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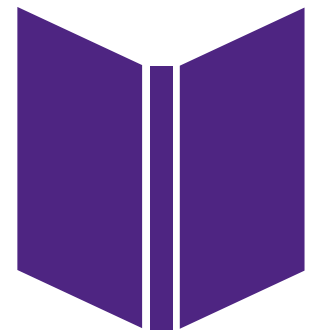
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Special Issue:
Approaches to Social Justice and Civic Leadership Education

educational considerations



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▮ In Memoriam ▮

Chad Litz

Charles E. (Chad) Litz, the founding editor of *Educational Considerations*, passed away on December 17, 2014, at the age of 78. Chad nurtured and led the journal from its inception throughout much of its four decades of existence, serving as Chair of the Editorial Board until his retirement in 2004 as Professor of Educational History and Philosophy in the Department of Educational Leadership at Kansas State University. After his retirement, Chad continued to support the journal by following it faithfully and providing support and encouragement to its growth and influence. Chad loved a good and reasoned argument, the study of history, classical music, baseball (having played as a semi-professional), his bulldogs, a well-turned phrase, and *Educational Considerations*. Chad's service in the U.S. Marine Corps as a very young man formed the basis for a lifelong approach to his discipline, the journal, and his friends, family and colleagues...Semper Fi.





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Special Issue:

Approaches to Social Justice and Civic Leadership Education

Guest Editors:

Brandon W. Kliewer and Jeff Zacharakis

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Leadership Education and Development for What?: Civic Imagination for a More Just and Democratic Society

Brandon W. Kliwer and Jeff Zacharakis

When institutions assign meaning to individual rights and distribute resources in ways that shape the life chances of people, if appropriately designed they strengthen social justice aims. Yet the natural outcome of how individuals relate to institutions does not automatically align with justice. Communities are in constant struggle to align the arrangement of social institutions to meet standards of justice. This issue of *Educational Considerations* explores how social justice and leadership education contributes to the capacity of students and community to advance and manage competing claims of justice.

The relationship between institutions and the requirement of justice are central to the field of education. Education intersects questions of justice from both internal and external perspectives. From the inward perspective, teaching methods, content, curriculum, and access to quality teaching and learning prepares students with necessary skills, knowledge, and dispositions to advance claims of justice in civic and public spaces. From an external perspective, institutions of education inform the opportunities available to individuals, and inform the context in which dimensions of justice are realized. As such, education and civic leaders are forced to consider, at a minimum, how educational institutions relate to equality of opportunity and meet thin understandings of justice as fairness. New perspectives in the fields of educational and civic leadership are increasingly considering how educational institutions, both internally and outwardly, frustrate and/or enable progress toward a more justice society.

There are a range of understandings and approaches to how individuals think, define, and realize dimensions of justice in this special issue. However, there is a critical mass of leadership educators who overlook contested spaces of justice and assert that social justice can be reduced to content and teaching methods. This approach should be viewed as necessary to leadership education, but not sufficient. Our experience suggests this approach does not do enough to prepare students to exercise leadership in spaces in which notions of justice are openly contested.

Social justice and leadership education needs to consider how education content, forms, and programs prepare students to understand issues of justice in spaces of injustice. Instead of advancing modes that exist within one approach or a singular interpretation of justice, social justice and education programs ought to focus on preparing students and community to navigate competing interpretations of justice. We refer to this approach to social justice and leadership education as the capacity-building paradigm. The shift toward a capacity-building paradigm requires students to develop skills, knowledge, and dispositions that create the conditions to manage contested understandings of justice.

We claim that social justice and leadership education is needed. Moving from this assertion, this collection of articles illustrates theories and practical examples of capacity building in social justice and leadership education. This special issue illuminates a path toward a capacity-building paradigm of social justice and leadership education. Each article directly or indirectly points to content, program features, or strategies that are intended to help students and community develop the conceptual instruments, skills, dispositions, and attitudes necessary to manage contestation associated with advancing justice claims.

The capacity-building paradigm has a strong commitment and orientation to cultivate space and convene stakeholder groups to find overlapping consensus around what is required of justice. Often, knowledge creation and mobilization is leveraged to alter the way community thinks about and understands certain issues as they relate to the requirements of justice. However, leadership educators interested in the capacity-building approach face challenges determining how to position conceptions of justice within the approach. However, one of the major sticking points for scholar-practitioners designing and revising educational and civic leadership programs is how best to connect the essential nature of justice to the capacity-building paradigm.

The fields of social justice and leadership education have struggled to find consensus around what “type” of justice should inform curriculum and programming. When thinking

about efforts to assert one conception of justice over another, in the context of civic leadership and social justice education, one should be cautioned by the words of Socrates:

...it is likely that neither of us knows anything worthwhile, but he thinks he knows something when he does not, whereas when I do not know, neither do I think I know, so I am likely to be wiser than he is to this small extent, that I do not think I know what I do not know. (Plato, *Apology*, 21d)

This excerpt is important to the field of leadership for social justice for a few reasons. First, it reminds us to be careful about our own claims of justice and suspicious of individuals prepared to assert absolutist claims of what is required of justice. When exercising leadership for justice, demonstrating a humble respect for the limitations of human understanding seems to be an appropriate starting point. Secondly, the project of *knowing* what is required of justice is inherently a sociopolitical project, which often results in myopic claims of *us* against *them*. The deep reverence often attached to “what is required of justice” demands that we not merely educate students to assert claims of justice, but prepare them to be responsive to associated political contestation that results when engaging questions of justice in a pluralistic society. Yet determining the requirements of justice is inherently a social and public activity. The public nature of determining and experiencing justice points to an underlying curricula, set of skills, knowledge, and attributes that a student of leadership for social justice ought to be prepared to exercise. This special issue is intended to initiate a conversation on how best to deepen the sophistication of a capacity-building paradigm of social justice and leadership education by linking the work to existing theories of justice.

The most clearly defined strand of justice theories in Western political philosophy considers the role institutions have in distributing power and choice. The main strand of justice theories can be divided into the categories of redistribution, recognition, and human capabilities approaches. The redistribution approach to justice often focuses on how the arrangement and organization of institutions shape access to power and economic resources. Questions of justice understood from the redistributive approach consider how educational institutions influence economic opportunity and resources available to students (Cohen 1979; Dworkin 1987; Nozick 1974; Pogge 1994; Rawls 1970; Raz 1986). One common critique of redistribution theories is that the approach fails to adequately account for unique perspectives associated with various identity groups. Efforts have been made to better position claims of justice from a range of identity groups.

Recognition approaches to justice attempt to consider how structures and policies within institutions marginalize individuals on the basis of race, class, gender, sexual orientation, cognitive ability, and physical ability (Althusser 1970; Benhabib 1992; Fraser and Honneth 2003; Scanlon 1998; Young 1990). The key question of justice for the recognition approach is how to gain both informal and formal inclusion in ways policies and practices of institutions allocate rights and

resources. In educational institutions, recognition approaches are concerned with how historically marginalized groups are affected by institutional practices and policies. A general critique of recognition approaches is that the framework fails to consider how institutions enable or frustrate human potential in ways not directly associated with identity.

The final major approach to justice found within Western philosophy is the human capabilities approach. The capability approach is concerned with how the interaction between individuals and institutions, either advances or undermines the life chances of people on the basis of their own personal development. The underlying assumption of the capability approach to justice is that a minimal threshold of human development must be met within any justice framework (Alkice 2002; Dworkin 2000; Kaufman 2006; Nuessbaum 2000; Pogge 2002; Sen 2005; 2009). Capability theorists are interested in how access to and interactions with institutions determines the potential of human development. Capability theorists are often critiqued for being overly simplistic. Many understand capability approaches as being only a partial theory of justice. Essentially, it is almost impossible to define minimum thresholds of human capabilities and human flourishing across time, culture, and political structures. Overall, each of these three approaches represents points of contestation internal to how justice is understood and represented in leadership education programs.

These three approaches—redistribution, recognition, and human capabilities—to justice define the scope and boundaries of how leadership for social justice is considered in this issue. Manuscripts in this volume represent not only what it means to educate for justice, but consider the limits of what is possible when attempting to cultivate the capacity of leaders to mobilize knowledge to advance claims of justice.

Leadership for social justice ought to prepare students to manage political contestation associated with defining and considering the requirements of justice in the public sphere. The strength of this issue is that each of the articles highlights theory, programs, and practices that prepare educational and civic leadership students to exercise leadership on behalf of justice. Each of the manuscripts included in the special issue surfaces alignment or tensions within and between each of the three main nodes of justice theories found within Western political philosophy. Suzanne Otte's research, the first manuscript, examines authentic leadership and the Dominican ethos in graduate students' professional lives. This is followed by Kari Kokka's research on social justice mathematics where teachers of K-12 students seek to empower students from low-income and marginalized neighborhoods through intentional mathematics curriculum. The next two articles are self-reflective, with the authors examining their personal stories within the context of social justice. Leona English and Carole Roy, from an adult education perspective, juxtapose their life stories with their vocation as university professors to nurture low-income and working class students to understand how social class affects personal and community progress. This article is complimented by Christine Beaudry's perspective on how community-based learning experiences can help preservice teachers develop

more equitable teaching practices in multicultural contexts. The final article by Brandon Kliwer and Jeff Zacharakis develops a framework for how John Rawls's *A Theory of Justice* can be used to create deliberative spaces that can be used to manage competing claims of justice. We realize that as a whole this group of manuscripts does not completely address the complexity of issues tied to social justice and the role of higher education. However, we hope that as a whole this themed issue of *Educational Considerations* advances the progress of this evolving dialogue.



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Implementing a Dominican Model of Leadership

Suzanne Otte

Suzanne Otte has over 20 years of teaching experience that spans from 6th grade to post-secondary education. During her 13 years in secondary education, she earned National Board Certification for teaching and a Fulbright Scholarship. She has taught adults courses in education at the masters and the doctoral level. Suzanne currently serves as the Doctoral Writing Specialist in the Edgewood College EdD program in Madison, WI. In this capacity she offers direct student support and publication support for the doctoral program, faculty, and students. She also teaches the doctoral orientation course, the Law, Media, and Marketing course, and co-teaches the dissertation seminar series. Suzanne has published works concerning gender-inclusive leadership and ethical leadership. She has also presented at conferences with detailed information about the program assessment for an EdD program, on research self-efficacy and support structures in a doctoral program, and on studies connecting ethical leadership with effective leadership. Suzanne's continued quest for excellence in scholarship drives her research in the Dominican ethos, program assessment, and increasing student capacity and self-efficacy in academic writing.

Introduction

Effective and ethical leadership, as practiced by scientists, statisticians, businesspeople, doctors, and politicians, is necessary to solving today's vexing and knotty crises. Individuals who continually answer the following questions, whether or not they consider themselves social justice leaders, persist in unravelling some of the thorniest issues of our times:

- Who am I and who can I become?
- What are the needs and opportunities of the world?
- What is my role in building a more just and compassionate world?

These questions are part of a Roman Catholic, Dominican ethos that provides one way to conceptualize leadership for social justice. The current study examines the implementation of a Dominican model of leadership—rooted in the values and ethos of the Dominican order—on leadership identity for students in a higher education leadership program.

Statement of the Problem

Leadership theories that rely on personal traits, situations, and actions were developed for an industrial world and have become less effective as the world becomes more globalized, networked, and collaborative (Komives et al. 2005). Values-centered models of leadership highlighting collaboration, inclusiveness, empowerment, and ethics have influenced new models of leadership (Komives et al. 2005; Kouses and Posner 2003; Rost 1993). There also exists an increasing interest in leadership identity development (Komives et al. 2005; Guthrie et al. 2013). Therefore, continued, rigorous study and application of ethical leadership models and the development of ethical leadership identity are vital because ethical leadership and effective leadership are interconnected and interrelated (Brown and Trevino 2006).

Theoretical Framework

This study is grounded in three paradigms: constructivism (Bagnoli 2011), authentic leadership theory (Avolio and Gardner 2005), and the input-environment-outcome (I-E-O)

model (Astin and Antonio, 2012) for measuring growth in college students. The first two frameworks, constructivism as operationalized by the Dominican ethos (Bouchard et al. 2012) and Authentic Leadership, both contribute to the definition used here for ethical leadership and to inform the outcome of the I-E-O model.

Two common approaches from this special issue, Recognition and Human Capabilities, are also applicable to this study. The Recognition approach aligns with the Dominican ethos because the recognition and consideration of all individuals, especially vulnerable individuals regardless of their identity or their place on the continuum of recognition, is part of the normative values of the Dominican ethos. Similarly, the Dominican ethos mirrors constructs of the Human Capabilities approach, especially the consideration of individual well-being, the examination of social and political systems, and the dialogue and participation on all levels of community decision making. This study also employs the Human Capabilities approach through the values of partnership, community, and justice. These approaches and theories guide this study.

Constructivism and the Dominican Ethos

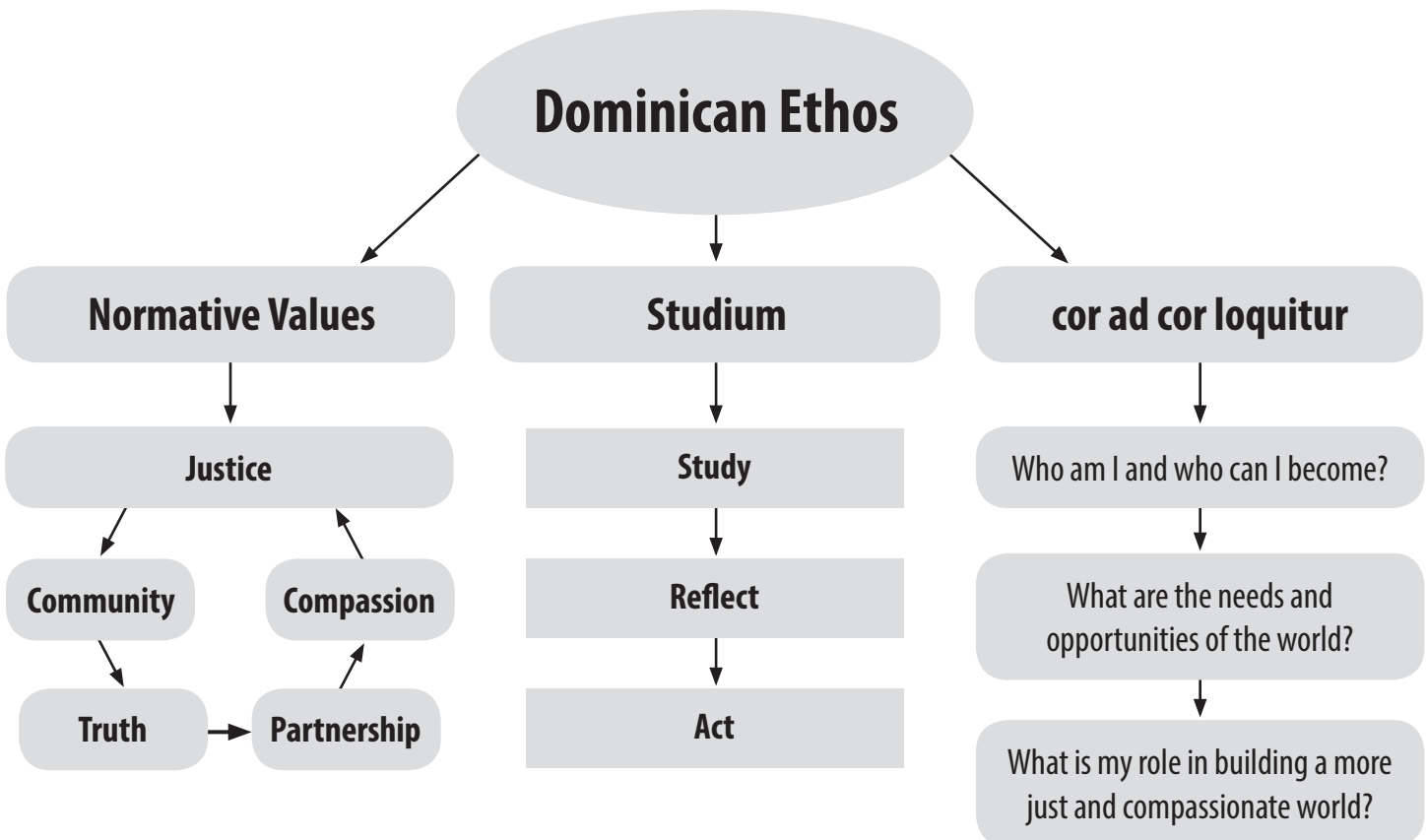
The Dominican framework for leadership is just one example of a value-based approach to leadership education and development. For the purposes of this study, constructivism as a theoretical framework is operationalized

as the Dominican ethos. This ethos consists of three main constructs: the Dominican values of truth, community, justice, compassion, and partnership; the *studium*; and the motto, *cor ad cor loquitur*. These three components of the Dominican ethos form the basis for the Dominican model of ethical leadership and are illustrated in Figure 1.

The Dominican normative values create the backbone for Dominican leadership, precisely because they are normative. Normative truths are a moral belief in which actions can be good or evil, and hold that some things are more valuable than others (Bagnoli 2011). The values are briefly described in Appendix A. The Dominican values are a vital component of the Dominican ethos and Dominican leadership.

The *studium* is a commitment to study, reflect, and act or share the fruits of that reflection. The *studium* is a process, a “union of study and contemplation in the service of truth, wherever it leads” (Bouchard, Caspar, Hermesdorf, Kennedy, and Schaefer 2012, 6). The *studium* is also a call to engage with the rest of the world “to read, write, speak, listen and understand and think critically and respectfully, to reckon, measure and manipulate matter...to act in partnership with others and to share what has been gained through careful contemplation and listening...” (Leonard n.d., 1). The *studium* provides a foundation for contemplative action and is a cornerstone of Dominican leadership.

Figure 1 | **The Dominican Ethos**



The motto *cor ad cor loquitur* is Latin for *heart speaks to heart* and is manifested in three questions: Who am I can who can I become? What are the needs and opportunities of the world? What is my role in building a more just and compassionate world (Edgewood College n.d.)? These three simple questions provide a framework for action and growth. To continually ask them requires building awareness, not only of the self, but also the world, and demands an examination of the potential for change. The answers to these questions also require a belief in the responsibility of the individual to play a role in the goal of social justice. By continually asking these questions, using the studium as a reflection model and the Dominican values as the backbone, one becomes a de facto leader for social justice.

Constructivism, Authentic Leadership, and the I-E-O Model

In this study, a constructivist theoretical framework was operationalized by the Dominican ethos and Authentic Leadership Theory. Authentic Leadership is viewed as a root construct (Gardner et al. 2005) from which ethical, transformational, or other types of leadership can emanate. Avolio and Gardner (2005) define Authentic Leadership and designate authenticity and a positive moral perspective as the two foundations that underlie four main constructs: self-awareness, relational transparency, internalized moral perspective, and balanced processing. Figure 2 illustrates this relationship.

The four main constructs of authentic leadership theory provide a validated, empirical conceptualization of leadership, grounded in constructivism. The final theoretical framework employed in this study is Astin's (1993) input-environment-outcome (I-E-O) model for measuring growth in college students. This model describes a framework for a talent development approach to assessment, as opposed to a resources and reputation model or the use of only one point in time data capture.

Purpose of the Study

This sequential mixed methods study extends research on ethical leadership by examining the relationship between Authentic Leadership and the Dominican ethos in EdD graduates' professional lives and it uses those results to inform the examination of student leadership acquisition. The main focus of the study was an exploration of the effect of an implementation of an ethical leadership curriculum on doctoral students' acquisition of a leadership identity based on a Dominican model of social justice leadership. Using both components enabled me to determine first what components and to what extent the graduates were using the Dominican ethos in their professional lives, and second, to inform the examination of student acquisition of the Dominican ethos and the Dominican leadership model.

Figure 2 | Authentic Leadership Constructs



Method

The study employed a sequential explanatory strategy. The first phase was a quantitative study which examined the extent to which graduates of a doctoral program in Educational Leadership incorporate the Dominican ethos into their decision making in professional settings; it examined the relationship between the Dominican ethos and Authentic Leadership. Based on the recommendations of this quantitative analysis, a leadership curriculum was implemented in the EdD program. As part of the leadership curriculum, students complete formative reflections at four different points in time during their coursework. Phase two of the study utilized a qualitative approach to analyse these formative, longitudinal reflections.

By first analysing and quantifying the internalization of a Dominican ethos by graduates in phase one, I was able to establish that students were exiting the program with a distinct set of values and practices reflective of a Dominican ethos and that those values were moderately correlated to components of Authentic Leadership Theory. However, the question of whether students entered the program with those normative values or whether they gained them through the coursework was still unclear.

Procedures

The target population for phase one of this study consisted of graduates of the EdD program. The target population was relatively small, approximately 180. An electronic survey was sent to graduates. The survey produced a return rate of 43%. The demographics of the respondents ($N = 77$) were similar to the proportion of graduates from each concentration (50 in K-12 and 27 in higher education); the mean age was 48; 40 were female and 37 were male. Approximately 56% of respondents graduated between 2009 and 2013. Ninety-one percent of respondents identified themselves as White, Non-Hispanic (Otte Allen 2014).

Phase two, the qualitative portion of the study, consisted of students currently enrolled in the program. Of the 26 students in Cohort A, 18 were female and 8 male, nine self-reported as students of color, the mean age was 41, and nine elected to participate in the study. Of the 36 students in Cohort B, 26 were female and 10 were male, 10 self-reported as students of color, the mean age was 38, and nine elected to participate in the study. The demographics of the participants were similar to the overall population.

Instrumentation

In phase one of the study, the researcher, with assistance from the research team, created the survey instrument to be deployed to participants electronically. The survey instrument was named Leadership Values Survey and included questions about the Dominican values and the Authentic Leadership Questionnaire (ALQ). The ALQ instrument had been validated independently (Walumbwa et al. 2008).

In phase two of the study, student reflections were analysed. These student reflections were completed at three different points in time as part of a program assessment. Reflection one was completed prior to admittance into the program. At the end of the first course, the same students completed

their second reflection. A different cohort of students completed the third reflection mid-way through their content courses. Students also complete a fourth and final reflection immediately prior to the research and dissertation phase; however, due to timing of the study, that reflection was not part of the current study.

Data Analysis

In phase one of the study, the primary means of data analysis was quantitative, and the secondary means of data analysis was qualitative. Both the Authentic Leadership Questionnaire and the Leadership Values Survey were tested for reliability using a confirmatory factor analysis and an exploratory factor analysis, respectively. A correlation coefficient was conducted using Pearson's r to determine which factors interacted significantly with each other (Burke 2009; Plackett 1983; Spearman 1904). A Pearson's r was used to compare the data from the Leadership Values Survey and the Authentic Leadership Questionnaire. Further correlations were conducted with the independent variables and the dependent variables. A correlation matrix was created with the resulting information. The secondary means of data analysis in phase one consisted of completing open, axial, and selective coding (Strauss and Corbin 1990) of the responses from two open-ended questions. Through constant, comparative analysis (Glaser 1965; Corbin and Strauss 2008), each participant's response was connected to other responses, categories, properties, and dimensions.

In phase two of the study, student reflections, completed at three different points in time, were analysed qualitatively. The first two reflections were completed by the same cohort of students; the third reflection was completed by a different cohort. First, coding categories were created by synthesizing the Dominican model of leadership and reflection research, particularly with works of Bell et al. (2011), Bouchard et al. (2012), and Kember (1999) (see Appendix B). Second, the reflections were analysed using open, axial, selective coding, and constant, comparative analysis (Glaser 1965; Strauss and Corbin 1990; Corbin and Strauss 2008). Further, the axial coding was double checked for veracity by experts in qualitative research. The experts reviewed the codes, checked for researcher bias or misreading of text presented in the reflections, and provided suggestions for alternate interpretations.

Limitations

The Dominican model of leadership is embedded in a constructivist foundation because it uses normative values. Therefore, some individuals or groups will not be willing to ascribe to these normative values for a variety of political, philosophical, religious, or personal reasons. The sample size was small, and although the researcher used experts to reduce bias, the interpretive nature of the data analysis, if conducted by multiple people of diverse backgrounds may have yielded different results. Further, reflections completed by the same group rather than using both cross sectional and longitudinal samples would have provided better data. Different groups of students may receive different messages from instructors, may have differing proclivities and attitudes, and may place

Table 1 | Correlation Matrix

Variables	1	2	3	4
1. Decision LVS	–			
2. Reflection LVS	0.26	–		
3. Transparency AL	0.34	0.22	–	
4. Internalized Moral Perspective AL	0.50	0.46	0.37	–

emphases on some components of the Dominican ethos and not others, thereby changing the results of the study. Despite these limitations, the potential for implementing social justice models of leadership like the Dominican model of leadership are worthy of continued examination and refinement.

Results

In phase one of the study, the relationship between components of Authentic Leadership theory and the Dominican ethos was quantified. The findings yielded a moderate, positive correlation between reflection (.46) and decision making based on the Dominican ethos (.50) and the internalized moral perspective of Authentic Leadership, as illustrated in Table 1.

This table shows that respondents tended to use the normative Dominican values as a framework for their moral perspectives.

The qualitative analysis of two open-ended questions in phase one likewise supported the notion that graduates of the program incorporated and internalized the Dominican ethos. These findings indicated the Dominican values of truth, community, justice, compassion, and partnership were internalized by respondents. Furthermore, respondents reportedly overlapped and integrated the values and the studium in their professional roles. These phase one results provided the basis for further analysis of reflections within students' coursework.

In phase two of the study, an analysis of student reflections—completed before entry into the program, after the first course, and in the middle of the content coursework before the dissertation phase of the program—uncovered that students were in the process of deepening their understanding and application of the Dominican values. They also showed a strong commitment to the question, "Who am I and who could I become?" In the third reflection, students began to internalize the Dominican model of leadership by demonstrating a more intentional use of the studium and the Dominican values in their leadership identity and a Dominican leadership framework.

Studium

For this program, the studium provides a means of making decisions thoughtfully and in community. Respondents demonstrated a deepening, but still incomplete, understanding and use of the studium. In their first reflection, they had not been introduced to this construct, and their

reflections did not communicate an implicit or explicit use of the studium as a means for decision making. In the second reflection, they made cursory mention of the studium, but no application of the construct to the course, decisions, or identities. In the third reflection, students provided evidence of integrating the studium into their thinking. One student wrote,

This course made me to (sic) think about access to higher education, how higher education is funded, and who benefits the most from that funding system. It is easy to lose sight of big picture issues like this on a day-to-day basis, but we have a responsibility to students to stay focused on these bigger, important issues while making our day-to-day decisions.

This respondent has studied particular issues of higher education (the first component of the studium), has reflected upon the relative importance of those issues (the second component of the studium), and intends to act in a manner that demonstrates commitment to equal access (the third component of the studium).

As part of the studium's study and reflect components, the researcher examined the extent to which respondents were questioning their own attitudes and assumptions. Only one respondent questioned their own attitudes or assumptions in the first reflection. However, three respondents did so in their second reflection. In the third reflection, respondents applied a nuanced perspective by, for example, "examining personal biases and beliefs through on-line discussions." One respondent indicated that "content and discussions challenge my beliefs" and another was "beginning to understand the role of diversity in a homogeneous society." Although respondents were applying parts of the studium, they did not yet exhibit cohesive and consistent use of the studium.

Cor ad Cor Loquitur

The cor ad cor loquitur questions address growth and change for social justice. The cor ad cor loquitur question, "Who am I and who can I become?" was addressed heavily in the first reflection. Respondents recalled their leadership experiences, and they indicated a desire to grow as leaders. They also connected the ideal of the normative values to their leadership experiences. For instance, one respondent wrote, "I want to continue to improve on becoming a leader of these core ideals"; another wrote, "the Dominican Values connect to my ambition of creating a better leader in myself." Respondents indicated a strong sense of their own leadership identity by using words like "I already possess leadership skills," yet indicated a strong desire to grow in their leadership capacity. The second reflection did not indicate a continued focus on this question. Respondents could have discussed this question as part of their leadership identity, but often focused on the Dominican values instead.

The question "What are the needs and opportunities of the world?" was addressed in the third reflections thorough tackling diversity and inclusion issues, as well as issues of access, shared governance, and finance. However, the discussion of these issues sometimes lacked complexity and

depth. The question, "What is my role in building a more just and compassionate world?" was only vaguely addressed by respondents throughout all reflections.

Dominican Values

The normative values of community, truth, partnership, justice, and compassion provide the backbone for Dominican leadership. When considering the Dominican values as part of a social justice leadership identity, analysis revealed a deepening understanding and internalization of the Dominican values. Respondents writing their first reflections often addressed the values without complexity. However, some respondents did begin to address the values from a retroactive perspective and used examples from their professional lives. In the second reflection, respondents began building a framework Dominican leadership primarily through their experiences in the classroom and with cohort members. One wrote, "it is encouraging to utilize the discussion board posts to develop relationships with others in the cohort," and, "the Dominican values moved me forward in my thinking." Respondents indicated a continued attention to the values, but also reflected on the behaviors, attitudes, habits, and beliefs espoused by the faculty and staff. Through the coursework, students indicated a change from a retrospective approach to the values to one grounded in their experiences in the classroom and in their evolving leadership framework and identity.

In the third reflection, respondents illustrated the dynamic process of identity development. One respondent underscored the strength of the community-based, cohort model, noting that "while these learning opportunities were provided to me by my instructors, it was the dialogue that took place between our cohort members that really made me open my mind to understanding the issues from a different angle." In a more abstract way, one respondent reflected on applying the values, "infusing the values in our personal leadership can facilitate individual growth in our professional life and scholarly endeavors." This quote indicated that respondents were in the process of internalizing the Dominican ethos as it related to their professional lives.

Other respondents were in the process of internalizing the Dominican values as part of their leadership framework, including issues of diversity. One respondent wrote, "I can identify how the values transcend into our reflections and coursework." In the reflections, respondents increased their awareness of issues of diversity and inclusion in higher education and began to connect those issues to ethical leadership. Only two respondents mentioned issues of diversity or inclusion in their first reflection, and seven did so in their second reflection, showing a dramatic increase. In the third reflection, seven respondents wrote about issues of diversity, and they connected those issues to leadership. For example, one respondent wrote, "acknowledging the necessity for inclusion, especially as it relates to racial and gender diversity, is a foundational principle essential to becoming successful leaders in our global culture."

Dominican Leader Identity

Respondents' reflections were analysed to determine if respondents were cultivating their identities as academic writers, scholarly researchers, and Dominican leaders. The analysis found that respondents reportedly gained technical skills in writing and research, but much of the demonstrated growth occurred as respondents wrote about their Dominican Leader identity. In their first reflection, respondents generally wrote about the values in generalized and global ways. In addition, the values were often applied abstractly. For instance, one respondent wrote, "...the Dominican values connect to my ambitions of creating a better leader in myself." Although respondents increased their attention on issues of diversity and began to question their own attitudes, they also began to "reflect on where my leadership ideals originate, how I want them to evolve, and which areas need development." The reflections indicated a deepening awareness of leadership in general as they begin to build their leadership identity.

In the third reflection, respondents began to demonstrate their incorporation of the Dominican ethos as part of their leadership identity. One respondent noted, "As a student I had the opportunity to practice or apply these values and the content knowledge for courses in my work—specifically in decision making, problem solving, working with campus governance, strategic planning, motivating staff and in academic program development." This respondent applied both the values and the content knowledge to their professional work. Another wrote, "throughout each of the content courses, I have been continually reflecting on the principles and practices that guide the vision and everyday work of an ethical leader and ask questions such as how is the Dominican tradition of study, effect, and act embodied in meaningful scholarly research and writing" In this reflection, the respondent incorporated the Dominican values and the studium in her leadership identity. While not all of the properties of the reflections in this category showed this level of growth, most all indicated applying the Dominican model of leadership in their coursework and professional work.

Discussion and Implications

The analysis of data suggests that respondents were in the process of building a social justice leadership framework from which they can operate in their professional roles. From the primarily quantitative first phase of the study, it is evident that graduates of the program both internalized the studium, with its emphasis on reflection and study, and the Dominican values. In addition, phase one of the study provides some evidence to support empirical studies connecting self-reflection to Authentic Leadership (Branson 2007; Nesbit 2012; Park and Millora abstract only 2012). Further, a moderate positive correlation between the parts of the Dominican ethos and the internal moral perspective component of Authentic Leadership indicates that the Dominican model of leadership may be helpful in expanding the construct of the internal moral perspective of Authentic Leadership (Otte Allen, 2014). The Dominican ethos can provide the veracity necessary to develop the internal moral perspective component of Authentic Leadership (Otte Allen 2014), and therefore, each

are needed to provide a firm foundation for a constructivist theoretical framework. Moreover, this study supports the notion that ethical and effective leadership are interconnected and interrelated.

In the qualitative analysis of student reflections in phase two of the study, it was evident that respondents were involved in a dynamic process of internalizing the Dominican ethos and Dominican model of leadership. Although this internalization may happen at different paces and intensities, respondents in the program increasingly used the studium; built and internalized the Dominican values as part of their leadership framework; and began to ask the *cor ad cor loquitur* questions (Who am I and who can I become? What are the needs and opportunities of the world? What is my role in building a more just and compassionate world?).

The studium's emphasis on study and reflection connects to literature which indicates a positive relationship between reflection and decision making (e.g. Campitelli and Labollita 2010; Cokely and Kelley 2009; Frederick 2005; Toplak, West, and Stanovich 2011). Vital components of this reflection scheme (content reflection, process reflection, and premise reflection), all served as particularly useful measures of the type and quality of student reflection. For example, respondents demonstrated a deepening ability to question their own attitudes and assumptions, a vital component of the Dominican ethos. Questioning one's attitudes and beliefs through reflection and study can propel individuals toward the Dominican values. Therefore, deep reflection and decision-making components of the studium may help to guide practice when implementing a social justice model of leadership.

Respondents began to expand their conceptualization of leadership as they internalized the Dominican values and the *cor ad cor loquitur* questions to build their leadership identities. Since these Dominican values may be more gender inclusive than traditional, ubiquitous values, and since they have an emphasis on paradigms of leadership that are more cooperative and collaborative (Otte Allen and Best 2013), the Dominican values may be useful in building a non-gendered, social justice framework for leadership. In addition, as respondents built their leadership identities, they were increasing their awareness of issues of diversity and inclusion, with its direct connections to the values. This Dominican model of leadership may be particularly useful for students from diverse backgrounds whose experiences and identities may be quite different from traditional models of leadership.

The EdD program under study incorporates features of programs that build leadership identity in diverse students. Guthrie et al. (2013) identified program elements and features that cultivate leader capacity and identity in students from diverse backgrounds. These programs focus on identity development, incorporate diverse perspectives of leadership, and create a meaningful program; they also feature consideration of language use, experiential learning opportunities, and structured and unstructured reflection (68). The Dominican model of leadership mirrors these recommendations through its focus on identity development as writers, researchers, leaders, its use of periodic reflections,

and emphasis on inclusion and diversity and the Dominican values. Furthermore, building a leadership identity through developing self-awareness was evident in student reflections, and supports Komives et al.'s (2005) study detailing leader identity development in undergraduates.

Therefore, an intentional curriculum including reflections focused on Dominican ethos and the Dominican model of leadership identity can be a vital component of a program's intent to foster social justice leadership. Individuals and programs interested in social justice leadership may find that intentional use of reflection; a set of normative values; a set of guiding questions; and a decision making process of study, reflect, and act enhances their quest for social justice.



Appendix A | Dominican Values

- **Truth – Life, Dignity, and Equality of the Human Person.** Every person is created with infinite value, equally worthy of care and respect. Relationship to the Universe. All of creation is in a sacred relationship; humans have a special call to live that relationship in reverence and humility.
- **Community – Social Nature of the Human Person.** The dignity and worth of human persons are most fully realized in the context of relationships with others in the community. Solidarity of the Human Family. Human beings are part of one family and share responsibility for one another.
- **Justice – The Common Good.** The social systems and institutions of a just community evolve to pursue the common good: that which benefits all people. Human Development and Progress. True development enhances the human spirit while respecting and promoting the dignity of all creation.
- **Compassion – Concern for the Poor and Vulnerable.** Those who are most vulnerable or who benefit least from existing social institutions merit first consideration in our circle of concern.
- **Partnership – Sacredness of Work.** Work is the expression of each person's gifts and achievements, through which each contributes to the common good. Role of Leadership/Governance. All people have the right and the responsibility to participate in political life in pursuit of the common good. Subsidiarity. Dialogue and participation are necessary at all levels of community decision-making, with decisions entrusted at the most elemental level of responsibility and authority are appropriate. (Edgewood College Mission, Values, and principles)

Appendix B | Coding Categories

Reflection

Dominican Values: truth, community, justice, compassion, partnership

Studium: commitment to study, reflect, and act/share the fruits of your contemplation

Cor ad Cor Loquitur Questions:

- Who am I and who can I become?
- What are the needs and opportunities of the world?
- What can I do to build a more just and compassionate world?

Has student questioned their own attitudes and/or assumptions?

Has student reflected upon their own learning, beliefs, and actions?

Has student reflected upon processes, policies, and/or procedures?

Has student reflected upon academic content?

Identities

Demonstrate growth in academic writer identity

Demonstrate growth in scholarly researcher identity

Demonstrate growth in leadership

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Addressing Dilemmas of Social Justice Mathematics Instruction through Collaboration of Students, Educators, and Researchers

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Introduction

Social justice mathematics educators explicitly aim to develop students' sociopolitical consciousness in addition to teaching mathematics content (Gutiérrez 2013; Gutstein 2006). Sociopolitical consciousness refers to Paulo Freire's (1970) concept of *conscientização*, or learning to perceive social, political, and economic contradictions (35). In this paper, I provide a definition of Social Justice Mathematics. I explore three dilemmas that arise with SJM instruction and suggest ways in which collaboration among students, educators, and researchers may address these dilemmas.

What is Social Justice Mathematics?

Social Justice Mathematics, SJM, relies on a definition of social justice that focuses both on redistributing resources and recognizing marginalized groups as equals. Basok, Ilcan, and Noonan (2006) define social justice as "equitable distribution of fundamental resources and respect for human dignity and diversity, such that no minority group's life interests and struggles are undermined and that forms of political interaction enable all groups to voice their concerns for change" (267). Critical theorist Nancy Fraser's (1996) *bivalent* approach to justice is a useful framework that aligns with Basok et al.'s definition of social justice. This bivalent approach to justice emphasizes that both *redistributive justice*, or equitable distribution of fundamental resources, and *recognition justice*, or respect for human dignity and diversity with all groups having a voice, are necessary to achieve social justice.

Social justice mathematics has various definitions in the research literature (Bartell 2013; Gonzalez 2009). SJM may also be referred to as critical mathematics or teaching math for social justice. For the purpose of this paper I define SJM with three components.

1) Students and teachers use mathematics to empower those who are marginalized by the dominant paradigm.

By “dominant paradigm” I refer to systems and structures that contribute to a host of inequities, both within and outside of formal education. Within education, inequities in student achievement, course rigor, teacher quality, and disciplinary practices continue to adversely affect poor people and people of color (Anyon 1980; Haycock 2015; Flores 2007; Peske and Haycock 2006; The Education Trust 2014). In addition, poor people and people of color face a variety of civil rights injustices outside of education, such as, but not limited to: racial profiling, police terrorism, and inaccessibility of hospitals, super markets, and green recreational spaces (Harris 1999; Scott 2013; Swaine, Laughland, and Lartey, June 1, 2015; Walker, Keane, and Burke, 2010).

In his (1970) book *Pedagogy of the Oppressed*, educator and philosopher Paulo Freire contends that the current banking model of education, where knowledge is considered “a gift bestowed by those who consider themselves to be knowledgeable upon those whom they consider to know nothing,” (72) serves the oppressor who intends to prepare students to accept their situation as the oppressed. Freire stresses the importance of learning to “read the world” to gain *conscientização*, or sociopolitical consciousness, in order to “write the world,” or change the world. “Reading the world” encompasses the traditional educational goal of literacy along with the social justice goal of gaining *conscientização* (Freire and Macedo 1987).

Critical math education scholar Rico Gutstein builds on Freire’s concept of *conscientização*, or developing sociopolitical consciousness, in order to read and write the world with mathematics. Gutstein’s (2006) book is titled with these terms – *Reading and Writing the World with Mathematics: Toward a Pedagogy for Social Justice*. Gutstein defines reading the world with mathematics as using “mathematics to understand relations of power, resource inequities, and disparate opportunities between different social groups and to understand explicit discrimination based on race, class, gender, language, and other differences” (26). He defines writing the world with mathematics as “changing the world” (27). Reading and writing the world with mathematics refers to goals within formal education – to learn mathematics, as well as goals outside formal education – to use mathematics to change the world.

Like critical pedagogy (Duncan-Andrade and Morrell 2008) and social justice pedagogy (Ayers, Hunt, and Quinn 1998; Gutstein 2006), SJM goes beyond incorporating instructional strategies into one’s practice, such as culturally relevant pedagogy (Ladson-Billings 1995) or culturally responsive pedagogy (Gay 2010). It differs from culturally relevant and culturally responsive pedagogy because of its explicit focus on addressing hegemonic practices that marginalize a specific group of people (Gutiérrez 2002; Gutstein 2006; Leonard et al. 2010).¹

For example, in a seventh-grade math project conducted by Gutstein (2007), “Will development bury the barrio?” students used mathematics to analyze a developer’s claims that a new housing complex would create jobs for the community and offer “affordable housing.” Mathematics allowed them to investigate how affordable the homes would be for their families and whether the potential new jobs would outweigh family displacement. Students then took action through participation in rallies and city hall hearings to oppose the proposed development. As illustrated by this example, students can be empowered within formal education by learning traditional mathematics (e.g. statistics, percent increases), and empowered outside formal education by applying their mathematics to advocate for social change (e.g. participating in actions at city hall).

An eighth-grade SJM project developed by teacher Jana Dean involves investigating minimum wage to learn linear functions (Gutstein and Peterson 2013). Students model earnings where y represents wages and x represents hours. Students model the earnings of different professions where the hourly wage is represented by the slope, and expenses (e.g. cost of a required uniform that the employee must purchase) are represented by the y -intercept as a negative number. The professions that students investigate are service sector positions that many members of Jana Dean’s students’ community hold, such as a retail clerk, security guard, and home nursing aide. By investigating the different hourly wages and comparing living expenses to the minimum wage, students learn that the minimum wage is not sufficient to be a living wage, or the hourly rate necessary to raise a family when working forty hours per week. Students can then use mathematics to build arguments to advocate for a living wage in their own community. This is especially powerful for students with families who struggle to make ends meet because of the wages they earn in comparison to the cost of living.

SJM’s use of mathematics to empower those who are marginalized by the dominant paradigm can be engaged in by both “historically marginalized” students and “mainstream” students. I use the term students of “historically marginalized,” or “nondominant,” backgrounds to refer to students who are adversely affected by the dominant paradigm – both within education (e.g. inequitable access to quality teachers, resources, cognitively demanding instruction, and fair disciplinary practices) and outside of education (e.g. racial profiling, subprime mortgage lending practices, police terrorism, and inaccessibility of hospitals, super markets, and green recreational spaces). Historically marginalized, or nondominant, students are often African American, Latina, Native American, Southeast Asian American, and poor students (Gutiérrez 2002, 2012; Stinson 2008; U.S. Census 2004). I use the word “mainstream” to refer to students who have been offered greater opportunities, within and outside of formal education, often affluent and/or white students. This paper focuses primarily on considerations to empower historically marginalized students.

2) Rigorous mathematics is actively offered to all students.

SJM involves increasing the rigor of mathematics for students, focusing on marginalized students who have been historically denied such opportunities. All students should be offered opportunities to engage in challenging and rigorous mathematics and enroll in advanced math courses (Moses and Cobb, 2001).

I include the word *actively* because SJM is about more than “access.” For instance, a school cannot expect to achieve equity and success by suddenly offering all high school seniors the opportunity to enroll in Advanced Placement Calculus if the students’ kindergarten through high school mathematics instruction did not prepared them for such a course. This is especially true for historically marginalized students who often attend under-resourced districts, with minimal curricular resources, and with teachers without certification or a major or minor in math or a math related field (Darling-Hammond and Skyes 2003; Peske and Haycock 2006). In addition, many students have been sorted into learning tracks that limit their opportunities to learn advanced mathematics (Oakes 1990). Rather, schools must prepare students throughout their K-12 educational careers for mathematical rigor. Even high schools, which cannot influence students’ K-8 math experiences, can work to offer students rigorous mathematics by creating double-blocked math classes, providing math electives, and facilitating after-school math programs to “catch students up.”

Increasing mathematical rigor for students may also require school- and/or district-wide structural changes to course placement and course completion policies. San Francisco Unified School District has detracked its math courses and revamped the middle and high school math course sequencing to offer multiple pathways to advanced courses (San Francisco Unified School District Math Department 2015; The Education Trust West 2015). Detracking has been found to improve student achievement, both for students assigned to the lower track and the higher track courses (Boaler and Staples 2008; Boaler, William, and Brown 2000; Burris, Heubert, and Levin 2006; Oakes 1990). This offers more equitable opportunities for students to enroll in advanced math courses, rather than the tracked course sequence that prevents students’ ability to take advanced level mathematics.

To actively offer rigorous mathematics to students also means that pedagogical practices may need to be changed to include those that are more equitable. For example, Complex Instruction, a form of groupwork for academically heterogeneous groups, has been found to decrease the achievement gap, increase relational equity (the ways in which students treat each other and their ideas with respect), and improve achievement for all students (Boaler 2008; Boaler and Staples 2008). Teachers may need training and support to engage in equitable pedagogical practices that may be new to them. Supporting teachers’ development may include building time into the school day for teachers to collaborate, providing necessary funds for teachers to participate in ongoing training, and offering leadership opportunities for teachers. In some schools, dedicated and qualified math teachers may need to be recruited and retained. Most

importantly, actively offering rigorous mathematics to students involves teachers’ belief that all students can achieve, a political stance of SJM educators.

3) The classroom community is a co-constructed space.

If SJM educators aim to disrupt the dominant paradigm, they must begin with sharing their power and authority with their students (Freire 1970; Gutstein, 2006). This represents both a pedagogical strategy and political stance. I draw on critical mathematics education scholar Rochelle Gutiérrez’s articulation of this political stance in her (2013) article, *The Sociopolitical Turn in Mathematics Education*. This sociopolitical turn involves changing theoretical perspectives to challenge prevailing notions of identity and power. That is, mathematics as a subject itself has been conceptualized as a rational universal arbiter of truth; therefore, individuals who are successful in this paradigm are conferred status. Instead, a sociopolitical turn recognizes that identity is an ongoing instantiation of cultural production and that power is not a possession, but rather, is negotiated through social discourses.

To create a space where students develop their own ways of knowing and understanding mathematics, classroom norms should foster collective inquiry rather than conceptualizing the teacher (or a textbook) as the authority figure of “correctness” or mathematical sophistication. SJM teachers must develop *sociomathematical norms*, or classroom social norms specific to mathematics, around what counts (and who decides – students and teachers should collectively decide) as mathematically elegant, mathematically efficient, mathematically sophisticated (Yackel and Cobb 1996, 461). This type of approach to teaching mathematics – through collective discovery, discussion rather than teacher dissemination of knowledge, and open-ended problem solving – is also characteristic of the larger “reform” and equity efforts in mathematics (Gutiérrez 2002; Mathematics Learning Study Committee 2002). SJM goes beyond these efforts to include critical investigation of the world and of power structures. It is important to note that students should be allowed to develop their own conclusions and opinions, not coaxed toward a particular political stance or viewpoint through SJM.

Dilemmas of Social Justice Mathematics Instruction

Several dilemmas arise when bringing SJM instruction to the classroom. I describe three dilemmas and consider how they may be addressed through collaboration of students, educators, and researchers. While offering suggestions around how collaboration may address dilemmas of SJM instruction, this paper largely raises more questions than it offers solutions. I hope these questions may spark new ideas, deeper questions, and motivate us to continue to engage in this work.

1) What constitutes student success?

The first dilemma of SJM instruction is that teachers must navigate multiple goals. They aim to empower their students to critically analyze the world with mathematical tools while simultaneously meeting formal educational goals, such as passing state standardized exams, earning good grades, and

pursuing STEM field majors and careers. This tension is best captured by the question, "What constitutes student success?"

If a student uses mathematics to save his or her home from being demolished through advocacy work with city officials, but the student does not pass the required math exit exam, would this student be considered successful through the lens of SJM? Conversely, if a student passes the required math exit exam but does not understand how mathematics may be used for social change, would this student be considered successful?

Rochelle Gutiérrez (2002) argues that both goals are important and complementary to each other. She refers to the "mathematics that supports the status quo," tested in high stakes exams, and privileges perspectives of an elite group as *dominant mathematics*, whereas *critical mathematics* explicitly challenges dominant mathematics, exploring issues of power and highlighting contributions and perspectives of marginalized groups (150-151). "The learning of dominant mathematics may serve as an entrance for students to critically analyze the world (using mathematics), and being able to critically analyze the world with mathematics may be an entrance for students to engage in dominant mathematics" (152).

Similarly, Gutstein (2006) also describes two complementary goals of SJM— with *mathematics pedagogical goals*, or succeeding academically in the traditional sense, and *social justice pedagogical goals*, or developing positive cultural and social identities (23). "An emancipatory education does not neglect disciplinary knowledge. In fact, learning specific subjects such as mathematics helps one better understand the sociopolitical context of one's life" (40-41). Yet he makes clear that he disagrees with the "position that urges increased access to mathematics opportunities, but that simultaneously leaves unchallenged the very structures that created the injustices" (30).

Gutiérrez and Gutstein's approaches align with Fraser's bivalent approach to justice, where a redistributive approach to justice, or being successful through performance with dominant mathematics, and a recognition approach, or dismantling the dominant paradigm to gain equitable recognition of historically marginalized groups, are simultaneously pursued. While many teachers who use SJM firmly believe in the importance of both goals, the day-to-day reality of classroom work forces teachers to make tough decisions – when pressed for time, when an exit exam approaches, and/or when submitting lesson plans to administrators.

Critical math education professor Susan Gregson (2013) highlights these challenges through her case study of one eighth-grade math teacher who used SJM in her classroom in a school with primarily nondominant students, Mrs. Myles. Mrs. Myles engages students in a math project about the criminalization of youth to investigate trends in the demographics of police stops, through students' data collection and analysis. She worries about whether or not the project is "mathy enough" (186). Mrs. Myles tries to design the project so that the mathematics required to analyze the data is also the mathematics tested on the standardized exam.

She also worries about "crunch time," (190) of having enough instructional days to engage in the criminalization project and also prepare students for the exam. Ultimately, she was not able to complete the criminalization project, because it required a significant amount of instructional time that she felt she needed to address more math topics to prepare students for the standardized exam. She instead discussed issues of the criminalization project in her advisory class, a non-math class similar to homeroom.

The relationship between dominant mathematics goals (or, as Gutstein refers to them, as the mathematics pedagogical goals) and critical mathematics goals (or social justice pedagogical goals) may not be as complementary as theorized. In actual teachers' classrooms, the constraints of time and pressures of testing often force teachers to prioritize one goal over the other. In Mrs. Myles's case, the "crunch time" pressure to prepare students for the standardized exam trumped her goal of fully engaging students in the criminalization project.

In addition to the tension between dominant and critical mathematics goals, students of historically marginalized backgrounds must also manage their cultural identities and their identities as mathematicians (Martin 2006, 2007). How can nondominant students maintain positive racial identities while achieving within traditional formal mathematics education, or achieving with their knowledge of dominant mathematics (e.g., gaining high test scores, earning good grades, pursuing STEM careers)?

Critical race scholar William Tate (1995) poses the question, "Is it possible to develop high-level mathematical competence for African American students within a Eurocentric paradigm?" Tate suggests exploring mathematics possibilities within the Africentric paradigm and within the practices of culturally relevant pedagogy, rather than attempting to fit within the Eurocentric paradigm, which I argue corresponds to the "dominant paradigm" previously defined, or dominant mathematics as defined by Gutiérrez.

This question has been asked repeatedly. Gloria Ladson-Billings (1994) reiterates W.E.B. Dubois's question from 1935, "Does the Negro need separate schools?" in her book *The Dreamkeepers: Successful Teachers of African American Children*. A similar question was posed by critical language and literacy scholar Kris Gutiérrez at an Equity in Math Education conference, "Do I get to become a better me or do I have to become you?" Rochelle Gutiérrez (2002) refers to Kris Gutiérrez's question when posing her own, "Can we call it equity if students are expected to give up their cultural identities to participate in society?"

A bivalent approach to justice is a helpful framework to analyze Tate's, Dubois's, Gutiérrez's, and Gutiérrez's questions, where consideration of both redistribution and recognition approaches to justice are necessary. If a historically marginalized student is successful as measured by distributive means, by achieving in the dominant paradigm (e.g., by achieving high test scores or by acquiring lucrative post college employment earnings in a STEM career), can he or she achieve this success while maintaining a positive racial identity? To achieve justice, a student should be able

to achieve success while maintaining and celebrating his or her racial identity. Redistribution approaches cannot be considered without addressing recognition conceptions of justice, such as students' of nondominant backgrounds retaining their identities while achieving traditional academic success in mathematics.

University researchers, teachers, administrators, and youth may work together to discuss these dilemmas. How do educators manage dominant mathematics goals with critical mathematics goals? How can students of historically marginalized backgrounds be successful in the current education system while still maintaining positive identities? These conversations should be non-hierarchical, where adults learn from youth, youth learn from adults and each other, and all parties learn from each other's vastly different perspectives. Youth in particular, and especially youth of historically marginalized backgrounds, may be empowered by opportunities to share their perspectives with researchers, teachers, and administrators about their experiences in formal mathematics classrooms.

2) *What is the curriculum for SJM instruction?*

Second, is the dilemma of the actual SJM curriculum, or the projects and activities to be developed for one's students. SJM involves interrogation of problems relevant to students' lives. For example, students may wish to map and examine the availability of grocery versus liquor stores in their community, providing opportunities to teach statistics, geometry, and ratio and proportion.

Students themselves should choose the social issue they wish to investigate and use mathematics to analyze and take action to solve such problems. This empowers students and fosters a co-constructed classroom space, rather than the teacher choosing and designing a mathematics project around a social issue he or she finds relevant. Students may need coaching to feel comfortable sharing ideas if this is their first experience with a co-constructed classroom. Teachers may benefit from coaching and support to create productive frameworks and guidelines for new ways of working and relating in the classroom (Boaler 2006; Gregson 2013; Gutstein 2006).

However, a great amount of time, content expertise, and creativity are needed to design a SJM lesson or project based on students' interest. Mrs. Myles, the eighth-grade math teacher from Gregson's (2013) study clearly captures this dilemma, "I can't run eighth grade math as [students] choose the topics and I figure out how to do all the math we need for the standardized test...I don't have sufficient background for that and that would take so much time I just don't know how I would ever do it" (8).

Teachers may also need knowledge of other pedagogical techniques (e.g. Project Based Learning, Complex Instruction) to aid their SJM instruction. Some books and programs provide good starting points for SJM lessons and projects (e.g. Rethinking Mathematics, Creating Balance in an Unjust World, The Algebra Project, Young People's Project, RadicalMath.org, Mathematics in Context, Mathematics Modeling Our World), but the topics, issues, and contexts of exploration must still

be initiated by students themselves. Students' interests are sensitive to place and time; the social issue relevant to one group of students may or may not be relevant to another group of students. This of course is further complicated by district and state mandates, especially with the introduction of Common Core State Standards and their associated standardized tests (e.g. Smarter Balanced, PARCC).

In addition, the mathematics required to pursue students' nominated investigations may or may not align with the mathematics of their grade level. For example, to map and examine the availability of grocery versus liquor stores in the community, a teacher can teach statistics, geometry, and ratio and proportion. However, for a high school upper grade class the mathematics may not be rigorous enough, or as Mrs. Myles called it "mathy enough" (Gregson 2013, 186). On the other hand, if students are interested in exploring subprime mortgage lending and foreclosure rates, they may need to understand discrete dynamical systems, as Gutstein's students learned in a twelfth grade math course (Gutstein 2010). In this case the math may be too difficult depending on the grade level of students.

Opportunities for collaboration to develop SJM lessons and projects are helpful, with teams of teachers themselves and/or with outside guests from local universities. Professors and students in graduate schools of education can assist in SJM teachers' development of such projects. This is not to suggest that teachers need help, rather the input of others who may have more time may help SJM project development. Of course, student input comes first and foremost as their ideas for investigations of social issues relevant to their lives build the foundation of the SJM lessons and projects.

3) *How can teachers possess sociopolitical consciousness?*

When developing SJM lessons and projects, teachers (and professors and graduate students if they collaborate with teachers) must have an awareness of students' lives. However, professors, doctoral students, and SJM teachers themselves may or may not live in students' neighborhoods and may or may not possess the sociopolitical consciousness needed to create meaningful SJM projects.

Critical mathematics scholar Danny Martin raises questions of teacher consciousness in his (2007) article *Beyond Missionaries or Cannibals: Who should teach mathematics to African American children?* This question is relevant for nondominant students of many backgrounds, particularly because most nondominant students are taught by mainstream teachers. In 2008, the U.S. population of children of color was 44% and is projected to be 62% by 2050 (U.S. Census Bureau 2008). The American teaching force is 84% white, according to 2007-2008 National Center for Education Statistics data, with a pipeline of bachelor's degree teacher candidates, 82% of which are white, who will enter the field, according to 2009-2010 data (AACTE 2013).

Martin (2007) argues that teachers' racial competence and their commitment to anti-oppressive, anti-racist teaching are just as important as their mathematics content knowledge. He stresses that teachers of African American students should develop a deep understanding of the social realities

experienced by his or her students (10). In this paper, I broaden the discussion to include students of historically marginalized backgrounds.

To be clear, teachers of all backgrounds can teach students of all backgrounds. However, if teachers were raised in contexts and communities very different from their students, how shall they gain this deep understanding of the social realities of their students without tokenizing, essentializing, or objectifying them? (Delpit 1988; Hilliard 1991; Tate 1995). Should teachers who share backgrounds with their students, without mathematics content knowledge, be recruited to pursue mathematics teaching? What about those teachers who may share the same racial ethnic background but do not believe that the current power structure should be questioned? I believe that all of the above are important issues to address. Teachers of all backgrounds should strive to develop a deep awareness of their students' lives, in addition to the contributions that each student brings to the classroom (Turner et al. 2012).

Students of all backgrounds and socioeconomic levels bring a wide variety of experiences and contributions to the classroom. Strong relationships with students and their families can help teachers design relevant SJM activities and establish a co-constructed classroom space. Teacher-student relationships may also help SJM educators recognize the strengths and contributions of each student. By contributions, I am not referring to celebration of students' cultures with a tokenized "food and festivals" or "heroes and holidays" approach (Ladson-Billings 1994; Meyer and Rhoades 2006). Rather, I refer to students' contributions that lead to success in both dominant and critical mathematics (e.g., their ability to persevere, to think critically, to think outside the box, and growth of collaboration and/or presentation skills, commitment to learning at lunch and after school, and commitment to their classmates and to their communities) while also being sensitive to students' backgrounds.

Students may be able to help teachers gain sociopolitical consciousness. This is an effective way to cultivate a co-constructed classroom space because students take the lead as experts. For instance, the Chicago Grassroots Curriculum Taskforce offers a community tour project where students design and host a community tour, highlighting sites of cultural importance and strengths of the community (Chicago Grassroots Curriculum 2015). The community tour is intended for students to guide their teachers, many of whom do not live in and did not grow up in students' communities. Teachers may gain sociopolitical consciousness by learning from students on the community tours. Teachers may also improve their sociopolitical consciousness by learning from students' parents and other community members.

I have used the community tour in my own work as a university researcher. My colleagues and I have been working with a group of five math teachers to co-design a sixth-grade project-based learning math curriculum. One of our units is a community tour unit inspired by the Chicago Grassroots Curriculum Taskforce. Students choose a location of their choice to lead a tour and learn about ratio and proportion through calculating time to travel the tour after finding their

own walking rate. They also apply ratio and proportion to their creation of scaled maps, while strengthening their geometry skills. This is an example of a long-term university-school partnership (the partnership is three years), where researchers work to create and cultivate a co-constructed, nonhierarchical space with teachers. Researchers visit teachers' classrooms on a regular basis, teachers confer with their students to gain their input on the projects, and teachers meet regularly with university team members to develop the curriculum collaboratively. Interviews indicate that teacher partners "feel needed by the university partners," that their opinions and classroom experience are valued, that they are "on the same level," and that there is "an equal platform." (Kokka, Malamut, and Mok 2015). While this project does not focus on SJM instruction, it offers one example of collaborative possibilities with universities and K-12 schools to address the second dilemma of creating SJM lessons and projects.

Not only does a community tour project offer a way for teachers to gain sociopolitical consciousness, but it establishes a co-constructed classroom space where students take leadership roles as experts about their own communities. Likewise, university researchers must gain sociopolitical consciousness by listening to teachers and students. This is only one idea for improving teachers' sociopolitical consciousness. Researchers, teachers, administrators, youth, and their families can think creatively to create collaborative spaces to tackle dilemmas of SJM instruction together. This not only helps resolve dilemmas of SJM instruction, but strengthens the collaborative and co-constructed philosophy underlying SJM to empower students to achieve with dominant and critical mathematics.

Conclusion

All students should be able to achieve mathematics success and empowerment while improving their sociopolitical consciousness and cultivating positive racial identities. I have outlined three goals of SJM: student empowerment, engagement in rigorous mathematics, and learning in co-constructed classrooms. These goals bump up against the three dilemmas of SJM: tensions of SJM goals for student success, SJM project and curriculum development, and teachers' sociopolitical consciousness. These dilemmas may be addressed through collaboration of students, educators, and researchers to empower students to succeed in both dominant and critical mathematics.



Endnote

¹ Teachers can also share the mathematics contributions of diverse groups of people, often referred to as ethnomathematics (d'Ambrosio, 1985, 2001). Discussion of ethnomathematics is beyond the scope of this paper, but is necessary to mention this field of study as it is relevant to SJM.

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Teaching the Truth: Social Justice and Social Class in Graduate School

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Introduction

Nowadays, anyone who wishes to combat lies and ignorance and to write the truth must overcome at least five difficulties. He must have the courage to write the truth when truth is everywhere opposed; the keenness to recognize it, although it is everywhere concealed; the skill to manipulate it as a weapon; the judgment to select those in whose hands it will be effective; and the cunning to spread the truth among such persons. (Brecht 1966, 133)

In the same way that writing the truth entails these five difficulties, teaching the truth or teaching social justice in graduate education entails more than five difficulties. Some of these difficulties are inimical to the act of teaching: How to name and speak back to power (courage); Deciding what to teach and if it can be heard (keenness); Designing learning that can invite questions about truth (skill); Working with students to find out when to speak and when alternatives are called for (judgement); Deciding how best to make our points heard and acted on (cunning). In many ways, it is the vocation of an educator (Collins 1991) to speak truth, call leaders to account, transform society, and facilitate learning. Yet at times we refuse to turn those challenges back on ourselves—to look at what we really do when we teach and when we learn in graduate education.

Our heroes, bell hooks (2000) and Paulo Freire (1970), were champions of speaking and teaching truth—that is, advocating social justice; as a consequence, we herald them repeatedly, though the degree to which we teach and intensify the effects of injustice have rarely been on our radar. Our education toolbox is full of devices to make social justice a reality in our classrooms—and for many of us it comes naturally to question structures (even if we are in a higher education institute); analyse texts (written and otherwise); and teach critical thinking (directly and indirectly). What we are less good at, we argue in this essay, is turning the camera on ourselves and seeing where we—as students and as teachers in graduate school—fail to enact justice and where we perpetuate social class norms and further social inequities. We argue here that

courage, keenness, skill, judgement, and cunning can be operationalized to more closely examine what we do about one of the major inequities in our society—social class, how we do it, and strategize on how it can be better. Like Bourdieu (1986), we see social class as comprised of a combination of economic, cultural, and social resources. Although educators, especially those in North America, have been concerned about injustices related to gender and race (social and cultural), they have been less concerned with how these interact with economic disparities. In this article, we reflect on and analyse our own experiences as graduate students and teachers to understand the place of social class in education.

Social Justice, Higher Education, and Adult Education

We realise that the place of social justice, which we view as societal “assignment of rights and responsibilities” (Sumner 2005, 580), in higher education is not without its critics. Public intellectual Stanley Fish (2008) comes immediately to mind, with his robust argument that there is no place for left wing values (code for social justice) in higher education, and that researchers and teachers ought to demonstrate and rally for causes on their own free time. Others, such as Harold Bloom (1994), argued for teaching the canon and finding a great books curriculum that could keep students sated, the world at heel, and ideas firmly rooted in antiquity. There has never been a shortage of those to resist change and to champion the status quo. Yet it is clear to us and to feminist intellectuals such as hooks (2000) and Thompson (2000), that there is no such thing as a value-free education—it is all political, and higher education is very much a contested space.

Adult educators, by and large, have indeed argued for substantive change. In *Adult Education as Vocation: A Critical Role for the Adult Educator*, Canadian scholar Michael Collins (1991) challenged adult educators to look at their own vocation, to question their assumptions, and to challenge the leaning to professionalism in our field. His concern was the need to examine our own educational work and our motivations. Others, such as Tisdell and Tolliver (2009), have asked us to be more reflective about our field and practice; meanwhile, English and Mayo (2012) challenge adult educators to bring a critical gaze to bear on our deliberations, our analysis, and our teaching. This theme of justice has been stated and restated in numerous publications. Indeed, it is hard to find a writer in education who is not drawing on the critical intellectual roots such as Bourdieu, Habermas, Gramsci, Marx or Foucault (e.g., Clegg 2011, Livingstone and Sawchuk 2000), on the insights of social movement learning (Roy 2004), the inspiration of women changing the world (Thompson 2000), and the practice of those teaching to transform. From the days of Jane Addams and Mary Parker Follett (Mott 2015), there is a constant emphasis on criticality of structures, discourses, and self, and these thinkers all say something similar: teach our students not to accept the status quo and to be active agents in their own lives and in their societies. In our quest to be critical, we have been strong on race and gender, but somehow have forgotten that social justice is also about how these factors intersect with financial disparities.

Even a casual appraisal of North American adult education literature shows that our guild has not been greatly interested in studying and writing about social class, especially with regard to in-class teaching and learning. There are, of course, some exceptions (Malcolm 2005), but certainly we are nowhere near the UK’s level of attention to social class and the need to “widen participation” (e.g., Reay, Crozier, and Clayton 2010; Thiele, Singleton, Pope, and Stanistreet 2014). The absence in North America may be explained by the dominant cultural narrative that this is not a classed society and that anyone can succeed if only he or she is willing to work hard enough. North American educators might rightly be accused of not “having the courage to write the truth” (Brecht 1966, 133) since the statistics on the links between class (especially with regard to finances) and participation are significant, both in Canada and the United States. For example, the Canadian Council on Learning (2009) reports that,

Students from low-income families are less likely to pursue a post-secondary education. Only 58.5% of 18- to 24-year olds from families earning less than \$25,000 annually participated in PSE in 2006, compared to 80.9% of youth of the same age from families with an income over \$100,000. (9)

Furthermore, “corporate capitalists and professionals are ten times as likely to have a university degree as industrial workers” (Livingstone and Sawchuk, 2000, 133). So, our participation studies are still consistent—the better the parents’ level of education, the higher the educational and occupational levels of children (Lehmann 2007). Yet adult educators have not been discussing these figures, perhaps because of a lack of expertise and skill in quantitative research.

Social Reproduction

Here, we might turn to social reproduction theorists such as Bourdieu (1986, 1996) to further an understanding of what we do in higher education, and how we can be agents of transformation or of reproduction. Bourdieu looks at how we reproduce ruling relations, privilege the social ways and values of the middle and upper classes, and how we prepare elite students for even more elite jobs. Bourdieu’s (1986) focus is on how that upper echelon makes the world better for itself and how education supports this implicit goal. Bourdieu contributes to a recognition that we tend to replicate forms, desires, ideas, and practices, in our hiring, in our writing, in our teaching and in how we think and act.

Bourdieu’s notion of reproduction sheds light on how it is that the 1% get more and more. He also helps us understand that economic capital is but one form of advantage; in his view, there is also social capital (networks, friends of influence) and most importantly, cultural capital. Cultural capital includes the advantages of “knowledge, skills, education,” as well as speech (linguistic capital), clothing, etc., that are often passed on in families and that provide access into worlds of privilege. For Bourdieu (1986), this cultural capital is accumulated over time through a process of socialization and acclimatization, and it becomes part of one’s habitus

(dispositions, expectations, ways of thinking). His insight here is into the ways that our schooling habituates us into a social system that reproduces itself, and his idea of habitus explains the disconnection of working class expectations, life, speech, and norms, from middle class and higher education ways of being.

Bourdieu (1986) further distinguishes three forms of cultural capital: *embodied* capital, which is written on our bodies through speech and ideas, *objectified* capital which includes our possessions, and *institutionalised* capital which includes our qualifications, diplomas, and educational level. All of these forms of cultural capital reinforce each other; indeed, embodied capital may be translated into economic capital when it helps us gain employment or entrée into a world of finance. It is through cultural capital that by and large we are socialised into that which allows us privilege in higher education. It is recognizable and fulsome, and our job as teachers and learners is to understand it more fully. Writer Peggy McIntosh (1998) brings these ideas one step further when she speaks of the cultural capital of white skin. Clearly, capital, race, and class are very complicated matters: they include more than money, though they are wrapped up in money. And they all intersect with each other to create an unjust system of hierarchies and exclusions.

We would say, cum Bourdieu, that working class citizens, though they may aspire to the middle class, are largely at a disadvantage in schooling as they do not have the cultural capital to gain ready access to the middle class in terms of expression, voice, and the ability to just fit in. If we use Bourdieu as a lens, we see how our experience of schooling either reinforces or negates our ability to gain access to success. Indeed, we see how schooling reproduces class through a system of rewards and recognition. According to Lehmann (2007), the disconnection and lack of access to rewards causes higher rates of attrition for working class undergraduate students. That, however, does not explain the experience of those who have negotiated undergraduate class hurdles and landed in graduate education, which may also negate their experience or force them to acclimatize to middle class norms. Bourdieu also does not help us understand how working class scholars and students actually succeed and how they use their own forms of capital to negotiate a challenging educational system (see Livingstone and Sawchuk 2000).

Social Justice/Class Difficulties

In developing this article, we not only consulted the social class, social justice, and sociology literature, but we also drew on our own experience of teaching in graduate school (28 years combined) and being a graduate student (13 years combined) to understand how graduate school education reproduces social class and fails to adequately address the key issue of social class. Following Brecht (1966), we tried to “write the truth when truth is everywhere opposed” (133).

Cultural Capital Shock

Leona and Carole have different stories to tell about social class in graduate school. Both are from working class backgrounds (Leona, rural Newfoundland; Carole, small town Quebec) and both are tenured faculty members in a largely middle-class institution. They clearly have accumulated a great deal of undocumented capital that has been a strength and not a deficit for them. Both Carole and Leona spent many years as graduate students at elite universities in Canada and the United States.

Leona: *I remember the first course I took in my master's program, at University of Toronto. I had “chosen” to attend a regional university with mostly working-class peers for my undergraduate education, many of whom became nurses and teachers. I was used to sitting in huge class, taking notes, studying and passing in papers, pretty much anonymous and unknown. When I went to graduate school in Toronto I found myself surrounded by mature, articulate women who voiced opinions more eloquent and often more informed than the professor's. Their suave confidence to speak at length on complex social issues such as feminism, patriarchy, and global conflict was completely alien to me and to the culture of “speak when you are spoken to” in my undergraduate years. I realised I was expected to have an opinion and to voice it. It took some time before I could find my voice, preferring as I did, though years of acculturation, to sit back and listen. Looking back, I realise my own resilience and determination in those years were quite remarkable.*

Carole: *I was so excited when I was accepted at York University in one of the best master's programs in my field. But exhilaration quickly turned to alienation. I remember listening to women who talked incessantly, and with great confidence, in obscure jargon that made them sound smart but unclear. I recall having done the reading but not recognizing the topic during class discussion, thinking I missed something important. After class, a student who had monopolized the discussion confided that she only read a few pages in the middle of the book! Honesty was clearly not important but pretending and “taking charge,” even if based on deception, were the skills valued.*

The stories, though different, speak to the ways in which voice is constructed and affected by those around us, in these cases by the institutional habitus (Clegg 2011) of an elite school for Leona. The social class, the embodied cultural capital that we carry (think clothing, vocabulary, and accent) is also carried through our experiences and our lives. Social class calls us back to acknowledge the ways in which lives are built, repressed, or celebrated. In these early days of graduate school, we learned that even though social justice–equity, feminism, and theory–were being named, we as women of working-class backgrounds were largely ignored and we found it enormously challenging to resist the oppression of our social betters. We wonder what would have happened if the professor in each case had “read” the room in a different way and had invited different kinds of participation that might have acknowledged what people brought (for instance, seeing resilience as capital and not a deficit, Clegg).

Dispositions and Habitus

For some reason, it is difficult to find extended discussions in adult education on the social class origins of students in North America. This is in contrast to the UK where discussions of class are far more available (Clegg 2011, Jackson 2003, Malcolm 2005) and where statistics on social class are readily available. A casual look at North American academic journals shows that our skill in large-scale studies is largely non-existent, so focused are we on the minutiae of the daily-lived experience. Though the turn to the qualitative paradigm was much needed in our field, it may have resulted in a dearth of information on our students and our field. The baby has been thrown out with the bathwater.

Leona: One of my clearest moments of class consciousness occurred when I started my doctoral program at Columbia University in the early 1990s. I had completed my first degrees in Canada and then pursued further graduate education in the US. For the first two months of the program I kept being asked, "What college did you go to?" I was baffled, wondering, "Why are people always asking me that question?" In mid-October, I realised that in the US, college was the social class question and the right answer was Ivy League or women's colleges. In Canadian graduate school, the social class question was more likely to be, "Where are you from?" with rural and eastern Canada being the wrong answer. It was at Columbia that I realised the intricate ways that class played out and how it is actually sought out in everyday conversations. I saw my lack of institutional capital as a deficit, which I suppose was what they wanted me to think.

In Canada, when government student loans became largely available in the 1960s through the mid-1980s, the government was subsidizing higher education to a great degree; during this period, at least financially, students like Leona could access higher education at an affordable rate. These days, with declining government support, increased tuition, and loans that no longer keep pace with fees, the issue of access has become more problematic. Of course, family income is not the only indicator of class—the ability to see oneself as a professional or as a student—habitus—is also part of it. In this story from Leona's graduate school days, class was not determined by financial resources only: it was determined by the cultural capital of attendance at an elite college.

Carole: Although I was accepted to university at age 18, I did not go. I later realized that no one from my extended family or social milieu had gone to university. It took years to name my hesitation. My undergraduate degree was wonderful; graduate school was initially dreadful. In the second week, nine students in a class presented an article. The order of presentations was left to students and did not follow seating arrangements but reflected privileges each woman had: all white women, except working class, went first; the white doctorate holder was first followed by white upper class women from Toronto and Edmonton, two women of colour who had master's, and two working-class women from small towns. Privileged white women openly negotiated with each other across the classroom for who would go next, ignoring the rest of us. The teacher spent 1 1/2 hour of the 3-hour class engaging the first 3 women—white, PhD holder, from Toronto's upper class, and positively commented on the next two white upper-class women from urban centres, but had no

comments for two women of colour with a master's or for the two working-class women. She apologized for mismanaging time but the same thing happened the next week despite naming time as an issue at the beginning of class.

And, of course, getting the degree is only one part of it (Reay et al., 2010); future fit in an academic world as a professor is yet another giant step. In the case of Leona and Carole, the fit, or lack of cultural capital, was a continuous issue. Again we wonder if the professor or the institution might have opened up the discussion, shared readings on class or discussed his or her own class and cultural capital, how these situations might have been.

Teaching Class and Resisting Capital

There is no doubt that the North American field of adult education has become more split between those who focus on the individual and those who focus on social justice (Butterwick and Selman 2012). By the time students get to graduate studies, economically challenged and culturally challenged graduate students often have drunk the Kool-Aid of the middle classes—refined speech, nice but not too-nice clothing, reasoned and considered opinions (not emotion), and leaving troubles/work and kids at the door. Their focus may be on justice but it is often in the form of reproducing what they have been taught and how they have been taught.

Leona: In the master's program in which Carole and I teach, most students are part-time, a large percentage are women, and many have undergraduate degrees earned through accumulated credits from community college and portfolio assessment. For many, the leap into a master's program is a challenge, as they have not been socialised into middle-class ideas of graduate school. A great number struggle with writing and have multiple financial and other issues. The institution sees them as less than capable and penalises them when they can't complete on time. They have horrible things happen to them (cancer, divorce, death in family, job loss, sickness, accidents), through no fault of their own, yet the school (and indeed society) blames non-completion on lack of willpower and commitment.

Carole: Though the so-called truth is that we are all born with skills and abilities, those of us who have worked hard to acquire these know they can be taught and that we can catch up. It is our job as professors to demystify success by telling our stories of privilege and challenge, and to let them know they are not alone. Instead of blaming themselves, we encourage them to write their own stories of class, of their own lives. We refuse to hide the fact that our expensive undergraduate school has a lot of underprivileged students. Here in our graduate school, there is a table and a cupboard in a hallway that are used as a breakfast program for post-graduate students in education. In the interests of protecting identities, we are not supposed to look down that hall or comment on food shortages, and we have to pretend that there is no problem. There are problems with access, attrition, and persistence and they do not occur because of lack of effort. Some of it is really a problem and we are willing to name it.

As Reay et al. (2010) point out, there is an institutional habitus, or effect of being in a particular school, at a particular time, with a particular set of conditions. Our university, with the exception of the graduate programs in education, increasingly draws more elite full-time undergraduate

students. In our graduate program, we feel we have a particular duty to help deconstruct this habitus, to help students name their own narratives of class and cultural capital, and to help question the given notion that universities are places that must reproduce behaviours, dispositions and ways of thinking. We have a duty, as professors, to resist this notion of conformity and class reproduction, and to help students think about the ways they have accumulated sufficient capital to succeed.

A Way Forward

Perhaps one truth is that though working classes may be at an initial disadvantage, they are not obliged to continue in this place. Livingstone and Sawchuk (2000) found that the working classes have their own ways/cultures of learning and resisting, which are often not acknowledged. It seems that a duty of adult educators might be to investigate this further to see if it applies in higher education settings, especially for graduate students in adult education. What might this mean if it were true for working class students?

There are others who have made suggestions for who we might bring the discourse of social class into academe in a deliberate way. Most notably, Irene Malcolm (2005) suggests we can make class more visible by encouraging students to “study both educational history and their own educational history” (49). She points to the rich reservoir of information and insight from our history—everything from working class history to history of social movements and union education. In North America this might include education of women and natives, and education in rural and remote areas. This suggestion is quite a challenge at a time when there are few to no courses in history of adult education offered. We have in effect wiped out our collective memory and in so doing have conveniently begun to think we are all alike and there are no differences. Similarly, Mechtild Hart (2005) sees it as her responsibility in higher education to expose her students, mostly women who are part-time students, to stories of those marginalized by ethnicity and class. In sharing a variety of experiences and in reading diverse texts together, students learn that others have experienced some of the same things—they too may have been sidelined or stereotyped in ways that have to do with class and racial expectations and norms.

Along with studying historical and other texts, Irene Malcolm (2005) encourages adult educators to engage students in writing their own personal educational history as a way to see the family classed and raced. In writing our stories of class we can identify historical conditions that can help us see why things are the way they are, and that we are not lazy, dumb, or unmotivated. Indeed, Leona and Carole encourage their students to do this. Similarly, Australian Griff Foley (2005) says we have to recover the category of class, define it, name it, and call it when we see it. Whereas there has been heavy investment in closing ranks around class, by saying that we are all the same, Foley says that teachers need to validate the existence of class and to acknowledge the various types of experience people have, just as Myles Horton and his colleagues did for groups at Highlander Folk School. Of course, adult education’s premise that the learner’s personal

experience is a good starting place is very important in this regard. We can challenge students to uncover their own class experience and we have a prime opportunity to allow that experience to count.

A second piece of advice re class in higher education comes as a response to our reading of Stanley Fish (2002) and other supporters of the status quo, who purport to be neutral in their teaching. Fish says that teaching is not a political act—“only bad teaching is a political act” (70). On the contrary, we cannot help but advocate “interests, belief, and identities” (11); if we don’t, we are reproducing the norms of middle-class society. Indeed, it is hard to think that Stanley Fish, a prominent public intellectual, isn’t advocating middle or upper middle-class values and reproducing his own cultural capital. Once an older, white male of privilege pronounces his views from a university press, people listen. Fish is teaching middle-class norms with his voice, his body, his clothes, his right to lecture, and his access to millions of readers. In placing the academy above the fray, above the political, he is further inculcating the notion that the academy and the everyday world are unconnected. Our students live in that fray, and we do too, so it is impossible not to engage and critique it.

A third piece of wisdom comes from Leona and Carole’s ongoing conversations about social class and privilege in academe. They suggest that permanent faculty in adult education might also turn a critical eye to their own status as middle-class professionals, many of whom have come from working-class backgrounds. This is often the case in entry-level professions, such as teaching that draw working- and lower middle-class students. Knowing this, we find it strange that social class—turned on ourselves—is not our focus in our field. While we discuss the environment, sustainability, and educational attainment, we often perpetuate middle-class norms: spend money, talk about sustainability rather than practice it, go to conferences that junior colleagues and graduate students cannot afford, and reproduce ourselves in faculty hiring. We would do well to see the class hypocrisies in our everyday activity that ought to be unearthed for discussion. Anyone who has taught in higher education has only to look at those who are hired to “replace” departing faculty to see that the degree of reproduction is simply staggering. The student only has to look at who we hire to know where we are in the system. It is important to ask ourselves critical questions of what kinds of professors we have teaching, if they represent various classes—social, economic, and cultural—not just gender mixes. The proverbial clause “we are an equal opportunity employer” might be understood to include not just race and gender but also social class.

A fourth idea is to question the curriculum and how we present it in higher education. In preparing this essay, we examined the curriculum of the largest institution of adult education in Canada OISE/University of Toronto). Its program description is worded in this way:

We make links between global policy interests in lifelong learning beyond schooling, and its practice... This catalytic learning, which is often

informal, forms the bedrock of vibrant, engaged communities which in turn creates opportunities for growth and facilitates equity for all individuals and groups, including those who are marginalized or disenfranchised. (OISE/University of Toronto 2015)

What isn't here is an acknowledgement that there is race, class, gender, age, and ethnic diversity in the classroom and that equality will be hard won until we recognize the role that class plays in that university. While creating "vibrant engaged communities" is an important perspective, we might do better to have courses on statistics and quantitative research so we can increase our proficiency and understanding of this learning, who participates and why, and how social class affects our progress. Talking about social class in our classes will require us to have a few more skills, including advanced numeracy and quantitative abilities; to study the issue it will also require the courage to say that in a great democracy we have a lot of people living in poverty. Who gets in and who gets out of our schools is an issue. We not only have to teach about race, class, and gender but also have the courage to talk, in an informed way, about class in our schools and not pretend it does not exist.

Conclusion

Being teachers of adult education, we need to expand the toolbox to include social class awakening so that we can teach the truth despite the difficulties. We can learn from our UK counterparts about being overt in our discussions about class, in speaking truth to power, and in naming what is often hidden, the reality of social class and how it plays out in graduate school. The stakes are high, especially since it is in graduate school that ideas about academic culture and practice are articulated and formed. Given the number of years it takes to complete a graduate degree, there is the possibility that we can resist the reproduction of class and given ways of being an academic (Linkon 1999). So careful have we been to keep scholarly traditions cemented that we don't dare discuss the biggest social justice factor of all, social class. We need to change that.



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Community Connections: Integrating Community-Based Field Experiences to Support Teacher Education for Diversity

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Introduction

In the United States, preservice teachers often graduate and go on to work with students whose backgrounds are different from their own and in communities in which they have limited lived experience (Sleeter 2000). This holds significant implications for teacher education programs given the importance of life and educational experiences in informing teaching and learning knowledge and practices and the subsequent impact of these practices in shaping the experiences and trajectories of students' lives. As Villegas (2007) observes, "given the salient role that schools play in shaping students' life chances and the obligation that teachers have to teach all students fairly, teacher education can ill-ignore the conspicuous pattern of disparities in the distribution of school benefits across groups" (371). This compels approaches to teacher education, including multicultural education (Banks and Banks 2009; Nieto and Bode 2011; Sleeter and Grant 2007) and culturally responsive teaching (Gay 2010; Villegas and Lucas 2002) that attends to issues related to diversity and equity, and that enables preservice teachers to cultivate the knowledge, skills, and dispositions necessary to develop responsive teaching and learning practices (Villegas 2007). Such approaches are often united by an emphasis on social justice. Though discussion and debate continue as to what constitutes teaching for social justice or social justice teacher education (McDonald and Zeichner 2009; Cochran-Smith et al. 2009), this concept can be understood broadly as an approach to education "that aims to have all students reach high levels of learning and to prepare them for active and full participation in a democracy" (Villegas 2007, 372).

While there remains a "lack of clarity in the field at large about what constitutes social justice teacher education" (McDonald and Zeichner 2009, 595), it is apparent that the development of responsive practices requires more than content knowledge, and that knowledge of students and their communities is central to these approaches (Sleeter 2008a; Wadell 2013). However, many preservice teachers enter and

graduate programs without opportunities to investigate the important role of community in education (Koerner and Abdul-Tawwab 2006). Community-based learning has been advocated as a potentially powerful approach to encourage preservice teachers to consider issues related to community, education, diversity, and equity by providing opportunities for personal experiences related to these issues (Boyle-Baise 2005; Murrell 2001; Sleeter, 2000), as well as to advance social justice goals by “helping student teachers learn about the funds of knowledge and structures and social networks that exist in the communities where their pupils live” (McDonald and Zeichner 2009, 604). The purpose of this article is to share “specific program practices” intended to prepare and support teachers to “teach from a social justice perspective” (McDonald and Zeichner 2009, 596) through the integration of community-based learning into teacher education. Specifically, it examines efforts to integrate community-based field experiences into a semester-long three-credit undergraduate teacher education course by inquiring into how participants interpreted their community-based field and course experiences, as well as how these interpretations influenced their teaching and learning knowledge and practices as reflected in subsequent semesters of student teaching. The intent is to add to the relatively small but growing body of research that investigates how community-based field experiences may be integrated into teacher education in ways that promote responsive practices, while simultaneously responding to calls to share specific program practices that support teaching for social justice.

Perspectives

Education remains a contested landscape in which opposing perspectives, purposes, and approaches often conflict with one another. Standardization, testing, accountability, and an emphasis on global and economic competitiveness currently dominate many discourses on education. Yet this often conflicts with an overwhelming and urgent need for teaching that effectively addresses increasingly diverse learning populations in ways that embrace and affirm students’ diverse identities, experiences, and interests. Multicultural education (Banks and Banks 2009; Nieto and Bode 2011; Sleeter and Grant 2007) and culturally-responsive teaching (Gay 2010; Villegas and Lucas 2002) have been advocated as approaches to education that promote and support strong teaching for diversity (Sleeter 2008b). Rationales for advocating multicultural education include: shifting demographics; discrepancies in achievement among different student demographics (“the achievement gap”); the need for countering legacies and systems of oppression such as assimilation, colonization, and cultural hegemony; and understanding multicultural education as a human right (Rios and Stanton 2011).

Only more progressive approaches to multicultural education that both affirm pluralism and work to promote social justice and change can address these reasons and improve education and life for all students (Sleeter and Grant 2007). Principles of social justice are central to these various approaches. Indeed, an increased emphasis on social justice

teacher education can be understood as emerging, in part, from the efforts in recent decades to include multicultural education in teacher education (McDonald and Zeichner 2009). This is especially visible in theories and approaches to multicultural education and culturally-responsive teaching that emphasize addressing social and institutional practices and structures that perpetuate injustice and inequity through activism to promote social change (Fransisco and Rios 2011). Building on these approaches that emphasize social action, social justice teacher education reflects perspectives in which “both celebrating diversity and attending to structural inequities are central themes” (McDonald and Zeichner 2009, 598). Understandings of justice related to these approaches transcend distributive conceptions of justice that emphasize equal distribution of resources to individuals (Rawls 1971) to focus awareness and attention on how broader social and institutional influences shape the opportunities, interactions, and experiences of individuals and groups (Young 1990). Such approaches emphasize that “what is ultimately important is that people have the freedoms or valuable opportunities (capabilities) to lead the kind of lives they want to lead, to do what they want to do, and be the person they want to be” (Robeyns 2005, 95).

Developing awareness and attention to these issues of justice and equity relies on a knowledge and understanding of students that extends well beyond the limited spaces of a classroom or school. Understanding of students’ experiences and lives beyond the classroom are vital to promote the knowledge and skills necessary to support responsive practices (Villegas and Lucas 2002). Teacher education programs do not always include consideration of aspects related to community in their programs, and existing research and literature does not often mention either the communities surrounding schools or the need to connect preservice teachers with them (Catapano and Huisman 2010; Koerner and Abdul-Tawwab 2006). Preservice teachers in teaching field placement experiences often spend little time in the communities surrounding their schools to understand how it might impact the identities and experiences of the children they will teach (Koerner and Abdul-Tawwab 2006). Most preservice teachers often “spend their entire teacher preparation program without experiencing a school setting beyond the ones that they are familiar with from their own K-12 experiences” (Catapano and Huisman 2010, 82). Yet they enter schools with beliefs about students, their families, and their communities (Koerner and Abdul-Tawwab 2006). As teachers, these beliefs inform their teaching and learning practices in ways that significantly impact the experiences and success of their students (Villegas and Lucas 2002). In order for teachers and students to be successful, teachers must learn about the communities and cultures of the students they teach (Ladson-Billings 2001). It is important that they understand and acknowledge the influences that shape students’ lives rather than perceiving the issues they face as community and family problems to be fixed (Ayers 1996).

Community-based field experiences can provide preservice teachers with opportunities to consider issues related to education, diversity, and equity in ways that promote and

support strong teaching for diversity (Sleeter 2008a). Sleeter (2000) asserts, “successful teachers are able to recognize and work with strengths and resources of the community. Doing this requires an ability to see other people’s communities in terms of their strengths and assets rather than their problems” (270). Such community-based learning is consistent with progressive multicultural and culturally-responsive approaches that emphasize the value of students’ identities and lived experiences, and that use them as resources to develop responsive teaching and learning practices.

However, research is limited as to how these experiences are interpreted by preservice teachers in relation to the goals of their teacher education programs (Catapano and Huisman 2010). Thoughtful planning and structuring is needed to promote awareness of cultural issues among students, rather than confirm and perpetuate existing stereotypical views. Sleeter (2008a) suggests that community-based learning experiences that are most beneficial to students’ growth are those that “are well-planned, linked directly to teacher education, and involve guided reflection” (565). She emphasizes the importance of providing preservice teachers with opportunities to learn about and discuss the history and current issues of a community before entering it, as well as to develop the skills such as active listening, careful observation, and interviewing necessary for investigation. Additionally, it is crucial that instructors serve as facilitators to guide students as they engage in making meaning of their experiences, and assist them in making connection between their learning and teaching.

Inquiry Context

One section of a semester-long three-credit course at a large public urban university located in a major city in a Southwest border state provided the context for this inquiry. The course was structured around a series of community-based field experiences that included visiting local community organizations, collaborating with students at a local high school for an interview project, and exploring the community surrounding both the high school and university. These field components provided students with opportunities for personal experiences that promoted understanding and appreciation of the connection between schools and communities, as well as the importance of teaching and learning knowledge and practices that acknowledge and affirm students’ diverse experiences, identities, and interests. Issues of justice and equity were embedded throughout the course, and students were encouraged to consider their implications for education with regard to both individuals as well as the greater sociopolitical context.

Inquiry centered on how three preservice teachers interpreted their community-based field experiences. By narratively inquiring (Clandinin and Connelly 2000), into participants’ lives, their community-based field experiences, and their later student teaching experiences, this inquiry considered how preservice teachers develop as they transition into teaching. Through adopting narrative understandings of experience, it explored how interpretations shaped participants’ personal practical knowledge (Connelly and

Clandinin 1988) and shifted their identities, their stories to live by, (Connelly and Clandinin 1999) as teachers. Following participants into their student teaching experiences provided additional insight into how the knowledge and understandings gained through their community-based and course experiences informed their practices as they transitioned to teaching. This approach provided layered and multiple perspectives on how community-based field experiences might encourage consideration of issues related to community, education, and diversity in ways that promote and support responsive teaching and learning practices. Field texts (Clandinin and Connelly 2000) in various forms drawn from multiple sources of the three participants and the researcher comprised the basis for this inquiry. These included archival texts from the course in the form of students’ autobiographical and reflective narratives, course syllabus and materials, and teaching journals, as well as texts from interactions with participants following the conclusion of the course, including: participant reflections, interview notes and transcripts, and a journal maintained by the researcher. Analysis of these texts focused on participants’ experiences and understandings related to education, community, diversity, and equity prior to entering the course, perspectives on community and education, community-based field and course experiences, and student teaching experiences. Exemplars from the field texts served as a basis for representing participants’ storied experiences and illuminating and illustrating themes from the inquiry. Analytic and interpretive tools included broadening and burrowing (Clandinin and Connelly 2000), restorying (Connelly and Clandinin 1990), and debriefing (Clandinin and Connelly 2000). Throughout the inquiry, interim and research texts were shared with participants who acted as co-creators and co-constructors in meaning making. This promoted dialogue and reflection regarding participants’ perceptions and interpretations of their experiences alongside the researcher in an effort to engender resonance among participants in relation to representations in the research text.

All participants are referred to using pseudonyms to preserve their anonymity. Abby is a European American female. She was born and raised in the same state in which the university is located and has spent approximately half of her life living in a suburb west of the city, after moving from a suburb outside of another large city located in the same state. Hande is a Turkish female. She was born and raised in Turkey, and her husband’s career took them to Russia and the western U.S. prior to their move to the city, where they have been living for the past several years. Jackie is a European American female. She was born in a small Midwestern town and lived there through elementary school, when she moved with her family to a suburb south of the city.

Findings

Importance of Experience

Though interpretations and meaning making of these field experiences varied widely, reflecting the individual identities of participants, resonances also emerged among participants that provided insight into the valuation and impact of each. In our conversations, each participant expressed the importance of our community-based field experiences in enabling her to connect to issues and ideas related to community, education, and diversity in ways that solidified them and made them tangible. Abby expressed that it was primarily through these “real life” community-based field experiences that these issues became “real” and she “internalized” understandings related to them (interview excerpt). This was exemplified in Abby’s stories through her reflections on how factors such as school resources, nutrition, and testing could materially influence educational experiences, as well as in her emphasis on the importance of considering the unique identity and experiences of each student. Her teaching stories reflected how these understandings translated into practices that foregrounded student consideration, both personally and academically, as being a central aspect of teaching. Hande also reflected that our community-based field experiences provided opportunities that went beyond “dry information” that enabled her to “see, touch, and experience” for herself (interview excerpt). She interpreted them in ways that related to her previous experiences living and schooling in diverse contexts. This was reflected in her continued considerations of how identity and experience influence students’ learning, as well as how knowledge of these can be used as resources by teachers to effectively communicate and collaborate with students. From her stories of teaching, there seemed to be an increased focus on constructivist approaches to teaching and learning that emphasized student understandings and interests, as well as the importance of recognizing each student as an individual engaged in personal learning and development. Jackie similarly expressed how her community-based field experiences provided “hands-on experience” that she found more meaningful and relevant than other courses that focused primarily on theory (interview excerpt). This was reflected in how these experiences encouraged her to consider broader influences on student learning, as well as to connect to the communities we visited in ways that prompted her to view community as a resource. Her teaching stories demonstrated how she applied these understandings in her practice through learning about the local community and using her knowledge to connect with students, as well as to emphasize teaching and learning interactions based on discussion and collaboration. From their stories, it emerged how community-based field experiences enabled participants to connect to and internalize their learning in ways that they felt were distinct from other teacher education courses, and in ways that enabled them to translate their understandings into their teaching and learning practices.

While Abby, Hande, and Jackie all indicated that they derived meaning and value from these experiences, and how they shaped their knowledge related to community,

education, and diversity, these experiences were not equally educative. All participants discussed their experiences at a local high school and the communities surrounding it and the university at length in both their coursework and in conversations. That these were often what participants first referenced when discussing the course indicated that these were meaningful experiences that they continued to view as important in shaping their knowledge and understanding. Abby and Jackie both viewed their experiences in the community surrounding the university as a catalyst for rethinking their perspectives on the community and its residents in ways that also prompted them to consider broader sociopolitical contexts related to education and society. For Abby particularly, this experience seemed to promote critical reflection on how her own upbringing and socialization had resulted in biases that she recognized as detrimental and prompted her to become more conscious about recognizing and addressing personal dissonances regarding diversity. All participants expressed that they especially valued their experiences collaborating with local high school students, and each reflected how discussing educational issues with them had encouraged them to reconsider their own understandings, as well as prompted new considerations and insights related to education and diversity.

Responsive Teaching for Diversity and Equity

Abby, Hande, and Jackie, each interpreted their community-based field and course experiences in ways that added to and shifted their personal practical knowledge and stories to live by related to community, education, diversity, and equity. However, these changes were neither uniform nor pervasive, but occurred in unique and personal ways. This reflected the individualized understandings each had of these ideas, yet resonances emerged among these that provided insight into participants’ attitudes toward teaching for diversity. In the stories Abby, Hande, and Jackie told about their student teaching experiences that they felt reflected their learning from our course, there emerged a common emphasis on the importance of teaching and learning through caring relationships (Ayers 2004; Gay 2010; Noddings 2012). These relationships enabled students to acknowledge and address both academic and social needs in ways that supported personal growth. In this regard, each participant demonstrated aspects of culturally-responsive teaching related to learning about students (Villegas and Lucas 2002).

Abby shared how her experiences encouraged her to consider more carefully the unique identity and experience of each student. The stories she told of how her course experiences influenced her teaching were about building relationships with her students that acknowledged their need for a caring and empathetic teacher who encouraged them to share their life experiences, as well as how these relationships led to improved academic achievement. Hande expressed a desire to center her teaching on considerations of student understanding and interest, as well as to use her knowledge and relationships with individual students to promote their academic growth. However, her attempts to live this vision

of a caring and responsive educator were often dismissed as unachievable and largely unnecessary by her cooperating teacher, perhaps reflecting broader standardization trends and issues in education. Jackie used her knowledge of the community in which her school was located to connect with students, and also cultivated interactions with them that were based on mutually sharing and discussing experiences. These stories reflected the ways in which each participant acknowledged and addressed students' identities and experiences in responsive approaches to teaching and learning that reflected understandings that had emerged through their course experiences.

Additionally, Hande's and Jackie's stories reflected how this knowledge and care informed constructivist approaches to learning that built on student knowledge and interest (Sleeter 2008b; Villegas and Lucas 2002). In her stories of teaching, Hande appeared to emphasize the importance of promoting and supporting student understanding by approaching teaching and learning math through students' knowledge and perspectives. She continually encouraged students to share their reasoning, viewing their thought processes as the most important consideration in her teaching. Additionally, she sought to incorporate opportunities for students to move beyond rote learning to math that involved problem-based learning, and incorporated interdisciplinary connections with art to connect with students' interests. Jackie used her knowledge of students' lives and experiences to connect them with social studies concepts, and encouraged sharing and discussion of ideas as a basis for teaching and learning. These observations suggested both were shifting towards understandings of teachers as curriculum makers interested in co-constructing teaching and learning with their students (Craig and Ross 2008). This is necessary to and imbedded in response teaching because it acknowledges that curricula are neither static nor neutral, and acknowledges the active role both teachers and learners contribute to it (Ladson-Billings and Brown 2008). Emphasizing teachers as curriculum makers in teacher education can promote the development of strong teachers of diverse students. Community-based education can support this by emphasizing the importance of considering and incorporating knowledge of students' identities, experiences, and interests into approaches to teaching and learning, as well as provide teachers with resources for connecting education to students' lived experiences.

The stories shared by participants indicated that each desired to facilitate instruction at a generative model of learning that emphasizes collaboration among students and teachers (Wink 2010). However, there appeared to be less evidence of transformative models. Abby shared how she recognized the detrimental impact that stereotypical attitudes related to ethnicity and achievement had on students' images of themselves, as well as on overall classroom climate. She reflected that course experiences had prompted her to become more conscious of this and to encourage her own students' awareness as well. Jackie related how she hoped to use discussion and critical analysis to encourage students to move beyond assumptions based on outward appearances. Both shared how these emphases stemmed from community-

based field experiences that had encouraged them to rethink their own assumptions related to these issues.

Though these stories reflected greater recognition and attention to sociocultural awareness, these were limited to specific instances and more generalized concerns related to stereotypes and assumptions. While certainly encouraged, these practices did not reach transformative approaches to multicultural and culturally responsive teaching. This suggests a need to further extend opportunities to develop the knowledge and practices necessary for such approaches across courses and programs. These experiences affirm that teacher education oriented towards social justice cannot be limited to a single course or components across courses, but similar to multicultural and culturally-responsive teaching in schools, must be pervasive, and a philosophical basis for education (Sleeter, 2001). By more exposure to and different perspectives on ideas and issues related to teaching for diversity and equity, preservice teachers are more likely to develop the knowledge and commitment necessary to enact transformative teaching and learning. Community-based field experiences should be used to support infusion rather than additive approaches to teacher education for responsive teaching and should be part of a broader institutional focus on diversity and equity.

Supporting Meaningful Community-Based Field Experiences

The stories Abby, Hande, and Jackie told of and related to their experiences indicated how community-based learning can strengthen teacher education for preservice teachers to consider important ideas related to community, education, diversity, and equity (Sleeter, 2008a). Such experiences provide opportunities for promoting and developing strong teaching of diverse students. However, inclusion of field experiences alone is not enough to ensure this. This inquiry resonates with literature and research that indicates that sustained engagement, along with supportive theoretical learning and opportunities to analyze, discuss, and reflect on these experiences, strengthens the impact of community-based field experiences (Boyle-Baise, 2002, Sleeter, 2008a).

Each participant consistently referenced the structure and resources from the course as valuably supporting their interpretation and meaning making of their field experiences, reflecting that community-based field experiences could not be separated from broader course experiences. Resources such as course readings, websites, and media provided context to the field experiences as well as located them in a broader sociopolitical context that enabled connections that extended beyond the local. This appeared essential to offering ways to connect what were relatively limited experiences to larger issues. The incorporation of narrative and discussion provided opportunities for students to analyze and reflect on their personal experiences in ways that tied them to broader considerations, and participants expressed that these opportunities were valuable in enabling them to derive meaning from their experiences. Both class and field experiences contributed to the ways in which Abby, Hande, and Jackie added to and shifted their personal knowledge and stories to live by as teachers. The emphasis on the structure of

both field and course experiences highlights the importance of acknowledging that community-based education should be viewed as an ongoing and in-depth process that requires care, consideration, analysis, and reflection in order to facilitate experiences that promote new and critical understandings rather than stereotypes.

Experiences that provided greater opportunities for personal interaction with community members, such as those in the communities surrounding the university and a local high school, appeared to be viewed as most significant. These provided participants opportunities for direct dialog with community members that promoted a reciprocal exchange of knowledge and understanding. By touring the community surrounding the university with someone who lived there and was active in it, students were privileged to an insider perspective that could speak to the history and strengths of the community that enabled them to connect to it and view it as a resource. Similarly, dialoging with local students provided opportunities to directly share perspectives and experiences in ways that prompted new understandings and appreciation of students' identities and interests. Inquiry into what made these particular experiences memorable revealed the importance of facilitating community-based field experiences that promoted dialogue and reciprocal exchange among participants, and the ways in which these interactions made experiences meaningful.

Even within the constraints of a single course, it appeared that field experiences that positioned communities as resources and their members as knowledgeable, as well as provided opportunities for dialogue and discussion among participants could meaningfully impact understandings in ways that shaped teacher knowledge and practice. These findings reflect how more sustained and integrated approaches that focused on realistic, reflective, and reciprocal exchanges strengthened these community-based field experiences (Stachowski and Mahan 1998). Such emphases shifted understandings from savior mentalities towards communitarian and social change views (Boyle-Baise 2002), promoting experiences that moved beyond a service focus and provided opportunities for more in-depth learning.

Conclusion

Findings from this inquiry reflect how community-based education can serve as a basis for connecting classrooms and communities. While efforts towards strengthening social justice teacher education must go beyond course content and methods, these nevertheless remain a central component of many programs, and it is important to consider the potential for impact within the constraints of more traditional course formats. Each participant expressed that community-based field experiences shaped her teacher knowledge and identity in unique ways that went beyond traditional teacher education courses that did not offer opportunities to connect learning with personal experience. Often, these connections emerged directly related to the field experiences, such as how both local schools visited lacked full-time nurses prompted discussions related to education and equity, or how individual experiences shared by local high school students encouraged

consideration of multiple and varied issues related to education, diversity, and equity. It was only through these community-based field experiences that such localized and contextualized discussions became possible. Without the personal connection these experiences afforded, many of these perspectives and issues may have remained theoretical and intangible.

Through their community-based field experiences, Abby, Hande, and Jackie each expressed how they had shifted their knowledge and practices as teachers to reflect their understandings of the importance of students' identities and experiences beyond the classroom. For Abby, this meant personally connecting with students about lives and issues both inside and outside of school in ways that demonstrated care for them as individuals, as well as promoted an inclusive classroom community. Hande sought to use her knowledge of students' experiences and understandings to communicate and collaborate with them in ways that encouraged them to view their ideas and contributions as valuable, as well as to connect learning to personal and social interests. Jackie came to view community as a valuable resource in her teaching that prompted her to explore unfamiliar areas in an effort to better understand where her students came from and to use that knowledge to connect students with issues and one another. Each of these stories reflects how community-based field experiences encouraged participants to consider ways in which community and student knowledge could be transferred within the four walls of a classroom in ways that promoted and supported responsive teaching and learning practices.



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Leadership Education and Development for Justice Using the Canonical Framework of John Rawls's, *A Theory of Justice*

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Introduction

Higher education that presupposes a specific conception of justice do well in preparing students to make claims of justice from specific perspectives or positions. However, civic leadership students with a strong background in specific conceptions of justice are often not equipped with necessary skills, dispositions, and habits to exercise leadership in ways that can manage political contestation associated with competing claims of justice. Marshall Ganz (2010) defines leadership as "...accepting responsibility to create conditions that enable others to achieve shared purpose in the face of uncertainty." (527) Ganz's definition of leadership points directly to the limitations of justice education that design leadership education and development around specific understandings of justice. Civic leadership for justice hinges on the ability to create conditions that can maintain and link public relationships to shared values. Maintaining a link between public relationships and shared values is what creates the possibility of an overlapping consensus to emerge around what is required of justice. Higher education that are anchored to a specific conception of justice promote a form of moral reasoning that is unable to resolve contestation and disagreement.

Civic leadership education and development, connected to specific conceptions of justice, often, consciously and unconsciously, encourage students to paint a vision of change that relies solely on simple forms of moral intuitionism. Moral intuitionism is a type of ethical and philosophical reasoning that is not guided by universalized principles, but instead "gut feelings," informed hypothesis, or individualized suspicions. Values connected to moral intuitions fail to produce conditions that support public relationships across disagreement, difference, and political contestation. (See Rawls 1999 for a complete critique of moral intuitionism.)

Moral intuitionism provides no mechanism to order conflicting conceptions of justice that emerge from the range of value systems, ideologies, cultures, religions, and political ideologies contained within a pluralistic society. Structuring,

coordinating, and managing public justifications become an essential component of avoiding the limitations of moral intuitionism. As a result, creating the conditions for public justification, in civic and public spaces, becomes an essential element of exercising civic leadership for justice. When claims of justice are made in civic and public spaces they are evaluated against a range of value systems, ideologies, cultures, religious doctrines, and political ideologies. Free and democratic society requires that public discussions are not anchored to a specific comprehensive doctrine. In a free society, public claims must be evaluated on terms that a reasonable person would accept and not on a unique belief system of the individual.

Public justification is the process that brings claims of justice into public. John Rawls (2002) refers to the process of justifying claims of justice to others in community as *public reason*. The subject of public reason is the "...political conception of justice required of society's basic structure of institutions, and of the purposes and ends they serve" (93). Civic values, public processes, communication, and general methods of public justification help overcome political contestation and build consensus around what is required of justice.

Civic leadership education and development needs to prepare not only justice identity development opportunities, but also space in which students can consider the role public justification has in exercising leadership for justice. Forms of justice education that fail to connect content, curriculum, and teaching methods to basic understandings of public reason open themselves to the critique that they are politically motivated attempts to advance a particular ideological perspective. This type of critique can be interpreted not as a general indictment of the justice education or leadership fields, but instead as a symptom associated with failing to prepare students to handle political contestation associated with exercising leadership to advance claims of justice.

Social justice education has become mistakenly associated with specific ideological leanings. Failing to teach students about political contestation and public reason has led many to associate social justice with ideological positions of the political left or an inherent liberal bias (deMarrais, 2006; Klein and Stern 2005; Rothman, Litether, and Nevitte 2005). Conflating contested understandings of justice with absolute requirements of justice is problematic. Educating and developing students to exercise civic leadership for justice involves cultivating the capacity of community to consider not only what justice requires, but find general consensus that link shared values to public relationships. Individuals exercise leadership around the following five core principles: building relationships committed to a common purpose; translating values into sources of motivation through narrative; turning resources into the capacity to achieve purpose by strategies; mobilizing and deploying resources as clear, measurable, and visible actions; and structuring authority so as to facilitate the effective distribution of leadership (Ganz 2010; 2014).

Making the study of public reason central to justice education will help civic leaders create infrastructure for community to consider what is required of justice. Justice education should avoid assertions of justice that rely on moral intuition and are open to explicit contestation. Instead, justice education should prepare students to exercise leadership by designing, creating, and evaluating spaces that support and cultivate public reason. Justice education ought to recognize and cultivate a "...duty of civility..." that prepares community to consider how to educate and inform the ways individuals "...explain to one another on those fundamental questions of how the principles of policies they advocate and vote can be supported by the political values of public reason" (Rawls 2002, 95-96). Public discussion in a pluralistic society requires a form of justification that separates the particular belief systems of an individual from the conditions that a willing and reasonable person would accept. Rejecting moral intuitionism shifts the focus of leadership for justice from asserting a particular position to creating the conditions in which community can publicly justify their understanding of what is required by justice. The spaces that are created will be able to manage and respond to associated contestation.

We propose a framework that helps educators prepare civic leadership students to recognize and manage political contestation associated with claims of justice through the lens of public reason. Our framework suggests that current forms of justice education fail to emphasize the appropriate content and curriculum associated with theories of justice, public narrative, and public deliberation. Justice education needs to prepare students to understand not only theoretical dimensions of how principles of justice are formulated, but also how to design teaching and learning spaces that prepare students to engage the public around issues of justice. We do not present a full theory of justice in this chapter, but demonstrate the current limitations of moral intuitionism. The chapter demonstrates an approach to public reason that is connected to the philosophical structure developed by John Rawls (1970/2005), that can better prepare students to exercise leadership for justice.

Context of Justice Education and Civic Leadership Development

Relying solely on personal values that extend from one's culture, religion, politics, or moral intuition, limits the ability to achieve some degree of consensus and shared values around what is required of justice. There are many examples in the justice education literature that highlight how political polarization has created a context that encourages individuals to make claims of justice without recognizing associated political contestation and processes of public justification. We highlight a few examples that illustrate how common approaches to justice education fail to account for moral intuitionism and political contestation.

Approaches to justice education that encourage students to assert claims of justice fail to connect education to realities associated with exercising leadership in a pluralist society. As a result, justice education fails to prepare students to recognize the role public justification has in cultivating the capacity

of community to discuss issues of justice. For example, Nieto (2000) suggests that education that focuses on justice will be more likely to design curricula that advance the "... values, attitudes, and skills that teachers need to be fair and effective with all students" (183). We agree that fairness, as justice, is an appropriate starting point to begin to consider what is required of justice. However, determining a justice as fairness requirement, as a frame for justice education, fails to prepare civic leaders to cultivate the capacity of public reason in community that is necessary to overcome political contestation and make progress towards a more just society. Justice as fairness requirements cannot be a universalized principle and order competing claims of justice. For example, Nieto (2000) suggests that justice should be measured against standards of diversity and effectiveness. If the leadership education field were to accept these standards together there would be no way to order competing claims of justice when tensions emerge. For example, emerging online learning technology that adjust content and curriculum according to student background and performance might be highly effective, but might unfairly track students towards specific education groupings that arbitrarily impact their life chances. In this case, do we attach more weight to effectiveness or to the outcomes that might unfairly track students? As it currently stands, most justice education and civic leadership do not prepare graduates to order competing claims of justice without relying on their moral intuitions.

Bounding claims of justice around moral intuitionism is supported by how justice education is defined. For example, Butin (2007) defines the learning tied to justice-oriented education as being "...concerned most prominently with making visible that contingency of our present situation, that we are always-in-the-making of our beliefs, practices, and structures" (181). Along these lines, Bell (1997) suggests that justice education "...begins with peoples' lived experience and works to foster critical perspective action directed toward change" (14). Young (1990) stresses that the procedural elements and goals of justice education are to highlight how seemingly individualized forms of marginalization and oppression are really just one part of larger systems and institutions in society. Although assumptions and claims made in the justice education field can be supported with a range of ways of knowing and understanding, significant resistance still exists as claims of justice move toward practice. Each of these definitions of justice education provides no account of how they understand moral intuition, or how they account for political contestation, or the principles used to evaluate competing claims of justice. Failing to move beyond moral intuitionist claims of justice prevents civic leaders from creating the conditions where groups of people can act on shared values in the context of uncertainty.

Our goal is not to discredit justice education. Instead, we hope to provide an internal critique of justice education that will illuminate a path that will improve the field. Justice education orbits around critical issues of the 21st century. We feel it is desperately important that justice education cultivate the capacity of community to reconcile competing claims of justice through a public reason and justification frame.

Moving beyond Moral Intuitionism

One of the larger limitations of justice education is that it does not provide civic and educational leaders a path beyond moral intuitionism. Intuitionists maintain, "...there exists no higher-order constructive criteria for determining the proper emphasis for the competing principles of justice" (Rawls 1999, 30). Intuitionist theories generally have two features that make it difficult to move beyond political contestation and articulate positions publicly. First, intuitionist theories "...consist of a plurality of first order principles which may conflict to give contrary directives in particular types of cases" (30). This is evident in the example made earlier that called for both diversity and effectiveness to be ordering principles of justice. Essentially, the maxims of intuitionists evolve with context and create contradictory understandings of justice in different situations. Second, intuitionist theories have "... no explicit method, no priority rules, for weighing these principles against one another: we are simply to strike a balance by intuition, by what seems to us most nearly right. Or if there are priority rules, these are thought to be more or less trivial and of no substantial assistance in reaching a judgment" (30). As a result, intuitionists often have no mechanism to resolve reasonable disagreement that attempts to determine the requirements of justice. Again, referring to Nieto (2000), there is no mechanism to prioritize claims of diversity and effectiveness when these claims of justice come into conflict. Moral intuitionism has no mechanism to single out specific principles of justice and no way to prioritize competing principles of justice that lead to conflicting requirements.

The features of moral intuitionism manifest in a range of ways in applied settings. The most common form found in justice education is common sense intuitionism. Common sense intuitionism, according to Rawls (1999), takes "...the form of groups applying to a particular problem of justice" (31). In the context of education, one group of precepts would apply to curriculum and instruction, another group to access, and others to racial diversity, public taxation, educational leadership, and so on. As the requirements of justice shift across different areas contradictory positions are accepted. The result is an unstable application of how the precepts of justice are applied in fields of education. The inability to point to specific principles of justice that would be universally accepted, and failing to prioritize conflicting understandings of justice, opens justice education to being critiqued as including a political bias. We suggest referring to Rawls's (1999) theory of justice to frame the content and curriculum of justice education around public reason and justification.

Rawls: A Theory of Justice

Rawls's (1999) *A Theory of Justice* provides justice education a procedural approach and method to resolve political contestation associated with justice claims. Our goal is not to showcase Rawls as the only approach to justice thinking that moves beyond moral intuitionism. Instead we suggest that his theory of justice provides justice education an appropriate starting point to reconcile existing philosophical and practical challenges that currently limit the field. The framework described by Rawls offers leadership education space to

consider questions of public reason and political contestation. The framework is intended to move justice education from strictly observing moral intuitionism to more sophisticated accounts of public reason.

This section outlines the general Rawlsian (1999) framework of justice and highlights the three main levels of Rawls's theory: considered judgments (42), the original position (102), and the principles that define a well-ordered society (397). Rawls's theory has the potential to make two major contributions to justice education. First, the theory operates within the contract tradition and is intended to be a strict compliance theory. This means, opposed to partial compliance theories, this theory is a comprehensive ideal theory and provides universal principles that reasonable people will accept under the appropriate conditions of justice. Secondly, procedural and deliberative elements of this process ensure claims of justice are linked to public reason and justification. Rawls defines justice as "...the role of its principles in assigning rights and duties and in defining the appropriate division of advantages (9). The three levels of Rawls's theory point to areas justice education curriculum could include to improve the ability of education and civic leaders to absorb political contestation associated with claims of justice.

Considered Judgments

Rawls (1999) designed the initial level of his theory around a series of assumptions associated with moral reflection and inclinations. Essentially, Rawls assumes that each person interested in defining the requirements of justice must constitute their good, and ultimately "...the system of ends which it is rational for him to pursue..." (16). Rawls argues that individuals start their moral reflection at the most general level in order to rule out arbitrary circumstance that advantage and disadvantage individuals. Individuals' sense of justice is considered and accounted for through considered judgments. Although this level of the theory does not solve issues associated with moral intuitionism, it helps frame the basic element of a more complex consideration of justice. Individuals understand that the public reason perspective will require them to justify their positions to others. As a result, moral reflection and inclination take on an outwardly public character. For example, Rawls often refers to how knowledge of one's wealth might influence judgments around just taxation. Wealthy people might find it rational to support principles that do not support welfare, whereas others who might benefit from welfare would support the opposite principle (Rawls 1999). Rawls attempts to remove degrees of bias from the process by designing a system in which individuals interested in justice evaluate what he calls *considered judgments* behind the *veil of ignorance* in the *original position*. Individuals interested in defining the requirements of justice take their initial moral reflections, or *considered judgments*, to the next level of Rawls's theory. The theory assumes bias and self-interest are the basis of political contestation. Rawlsian methods are designed to account for self-interest in ways that avoid opening discussions of justice to direct political contestation.

Original Position

Rawls's (1999) theory is designed to define principles of justice that disinterested and reasonable individuals will accept behind the veil of ignorance in the original position. The veil of ignorance and original position can be thought of as a hypothetical thought exercise and method to ensure "... fundamental agreement reached in it are fair" (11). The veil of ignorance and original position creates a space that connects considerations of justice directly to deliberation. Abstracted self-interest becomes the standard by which rational decisions are measured. Free and equal citizens would not accept a principle of justice that would unfairly shape someone's life chances when their own position in society is unknown. The informational restraints and original position create the conditions for individuals to consider how principles of justice will satisfy the abstracted self-interest of others. The theory assumes that a principle of justice will be accepted if these conditions are met and each parameter of deliberation is accepted.

The first dimension of the deliberative framework associated with the original position is that the process will begin with "...widely accepted but weak premises" (16). The ultimate goal of this deliberative approach is to frame initial parameters around associated discussions of justice. It is to be hoped, from a leadership education perspective, that this approach will satisfy intuitionists' approaches to justice. The purpose of this initial stage of deliberation in the original position is to present possible principles regardless of their likelihood to be accepted. Unacceptable understandings of justice will be rejected through the deliberative process. The benefit of public reason is that rejection will correspond with justifications that reasonable, free, and equal persons would accept.

Once basic considered judgments have been made they can be evaluated behind the veil of ignorance. The veil of ignorance is a procedural attempt to remove information that is irrelevant to what is required of justice. Rawls's construction of the veil of ignorance is designed to "...nullify the effects of specific contingencies which put men at odds and tempt them to exploit and natural circumstances to their own advantage..." (118). In practice, this means individuals accepting the terms of the original position and veil of ignorance do not include certain types of information in their deliberation.

Rawls's theory carefully considers what information should not be included in deliberations related to justice. Rawls (1999) states:

First of all, no one knows his place in society, his class position or status; nor does he know his fortune in this distinction of natural assets and abilities, his intelligence and strength, and the like. Nor, again, does anyone know his conception of the good, the particulars of his rational plan of life, or even the special features of his psychology, such as his aversion to risk or liability to optimism or pessimism. More than this, we assume that the parties do not know the particular circumstances of their own society. (118)

The informational restraints of Rawls's original position are intended to move considerations of justice beyond moral intuitionism. However, over time, the literature around deliberative methods and the original position added different ways of knowing, understanding, and communicating. Young (2002) updated deliberative assumptions that informed the production and construction of gendered forms of communication. Nussbaum (2013) adjusted the assumptions of the original position to include forms of knowledge located in emotion. Sen (2011) and Rawls (2001) modified the procedural elements tied to the original position to include aspects that recognize pluralism and multiculturalism. The initial take of the original position also assumed certain types of ideal speech patterns associated with Habermasian theory. More recent iterations of deliberative civic engagement have attempted to expand the modes of communication accepted within the original position (Siu and Stanisevski 2012).

Well-Ordered Society

The deliberative process is designed to produce principles of justice that reasonable people will accept and recognize. Rawls (1999) asserts that accepting principles of justice behind the veil of ignorance in the original position is "...equivalent to saying that rational deliberation satisfying certain conditions and restrictions would reach certain conclusions" (120). The assumption being that the process and quality to achieve principles of justice are just as important, and no more, to coming to just conclusions. Rawls asserts that the methods of his theory will produce the following two principles:

First: each person is to have an equal right to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties of others.

Second: social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage, and (b) attached to positions and offices open to all. (53)

The well-ordered society is the final stage of the theory and incorporates principles of justice to life. For purposes of justice education, a well-ordered society is intended, and will have a consequence of supporting certain types of moral development and learning. The deliberation process and assumptions around moral development ought to ground justice education.

Moral Education, Deliberative Civic Engagement, and the Well-Ordered Society

Constructing and measuring the well-ordered society against existing institutions is the final stage of the theory. It is a common misapplication of principles of justice to measure them against a specific issue. Instead, the principles of justice should be used to identify what is required of justice at an institutional level. Once the requirements of justice are determined at an institutional level, individuals can measure the gap between how an institution assigns rights and obligations and distributes advantages, and the outcomes that institutions ought to support. The focus of justice education is how best to teach students about exercising leadership to advance. Rawls (1999) describes a well-ordered society where "...everyone accepts and knows that others accept the same principles of justice, and the basic institutions satisfy and are known to satisfy these principles" (400). Justice education plays a central role in Rawls's theory and account of the well-ordered society. The moral development of individuals and engagement with justice is what determines corrective measures when an equilibrium of a systems or institution is disrupted. Rawls defines equilibrium as a system that "...has reached a state that persists indefinitely over time so long as no external forces impinge upon it" (400). The goal of the theory is to create stable and just institutions. Stability is achieved when enough strength exists to "return back to equilibrium" (400).

Table 1 | **Core Areas of Deliberative Civic Engagement and Public Reason that Should be Included in Justice and Civic Leadership Education**

Spaces of Deliberative Civic Engagement	Inclusive Modes of Deliberative Civic Engagement	Consequences of Deliberative Civic Engagement
<ul style="list-style-type: none"> • Understanding of how to design, execute, and assess deliberative civic engagement forums • Facilitation skills; Understanding of facilitation teaching and learning • Understanding of public reason and public justification 	<ul style="list-style-type: none"> • Strategies and pathways to engage unusual voices across class, race, gender, and ability • Ability to create spaces that allow for different ways of knowing, understanding, interpreting, and experiencing 	<ul style="list-style-type: none"> • Understanding different positions and voices • Understanding collective action • Demonstrated understanding of movement building • Ability to coordinate broad-based policy interventions and advocacy

Conclusion

Rawls's theory illuminates toward a justice education curriculum that connects structured methods to practice deliberative techniques. Exercising civic leadership for justice is repositioned to create and improve the conditions necessary for community to consider what justice requires of it. To improve the conditions in which community can more meaningfully consider the requirements of justice through deliberative civic engagement needs to be a core component of leadership education and development. We suggest three core areas that civic leadership education and development include.

First, civic leadership education and development need to prepare students to design, execute, and assess public forums. This content should prepare students to engage questions of inclusion across modes of communication, class, race, and gender. Furthermore, students need to be prepared to manage contestation that moves to deeper levels of thought. Secondly, civic leadership education and development need to prepare students to engage unusual voices. A key feature of civic leadership is engaging communities that might have been historically marginalized and oppressed by the current systems and institutions. Creating the conditions in which a wide group of stakeholders are at the table is how civic leadership helps communities make progress on issues of justice. Thirdly, civic leadership education and development need to demonstrate strategies to make the results of public forums consequential. Deliberative civic engagement has instrumental value only when public discussion moves to action. Table 1 maps the core areas of deliberative civic engagement and public reason that should be included in justice and civic leadership education.

Public reason respects a path beyond moral intuitionism, and a mechanism to prepare civic leadership to reasoned to political contestation associated with justice. If higher education programs are to become sites of justice, the aim should be to develop basic curricular structures that cultivate the skills of abstract reasoning and a desire for justice. Rawls's theory illuminates a path toward a justice education curriculum that is anchored to philosophical methods and deliberation. Rawls's theoretical framework and a commitment to building the capacity of public reason can help civic leadership design more effective paths toward justice.

In closing, justice education has several challenges that need to be addressed in order to attract, retain, and graduate twenty-first-century learners. Educators must establish an educational curriculum that is grounded in a comprehensive theory that promotes justice and moral development as public reason, as opposed to moral intuitionism and political contestation. The Rawlsian (1999) framework of justice provides educators a starting point for critical engagement and reflection, and prepares students to engage in public discourse and seek solutions to complex problems with the aim to minimize charges of ideological leanings and liberal bias.

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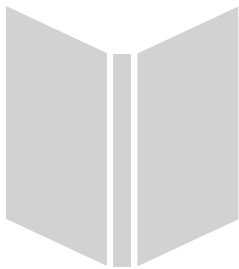
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