piper, literature facilitated the kind of knowledge about others that could lead to individual action: "There's just something about literature that can bring you closer to situations you personally would never be in."

As Piper thought through ideas of teaching students more about the world, and their relationship to it, she considered why teachers perhaps haven't already engaged students in these ways. She countered that "These kids know a lot right now politically in the world." She brought up the example of her own little sister, who was in second grade when the Sandy Hook Elementary School shooting occurred, and in high school when the school shooting occurred at Marjory Stoneman Douglas High School in Parkland, Florida. Piper noted that her sister, after Parkland, "was really involved in that information train through social media and stuff like that. She knew everything about it. She mentioned how she was scared and stuff like that." Piper said many times when we were together, "they can handle it," referring to the mettle secondary

students have because of their near-constant encounters via life or their social media feeds with injustices. Piper's desire to teach students about these "bad things [that] are happening" so that their actions can be different again showed her personal connection with relational and consequential justice and therefore how she wanted to teach students about the world and how to engage with it.

The final examples of Piper's constructions of justice show how she was able to successfully construct relational and consequential justice with students. In addition to learning more about other cultures, another aspect of relational justice is building relationships with students. As students entered the classroom, Piper greeted them and made sure they had the materials they needed for the day: "Hi. Good morning. Make sure you have everything on this slip right here [and] written in blue on the board. Hi [in singsong voice]. Make sure you have everything on the board. That first list there. Journal, pencil, headphones. Hi." Piper stood at the door between classes, saying hello, making sure students had what they needed for class, while also attempting to learn their names as they walked into the classroom. These activities built her literal relationships with students, a marker of relational justice. Piper enacted this kind of justice in a discretionary space (Ball 2018) when students entered the room between classes.

In addition to building her relationships with students, Piper's pedagogical strategy of having students work in triads also helped them get to know each other, another marker of relational justice as students build community as they worked together in groups. Piper wrote in her portfolio for her methods class that her "goal is to have a classroom where, for at least one hour per day, my students feel safe, listened to, and appreciated." Piper's goals for teaching included making sure students felt like they belonged and were safe and valued in their middle school classroom, a mark of relational justice as she desired to create a warm and caring

environment. In greeting students, making sure they were prepared for class with the requisite supplies, learning their names, and facilitating their relationships with each other, she worked to build relationships that actualized the goals she wrote about in her teaching portfolio from her methods class the previous semester.

As they worked in groups, Piper asked students to become experts in their questions, a construction of consequential justice by putting the sources of knowledge production in the hands of the students. As she finished explaining the directions about why students were only responding to one of three questions, she said, "The whole point of this lesson is to make you … the teacher. Okay? You need to be an expert on your questions because when the question work time is over, you're the teacher and you're teaching the rest of your group what you've become the master of." Students served as teachers, sharing their insights on the questions and video segments Piper had them respond to, a potential marker of consequential justice as the locus of knowledge production is shifted into students' hands. A limitation to this kind of knowledge production, however, and what foiled a full engagement with consequential justice in Piper's classroom, was that students' knowledge did not derive from their own experiences and realities, but instead focused on test preparation. This was thus not a full enactment of consequential justice.

Throughout Piper's construction and enactments of distributive, relational, and consequential justice, there were tensions that she navigated. In facilitating students' academic success, Piper was required to teach from a curriculum of test preparation that did not see students beyond monolithic test-takers; Piper recognized the paradox and injustice of test preparation, especially for students at her school whose family income levels fell below a certain bracket. Although she was able to make a number of choices about how to engage with the

content of the curriculum, ultimately she was required to use the curriculum the school used, even as she was simultaneously frustrated by it *and* saw its value. An additional point of tension was the way in which the video presented the Holocaust and how the Holocaust shaped the members of one family. This segment of the lesson foiled attempts at consequential justice despite Piper's commitment and teaching that showcased how students could promote social transformation by speaking out against injustice.

In engaging in relational justice and getting to know students and facilitate their relationships with each other, Piper was able to make choices in the classroom that allowed her to enact parts of the teaching philosophy she envisioned and wrote about as a student in methods class. Piper's desire to form relationships with students was supported by the work she was able to do in her cooperating teacher's classroom. Worthwhile to note is that Piper had to engage in relational work in a discretionary space rather than the main space of the classroom and lesson.

6.5 The Movement of Preparation From Methods to Student Teaching

I've selected the class sessions and episodes above to highlight the relationship between the learning that occurs in a methods classroom how that learning crosses the distance to enactment in a student teaching classroom. The most prominent difference between the two spaces was the openness with which preservice teachers were able to design units in methods, and the structured curriculum Piper (and Jane, another preservice teacher in the study) encountered in their student teaching classrooms. Of additional note are the differences between how Lucy defined justice and how Piper did, and what this then meant for Piper's engagement with justice in her teaching.

Coming out of the methods class, preservice teachers believed that they would have full freedom in unit design once they arrived in their student teaching classrooms. In her focus group

interview at the end of the semester, Piper explained that she wouldn't have been able to use the unit she created in methods because the English department at her student teaching placement "had this structured curriculum … to boost test scores." She was mystified that this could even be a possibility: "it wasn't even a thought in my mind that this would be something I would even encounter." She wished that her methods instructor would have "mention[ed] that it's a possibility" so that they could have received "a little bit of guidance, or just have it be an idea in [my] head" of how it would be, in contrast to "everything I was looking forward to." Jane, another preservice teacher, agreed: "I was expecting that I could make my own activities and lessons and units. But then, you know, I had to follow what book they wanted to read. I had to do … their worksheets. Or their PowerPoints." She continued: "I thought that I would have freedom. But I went in and I'm like, 'What is this, you know?'" The freedom of design the preservice teachers had in their methods class had given them the impression that their student teaching placements would be the same. Piper and Jane had the most restrictive student teaching curricula and found it difficult to apply concepts of intertextual unit design they had learned in methods to their student teaching. They weren't sure how to navigate these restrictions, so they ended up mostly doing what their cooperating teachers had already set up, although, as explicated above, Piper did have room to make some choices in lesson framing and activities. And because their impressions of engaging in justice were bound to their social justice units that they weren't able to enact, they had a hard time constructing justice as *they* recognized it, expressing disappointment that they wouldn't be able to use the "social justice units" they constructed in methods in their student teaching classrooms. Yet, as shown above in Piper's portrait, she engaged with multiple kinds of justices outside text selection and unit design, including in the discretionary spaces of welcoming students into the classroom, getting to know

them, and making sure they had supplies for learning. But these engagements with multiple kinds of justices were more complicated than whether or not justice occurred. Rather, there were moments in which Piper strongly constructed relational justice, like when she asked students about how their day was going, or made sure to address them in ways that they preferred to be addressed. But there were also moments that Piper identified in which she *felt* like she was enacting injustice as she defined it. She was very clear that the students she taught, whose families were in the middle-to-low income bracket, were not being taught how to think because of the school's entrenchment with StudySync. She was so upset that, despite this focus on test prep and ostensible student learning, it wasn't until six weeks after the March 2020 schools shut down that school started again for the students she taught. Both of these instances she considered acts of injustice because students were not only not learning, but not being taught in the same ways that the schools of families with higher incomes were being taught. Yet in almost the same breath, she lauded StudySync because it offered her a way to almost apprentice into teaching: they suggested activities, lesson plans, and learning objectives, so that she didn't have to make every decision as a student teacher. Piper consistently brought up the utility and absurdity of StudySync, and it likewise fostered and foiled her engagements with justice as defined in the framework.

Despite constraints, Piper was able to incorporate some intertextuality in her lessons as they read *Anne Frank*. In the same focus group interview in April, Piper noted the role of methods in engaging in this teaching strategy: "what stuck with me the most [from methods] was definitely … *Workshopping the Canon* …. Just the idea of finding other ways to help kids understand these classic pieces of poetry and literature." Although Lucy discussed intertextuality every class session, Piper considered this "just something little" that she picked up from

methods. In putting together the Niemöller poem with a video, in conversation with their anchor text, *Anne Frank,* Piper engaged in intertextuality and facilitated students' learning more about the world, thus constructing relational justice. Although it required a little more navigation, there was flexibility of ancillary text selection in Piper's student teaching classroom to incorporate some of the lessons she learned in methods.

Another important consideration in the movement of ideas between methods and student teaching is how Lucy and Piper each defined justice. Lucy defined it relationally in terms of how we relate to each other: "about issues of mental illness and the way people are treated. We could be talking about things having to do with race and ethnicity. We could be talking about sometimes even family kinds of issues where there's so much injustice involved as a side of tumultuous situation." Piper defined justice consequentially in terms action: "justice is definitely change because … bad things are happening, but what are we doing about it. That's where the justice comes in." Justice is always variably defined, dependent on context, culture, and an individual's intersectional identities and positionalities. Lucy's definitions of justice shaped the content of preservice teachers' unit plans and how they might consider justice as bound to those unit plans, particular texts, and topics. Piper considered her unit where students were reading *The Diary of Anne Frank* justice-oriented because "it was hard to not talk about racism and social justice in a unit with Anne Frank … World War 2, you know what I mean," Piper told her preservice teacher peers. As described in her portrait, Piper also encouraged students to use their voices when they saw an injustice occurring. Piper's ideas to bring into the classroom conversations about action stemmed largely from her own experiences with injustice and seeing the unjust encounters young people faced daily. Piper also constructed justice in discretionary spaces in greeting students and making sure they were ready for the day. Expanding and

nuancing definitions of justice allows opportunities to consider justice in every classroom decision outside and in addition to unit planning for particular topics and texts.

Chapter 7 Implications and Conclusion

The work of this dissertation was to investigate how justice was constructed and enacted in secondary English Language Arts methods and student teaching spaces. In exploring my own educational history alongside analysis of the data collected for this dissertation, I continued to question how a more precise vocabulary to describe justice in secondary English Language Arts preparation and student teaching spaces could offer teacher educators and preservice teachers a deeper understanding of the cultural and temporal specificity of justice. Through these new descriptions of justice—distributive, relational, and consequential—teacher educators, researchers, and teacher candidates have additional vocabulary to discuss the extent to which teaching decisions enact justice.

What I found continues to complicate my thinking about justice, about teacher preparation, and about what encourages the movement of ideas from university coursework to student teaching, and eventually teaching, spaces. Engaging in the project of the dissertation also challenged and facilitated my thinking in how to ask research questions, and then investigate and write about what I found. This chapter, then, serves to present what I learned and what might be important to the field of secondary English teacher preparation, but also to reflect on shortcomings, limitations, and next steps of research.

7.1 Overview: What Did I Learn?

As noted above, ultimately, I learned that my thinking about ideas of justice in secondary English teacher preparation was more complex, entangled, and nuanced than I had conceptualized at the outset of the project. Importantly, I have honed my thinking, and continue

to hone it, around ideas about how teacher educators and preservice teachers describe and define justice: does justice entail the books and units English teachers engage adolescent learners in? Does it involve teaching ways of writing and communication? Might it include questioning the very structure of school that supports student learning? While the term "justice" might be slippery, it is involved in every decision a teacher makes. While large-scale studies of teacher preparation (Pasternak et al., 2018; Smagorinsky & Whiting, 1995) have shown that methods instructors largely focus on teaching pedagogy to preservice teachers, findings from this dissertation study have shown that justice is embedded into teaching decisions beyond pedagogy: into decisions of curriculum, assessment, and those that occur in discretionary spaces. Because educators and researchers define justice variably, however, one teacher's enactments of justice might not be familiar to another teacher. Teachers do not engage in justice in the same ways because justice seems to be specific to the teachers engaged in the teaching, drawing on their experiences, identities, and positionalities. Without common understandings of justice and their enactments, however, to what extent are teachers constructing it?

Although my work attempts to delineate between different kinds of justices that could potentially be enacted in the classroom, in an effort to offer a way for teachers to examine the extent to which their engagements toward justice align with what they think they're doing, teachers will continue to define justice in variable ways. To what extent, then, would a common vocabulary and definitions of justice as I have offered be productive? Although I have presented three potential delineations of justice, it is not a complete set, and the presentation of the range of its enactments draw merely on research in limited contexts: one methods classroom and five preservice teacher classrooms who all learned how to teach from the same program. In future studies, I would like to develop definitions of justice with preservice teachers I work with so that

together we can grapple with what do constructions and enactments of justice look like for their contexts and the identities of the adolescent learners they teach. What I'm curious about is the extent to which the act itself of developing delineations of justice can facilitate preservice teachers' greater knowledge and engagement with it. Perhaps it's not as important to have fixed definitions of justice presented as a taxonomy, which are always shifting anyway, but to understand that our conceptions of justice will change and being able to identity those changes. As a teacher educator, how can I encourage preservice teachers to be open to those changes and make adjustments to their teaching accordingly?

My continued investigations of constructions and enactments of justice, then, also entail putting methods and student teaching spaces closer together temporally and physically. In what ways can practice-based teacher education, or inquiry models, or a methods classroom embedded in a secondary ELA classroom be productive in facilitating the movement of ideas from university preparation into K12 classrooms? More importantly, however, what can teacher educators do so that preservice teachers might be able to navigate a variety of cultural spaces, including those of their own learning, so that their teaching aligns with their complicated notions of justice, developed in methods classrooms? It is not enough, I have learned, to simply say to preservice teachers, this is what you will do in your student teaching, and teaching, classrooms. This simplistic understanding of methods, which I have held, elides the cultural differences between the two spaces. In what ways do preservice teachers navigate these spaces, and what can they be taught in methods classrooms, to help them move between the two spaces and maintain fidelity to who they want to be as a teacher and honor the space and students they join?

7.2 Frameworks for Justice

At the outset of this project, I turned to pedagogies oriented towards justice that educational researchers have already offered, and have been offering, to define justice, listed in Table 2.1. I was familiar with these pedagogies in my own teaching and teaching of preservice teachers, and naively assumed that some derivation of these pedagogies might be apparent in Lucy's and preservice teachers' classrooms. But when I learned more about Lucy's methods classroom and her teaching, I realized that she didn't define justice explicitly in the ways common in the field via the pedagogies oriented towards justice. Rather, she defined justice as contained within a particular set of books and units that preservice teachers could develop for teaching. I wanted to honor the ways that she and the preservice teachers she taught would eventually come to define justice, but also honor what the field has established. As I continued to observe and reflect on what I was seeing, doing preliminary coding of data, I saw patterns between the pedagogies oriented towards justice and what was occurring in Lucy's classroom. Instead of drawing on one or a couple pedagogies, Lucy was putting together her own ideas about teaching and justice, drawing on her experiences, background, identities, and positionalities. From observations and initial analysis came the framework I present in this dissertation, with the three delineations of justice that appeared to summarize and synthesize what Lucy was doing, and what the field recognized as pedagogies oriented towards justice.

In attempting to navigate where these delineations of justice would go vis-à-vis existing pedagogies, it seemed to me that the pedagogies didn't explicitly offer *how* these guidelines were instantiations of justice even though they offered guidelines to teachers about what to do in the classroom. At the same time, I was teaching a couple methods classes at the University of Michigan and Eastern Michigan University where I had selected texts for preservice teachers and

me to read and discuss of principles and practices of teaching that centered culturally and historically responsive literacies (Muhammad, 2020) and cultural relevant (Ladson-Billings, 1995, 2009) and sustaining pedagogies (Paris & Alim, 2014). Each author explicated how their pedagogies enacted justice: why was it important for children of color to succeed in school, how relationships of trust were important between teachers and students, and how to question structural inequities. The text, combined with my own teaching, did not seem to be enough, however, to develop preservice teachers' thinking about justice, and their teaching artifacts continued to enact injustice as their textbook authors had defined it. But the preservice teachers believed they were enacting justice. I present a little more background to offer additional context as to how the delineations of justice came about: it is the product of patterns that I observed in the observations of Lucy's and preservice teachers' classrooms, who didn't use the language of the pedagogies, and what I was seeing enacted in methods classes I was teaching, who did use the language of the pedagogies: we were both running into similar problems of definition and enactment.

It didn't occur to me until later than I'd like to admit, that the pedagogies oriented towards justice presented in Table 2.1 were all written by scholars of color. When I investigated their impetus for writing their pedagogies, it dawned on me that their pedagogies, while in use among teachers who identify with a variety of racial and ethnic identities, honor and center learners of color, especially those who are Black, Latinx, and Indigenous. Once I knew this, I started to examine the pedagogies differently, and wondered what it meant for preservice teachers Lucy and I taught, who mostly identified as white, to engage in these pedagogies and what following the guidelines the pedagogies offered (i.e., students will experience academic success) might look like for former-students who mostly enjoyed school, for whom school was

not a violent place that erased their cultural identities and existences with curriculum, pedagogy, assessments, and discretionary decisions that centered majoritarian identities. Following the guidelines offered in the pedagogies alone were producing kinds of justices that reified in-school practices that are racist. My attempts to develop a list of enactments grounded in principles of justice were attempts to understand what grounded the guidelines the pedagogies offered in ways that might be legible to teachers who do not identify as racially and/or culturally marginalized. The pedagogies that exist, therefore, aren't always efficacious. In fact, sometimes they are harmful, as Ladson-Billings (2015) reminds teachers when she notes that teachers are not engaging with developing critical consciousness in students, the third tenet of culturally relevant pedagogy, and also a tenet of critical English education, critical literacy, culturally responsive pedagogy, and culturally sustaining pedagogy, just to name a few. The reasoning that she offered is that because teachers do not understand their own privilege and have underdeveloped senses of critical consciousnesses themselves, they are leaving out one of the most important parts of the pedagogies that construct what I have called consequential justice. So the pedagogies alone are not enough. Ladson-Billings gives voice to this contention, but she is not the only one to have named it.

The delineations that I offered as a part of this dissertation are attempts to contribute to the examination of shortcomings the developers of the pedagogies have identified. I do not think that they are the end-all, be-all, or even a superstructure that I mis-identified them as at the defense. Rather, my hope is that they can add to extant conversations about how preservice teachers and teacher educators can be more explicitly and consistently oriented towards justice. Could, perhaps, knowing about and exploring what justice means in secondary English settings, through the lenses of existing pedagogies and more complicated definitions of justice, offer

preservice teachers a more coherent and consistent way to move towards justice in the decisions they make as teachers? I don't know. The project of my dissertation was simply to learn about what constructions and enactments were happening in methods and student teaching classrooms. My goal in this work, and future work, is not to subordinate work of existing scholars, especially colleagues who identify as Black, but to build on questions that they have raised about the fidelity of implementation of their pedagogies, especially with teachers who identify as white, who are most of the preservice teachers who walk into methods classrooms.

Going forward, as I have described above, I'm curious about what would happen if preservice teachers and methods teachers together examined the pedagogies and created together delineations of justice. What would happen if we co-created understandings of what the pedagogies offered about justice, how those pedagogies construct justice, how those pedagogies are enacted in secondary classrooms we were observing or embedded in, and then what that meant for the development of preservice teachers' own teaching? Given that justice is multiply defined, how could preservice teachers develop perspectives on teaching that would allow them to play with notions of justice, how they've developed these notions, and what that means for their future classrooms? As I did with this dissertation project, I want to ground questions to preservice teachers about justice in the pedagogies oriented towards justice. But I also want them to understand why the pedagogies value what they value and communicate those values through the guidelines that they offer, grounded in the identities of the writers of the pedagogies and the learners whom they envision. And then I want them to navigate what this means for them: how are the pedagogies enactments of justice, what would these enactments look like in their classroom, why, and how do those enactments maintain and extend conceptions of justice the pedagogy scholars maintain?

Examining the pedagogies with preservice teachers also has the potential to surface how the guidelines scholars offer are instantiations of justice for which groups of learners, particularly as it relates to what I have labeled "distributive justice." For example, multiple pedagogies oriented towards justice call for students to experience academic success. Lucy and the preservice teachers in the study took this to mean that their job was to facilitate students' success in school. But being successful in school, according to the ways that school defines success, is not an act that promotes the questioning structural inequities. What can help preservice teachers, then, complicate notions of school success, one tenet of many pedagogies oriented towards justice? In my work, I have called this kind of justice "distributive," following the terminology Cochran-Smith (2010) offers regarding ways that school can offer learning in disciplinary conventions or other mechanisms for learning that have the potential to improve student opportunities and life chances. But I understand that this term does not allow teachers to recognize students' own agency in receiving the education that school "distributes;" Cochran-Smith as well recognizes the tension of the term with helping students' establish their autonomous identities outside of how school has the potential to define them. Moving forward, I would like to explore what is meant the enactments of what I call distributive justice in my framework, particularly what is meant by success in school and instruction in disciplinary conventions, especially as learners develop their racial, cultural, ethnic, class, gender, sexual, religious identities. This needs to be more complicated in terms of what kind of success students are encouraged in and to what ends. Another factor that complicates this kind of justice is that teachers in this study most often defined justice in this way (see Table 7.1), as do many other teachers I work with. In what ways can notions of "distributive" justice be more complicated and what kind of questions could guide them to those complications? To what extent can models that

I potentially develop with preservice teachers also carry over to in-service teacher development? See Table 7.1 for the most common constructions and enactments of the different kinds of justice found in this dissertation study.

Table 7.1 Enactments of justice across participants

enactments of distributive justice	**Lucy**	**Rae**	**Amal**	**Piper**
facilitate students' academic success;	✓	✓	✓	✓
students have access to resources: books, highly qualified teachers, warm and safe school environment;	✓			✓
high expectations for all students;				
differentiated and supported instruction;				
instruction in disciplinary conventions;	✓		✓	✓

distributive justice draws on the following pedagogies oriented towards justice
critical English education (Morrell, 2005), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).

enactments of relational justice	**Lucy**	**Rae**	**Amal**	**Piper**
tap into home and cultural knowledges;			✓	
all students' identities are valued and honored;	✓		✓	
facilitate students' learning about themselves, others, the world;	✓			✓
develop positive relationships with students, families, and communities.	✓	✓	✓	✓

relational justice draws on the following pedagogies oriented towards justice
antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), research of Sleeter (2014) and Rolón-Dow (2005), and restorative English education (Winn, 2013).

enactments of consequential justice	**Lucy**	**Rae**	**Amal**	**Piper**
examine structural inequities;				
promote social transformation;				✓
question means and locus of knowledge production;	✓		✓	✓
students develop critical consciousness and criticality.				

consequential justice draws on the following pedagogies oriented towards justice
antiracist Black Language pedagogy (Baker-Bell, 2020), critical English education (Morrell, 2005), critical literacy (Luke, 2012), critical race English education (Johnson, 2018), cultural modeling (Lee, 2007), culturally and historically responsive literacy (Muhammad, 2020), culturally relevant pedagogy (Ladson-Billings, 1995/2009), culturally responsive pedagogy (Gay, 2002), culturally sustaining pedagogy (Paris & Alim, 2014), and restorative English education (Winn, 2013).

Additionally, Lucy's and preservice teachers' lack of engagement with consequential justice (see Table 7.1) also spark questions and ideas for continued study. I'm particularly curious to know what could facilitate preservice teachers' engagement with ideas about justice

that are the most difficult to enact because they promote structural transformation and ask questions about structural inequities. What could facilitate preservice teachers' learning about these ideas, which are often seen as moments of interruption on their thinking about the world? As they build this kind of literacy and knowledge, what could support its development and move between their university preparation and student teaching classrooms, which come with their own constraints, contexts, and cultures?

What might be additionally important about the delineations of justice that I have presented here is that justice, as the pedagogies oriented towards justice and what I have offered, are not always valued in accreditation models, standards for teacher preparation, or teacher preparation programs. In these spaces, justice is most often defined as an engagement with students of color, with English Language Learners, with neurodiverse students. It's not often mentioned as something that each teacher must contend with, yet if educators are to change the project of schooling to recognize the humanity of all students, not just those who we have singled out for "justice," then that means that all teachers for all students must be engaged with justice. In what ways can a framework of justice allow teachers and teacher educators to see that this is a project that we *all* need to explore and engage in, that it isn't just something for Black, Latinx, Indigenous, non-fluent English speakers, and neurodiverse students?

What, too, to make of pedagogical content knowledge and the ways that it intersects with justice? According to large-scale studies of secondary English Language methods classrooms, methods instructors focus almost exclusively on the pedagogy of how to teach English, subordinating content. But content, and how preservice teachers perceive the purpose of an education in English, shape their pedagogy. For each of the teachers in this study, they all maintained that the purpose of English class was to build literacy skills to be successful in

school. Their pedagogy, then, followed from this impression of the goals of an English class. In what ways can the principles of learning pedagogy in methods classrooms be extended to pedagogical content knowledge, which emphasizes the relationship between content knowledge and pedagogy, and content knowledge and students? Furthermore, a goal of engagement with pedagogical content knowledge is to facilitate student success in study of the content. Yet, as mentioned above in questions about "distributive justice," what does this success mean for whom? Complicating pedagogical content knowledge and what kind of justice it facilitates is another angle of exploration on this project.

Finally, studying Lucy and the preservice teachers in her care showed me that ideas do indeed move between methods and student teaching classrooms. Each preservice teacher in the study noted a concept or series of concepts that Lucy emphasized that made its way into their teaching. Most notable was the concept of intertextuality, which Lucy mentioned every class, highlighted in preservice teachers' textbooks for class, and maintained as a value in the development of their 4-week units, which she called "intertextual units focused on social justice." Each preservice teacher took up ideas of intertextuality a little differently, however, with some attempting to build text sets in their classrooms and others drawing more explicitly on student knowledge as the "text" of the classroom. The ways in which preservice teachers took up these ideas connected to their own purposes and goals for teaching, which is another interesting item worth exploration: in what ways do preservice teachers' ideas about what they want their classrooms to look like shape how they hear what happens in methods classrooms, and then enact in their student teaching classrooms?

The delineations of justice I have presented in this dissertation are by no means an end, but rather a place to continue my explorations of how methods instructors and preservice

teachers construct justice, why they construct them as such, what kind of teaching and learning would facilitate more consistent notions of justice aligned with the pedagogies and that navigate a teachers' own identities and positionalities, and how those ideas move.

7.3 Methodologies For Studying Constructions and Enactments of Justice

The methodology I selected for this study was portraiture, a way to collect, study, and write about research which presumes that study participants, because of their proximity to the self, need a generous and critical eye, to help them see what they are presenting. As discussed in Chapter 3, I selected this methodology because of its valuing of context, relationship, and dialogue, with the goal to convey what was good in the space that I observed as a researcher, and then using those moments to also push participants' thinking into what could be critically questioned. Because the study participants and I did not share a common vocabulary to describe justice and because participants' engagements with justice were unfamiliar to me at the outset of the study, portraiture offered a generous and critical way for me to explore my research questions about constructions and enactments of justice in methods and student teaching classrooms. I would have liked to engage in additional dialogue with participants, however, as I developed their vignettes, and wanted their voices too to be a part of their portraits, not just when I included what they wrote in their methods class or lesson plans or what they said in interviews. I wanted their actual writing and reflections to be part of the work of presenting the study as well. The texts I have read about portraiture remark on the dialogue that should occur between researcher and participant, but the participant voice in writing never shows up in the same way that the researcher's voice in writing does.

I wonder too about the critique I'm offering to study participants and to what extent they recognize themselves and their teaching. I had a hard time differentiating my self as an instructor

and my self as a researcher engaged in portraiture. In maintaining that learners need to come to discovery on their own, rather than me prescribing what to think, I often asked questions to facilitate their understanding of what I saw. There were moments during data collection when engaging in dialogue with participants when I wasn't always able to know how I was engaging in portraiture, and how I was engaging as an instructor. My identity as an instructor, however, has existed much longer than an identity as a researcher, so I wonder to what extend this methodology requires more practice and modeling.

In future studies, I would also like to explore critical discourse analysis (CDA) as a methodological lens to view participant talk. I had initially planned on engaging with CDA, but once I realized that participants and I did not share a common vocabulary, attitude, or sentiment towards justice, I felt uncomfortable in analyzing our talk to the careful extent I would want to. I think, however, that this is my own misunderstanding of CDA and its potential use and function, as explorations of ideologies that underlie words seems to me a generative way to study how methods instructors and preservice teachers consider justice and justice in secondary English classroom spaces.

7.4 Lingering Questions and Next Steps

A theme I have noticed in the questions and areas for future research I have presented above of particular interest to me involves studying the relationship between preservice teacher identities, their conceptions of justice, and their goals and impressions of secondary English Language Arts classrooms. I am eager to continue exploring these relationships! In the potentiality of enactments of justice presented throughout the findings chapters, a question that has come up is who is experiencing what kinds of justice, grounded in their identities and positionalities? What roles do teachers' identities play in how they engage with justice for which

students? The extent to which the kinds of justices are constructed in classrooms also seems to rely in part on the identities of the students in the classroom and how their teacher potentially perceives what justice means for them. For example, Rae was under the impression that Black children needed someone to care for them, and hoped that she would teach in a school with a majority Black student population. What would happen if, as her methods instructor, I could help her question her assumptions about future learners in her care and her role towards them? In what ways could explorations of preservice teacher identities, their notions of justice, and their impressions of English help them to establish more complex notions of justice? In what ways can methods classrooms facilitate the development of definitions of and the spectrum of enactments of justice that can occur for a particular group of students?

Preservice teachers also have expectations, though, that I as a methods instructor will teach them how to teach English. In my own classes, they've asked how to "teach a thesis statement," how to "make sure students understand grammar," and "what to do when a student misbehaves." The preservice teachers in Lucy's classroom wanted to know much of the same, and class was largely spent teaching preservice teachers about what to do in the classroom: read and discuss texts with students, build disciplinary knowledge and skills, and design units and lessons for instruction. In what ways can engagement not only with pedagogy, but with pedagogical content knowledge that emphasizes a teacher's work with pedagogy as it intersects with content knowledge and knowledge of students, engage in justice? What kinds of justice? For whom? These are additional questions I'd like to explore, especially as they overlap with preservice teachers' conceptions of English class.

As a teacher educator and researcher, I am also deeply invested in the questions of movement of teacher preparation from coursework into student teaching classrooms. Quite

literally, this is an existential question for me: is what I'm doing as a teacher making a difference, especially to the adolescent learners the students I teach will go on to teach? But this is also a question of importance because preservice teachers who engage in preparation are more equipped to teach adolescent learners. The time a methods teacher spends with preservice teachers, though, is less than, say, their field instruction or mentor teachers in secondary classrooms. What can methods teachers do so that preservice teachers develop lenses of justice to examine classrooms so that they can navigate cultural spaces of methods and student teaching? In what ways can these moments of navigation also encourage their navigation of new ways to think about teaching and new ways to understand their identities as they explore notions of justice and question their impressions of what an English classroom looks like?

My desire in my research and teaching is that preservice teachers and I develop more complex and nuanced understandings of justice. While I've studied a methods instructor who was constructing justice in ways that were familiar to her, I'd like to know what would happen with preservice teachers if we developed together definitions and delineations of justice, grounded in pedagogies oriented towards justice, but were able to study those pedagogies for their principles of justice? To what extent does being able to identify and recognize principles of justice make them more visible to preservice teachers and to what extent could it facilitate their decision-making processes in the classroom? Then, as preservice teachers and I, their teacher educator and teacher researcher, share a common language, I'd like to combine methodologies of portraiture and critical discourse analysis for data collection, analysis, and presentation. The portrait can create a texture, to help us see what's familiar, but also offer a critique, adding preservice teacher voices into the portrait. Critical discourse analysis will help us explore the common language that we have regarding justices and investigate the ideologies that underlie

that language so that we can explore how language means. To what extent will the common language and values in that language show up in methods classrooms? Cross between methods and student teaching spaces?

Developing definitions and delineations of justice offers teacher educators and preservice teachers a way to examine what we're doing: does what we're doing construct the kinds of justice we think we're constructing and help to identify how pedagogies oriented toward justice construct it. In what ways could unpacking how justice is constructed and enacted inform teaching decisions so that they may be more consistently oriented towards justice?

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