The Role of Self-Study in Teaching and Teacher Education for Social Justice

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Abstract

Some concerns for inequity and injustice have always been present in self-study, but the blatant violations of power and privilege abound today globally. There is a constant threat to those who are not part of the dominant culture. We continue to grow more and more concerned for the rights of all who are othered: children, those of color, women, non-binary people, the LGBTQ community, poor, second language learners, immigrants, non-Christians, and people with disabilities. We recognize that examining oppression through an intersectional lens can magnify the impact of these injustices. We worry about all those who are marginalized, invisible, and voiceless: children and young people in our schools, the teachers

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who work with them, our school families and communities, our preservice teachers, and ourselves as teacher educators in schools, community colleges, and university settings.

In this overview chapter, we begin by reflecting on how the S-STEP community has examined issues of equity and social justice in teacher education. We describe the ways in which this focus has emerged from the early Castle Conferences, several edited collections, to an extensive volume of articles published in the *Studying Teacher Education* journal. We then discuss the themes that have arisen around issues of social justice within S-STEP with illustrating examples from over 30 years of research. Finally we conclude with a preview of the chapters in the social justice section and the possibilities of self-study research for the future. Our intention for this chapter is to encourage the S-STEP community to increase their explicit commitment to social justice, embrace a more political stance, and ultimately engage in self-studies that result in social action and change.

Keywords
Social justice · Self-study · Equity · Teacher education · Race · Class · Gender · Sexuality · Ability · Language

Introduction

> This is one of anger's most important roles; it is a mode of connection, a way for women to find each other and realize their struggles and their frustrations are shared, they are not alone, not crazy. If they are quiet, they will remain isolated. But if they howl with rage, someone else who shares their fury might hear them, might start howling along. (Traister 2018, p. 230)

> These movements aren't about anger. We're not angrily saying "Black Lives Matter." We're declaring it. It's a declaration. We want to be seen as robust, full human beings that have anger and have joy. We want to be able to just freely have that joy. Like everybody else does. (Cullors and Burke 2018)

At the time this chapter was written, we were acutely aware of the troubled times in which we were living. Never in our wildest nightmares would we have predicted that in 2019 we would be worrying about the rights of so many marginalized people. Inequity and injustice have always been present in our work in self-study, but the blatant violations of power and privilege abound today globally. There is a constant threat to those who are not part of the dominant culture, to those who are not white, male, heterosexual, middle/upper class, dominant language speaking, Christian, and able-bodied. We continue to grow more and more concerned for the rights of all who are othered: children, those of color, women, non-binary people, the LGBTQ community, poor, second language learners, immigrants, non-Christians, and people with disabilities. We recognize that an intersectional lens can compound this oppression too. We worry about all those who are marginalized, invisible, and voiceless: children and young people in our schools, the teachers who work with them, our

school families and communities, our preservice teachers, and ourselves as teacher educators in schools, community colleges, and university settings.

We react to these times as "robust, full human beings" (Cullors and Burke 2018) with a mixture of emotion, anger, joy, sadness, frustration, and love. Our emotions unite us as they help us to cross the boundaries and borders and move into collective action. As Traister (2018) reminds us, being quiet limits our capacity to transform, and so we need to "howl with rage" (p. 230) to find others who are howling and together devise ways to fight for justice. We want all humans to have the freedom to "have that joy" (Cullors and Burke 2018) and so in our self-study community, we too can come together to fight for social justice.

How can we advocate for, and empower those whose human rights are under attack? How can we ensure that our self-study work of examining how to prepare and develop teachers demonstrates an explicit and transparent commitment to social justice and equity for all? How do we help to push ourselves as self-study researchers to move from talking about these commitments theoretically to taking them up and enacting them in our teacher education practices and research? How do we extend our self-study scholarship in ways that invite agency and activism? How can we impact and transform pedagogy, curriculum, and school structures to be more equitable, to open spaces for and elicit the voices of those who are so often invisible and voiceless, and to use our scholarly platform as a means of partnering with those who are othered and collaboratively working toward change and transformation?

Although not all self-studies revolve around questions of social justice, they potentially could because as Griffith et al. (2004) wrote in their chapter in the last handbook, "A self-study does not require asking questions about social justice, but moral and political issues are swimming just below the surface if one cares, or dares, to look" (p. 656). Picking up on these moral and political issues, from its inception, some members of the Self-Study of Teacher Education Practices (S-STEP) community have used the self-study platform as a means for analyzing and understanding how we address equity and justice in teacher education. Griffiths et al. (2004) explained: "Self-study provides a useful and organic way to address issues of equity and justice. We can use self-study to uncover the ways in which an unjust society is mirrored in our assumptions, teaching practices, and beliefs about the world" (p. 656). With a focus on how we prepare teachers to combat inequity and address the needs of the marginalized and others, we could conduct self-studies in order to become "conscious of our as yet unconscious responses in order to reflect on and reconstruct them" (pp. 656–657). The self-study process provides "a pathway to change" (p. 657) moving away from notions of difference and diversity as "problems" (p. 659).

We recognize that in order for our research to continually strive for social justice, the S-STEP community has to acknowledge that as Griffiths (2003) wrote, "Social justice is a dynamic state of affairs that is good for the common interest where that is taken to include both the good of each and the good of all, in an acknowledgement that one depends on the other. The good depends on mutual recognition and respect and also on a right distribution of benefits and responsibilities" (p. 54). Working toward social justice requires that individuals are willing and committed to research

that serves their own needs as well as the needs of the greater good. This stance involves a reciprocal interdependence that relies on collaboration and a shared sense of purpose, two distinct qualities of the S-STEP community.

Social justice work is challenging, emotionally taxing, and at times risky. There are no easy answers when we open ourselves to examine diversity, difference, equity, and discrimination and more often than not what we discover can "implicate us personally, at least partially, in the injustices we uncover" (Griffiths et al. 2004, p. 656). The riskiness and discomfort of exploring social justice issues may explain why some self-study researchers shy away from this focus and yet, as we demonstrate below, some members of this community have been concerned with inequity since its inception. We only hope that this chapter will provide the impetus for others to join in our fight for justice.

Besides the necessary mutuality of social justice work, conducting self-studies focused on social justice is an ongoing and never fully attainable process. "It is," wrote Griffiths (2003), "dynamic in that it is never–could never–be achieved once and for all. So getting it is a matter of resolving possible tensions about the well being of individuals, of whole societies, of social political groups" (p. 54). Researching for social justice is a utopian endeavor, one that is always under construction and never fully actualized. This is a daunting challenge to face – how do we continue to find the strength and hope to do this work when it is never achieved and never ending? Perhaps it is in communities like S-STEP that we have the collective support to cultivate the courage and commitment to keep working through these issues.

In this chapter, we begin by reflecting on how the S-STEP community has examined issues of equity and social justice in teacher education. We describe the ways in which this focus has emerged from the early Castle Conferences, several edited collections, to an extensive volume of articles published in the *Studying Teacher Education* journal. We then discuss the themes that have arisen around issues of social justice within S-STEP with illustrating examples from over 30 years of research. Finally we conclude with a preview of the chapters in the social justice section and the possibilities of self-study research for the future. Our intention for this chapter is to encourage the S-STEP community to increase their explicit commitment to social justice, embrace a political stance, and ultimately engage in self-studies that result in social action and change.

Part One: The S-STEP Community and Social Justice – Our History

From its inception, there existed a small number of S-STEP members who were committed to examining issues of social justice. Their concerns were not those of the majority nor were their self-studies necessarily positioned as addressing issues of inequity or social justice. As Griffiths et al. (2006) reflected, "It is possible to say *both* that self-study research is replete with studies related to social justice *and* there is very little self-study of social justice issues" (p. 229). At the first Castle Conference in 1996, there were three self-studies that centered on topics that implicitly fall

under the umbrella of social justice. These included one self-study that examined the identity of an Asian teacher educator (Oda 1996), a second that explored the "multicultural" perspectives of teacher educators (Johnson and Allen 1996), and a third that investigated how teacher educators support "special education" teachers (Lomax et al. 1996). These themes were perhaps more diluted than the ways in which we currently think about injustice, and yet they were consistent with those that emerged during the 1990s. In particular we saw interest in singular identity characteristics of teachers and teacher educators and anti-racist and equity-oriented paradigms that fell under the umbrella of "multicultural education" (Banks 1997; Gay 2000; Ladson-Billings and Tate 1995; Sleeter and Grant 1987) and increased concern about the implications of the Individuals with Disabilities Education Act (IDEA 2004) and the ways to support special education teachers (Yell and Shriner 1997). These three self-studies represent an initial and relatively safe exploration of those who are marginalized or othered. There was one additional self-study however that did use the term "social justice" in its title that focused on how bicultural factors influence teacher educators as agents of social justice (Garcia and Litton 1996). This was the first mention of "social justice" in the S-STEP community.

Two years later, in 1998, at the S-STEP Castle Conference, the number of self-studies addressing even the faintest aspects of social justice doubled and their lenses expanded to include issues of gender, feminism, sexuality, immigration, and diversity (Butler et al. 1998; Hamilton 1998; Hamilton and Guilfoyle 1998; Perselli 1998) and teacher education practices supporting "social justice" (Vavrus and Archibald 1998). These self-studies provided teacher educators with opportunities to explore their own experiences of injustice through the tenure process (Hamilton and Guilfoyle 1998), their own immigrant identities as a resource for their teacher education practices around diversity (Butler et al. 1998), sex and gender as personal/political terrains in a junior high school (Perselli 1998), and teacher education practices for diversity and social justice (Hamilton 1998; Vavrus and Archibald 1998).

Taking a look through the proceedings of the S-STEP 2000 Castle Conference, it is apparent that not only did the number of self-studies focused on social justice issues continue to increase, but the studies themselves seemed to narrow and deepen in terms of critical reflection and explicitness. Of the eight self-studies in 2000, Anderson (2000) examined how to incorporate "aboriginal" or what might currently be called indigenous perspectives in teacher education practices, while Brown (2000) confronted the myth of racelessness, and Johnston (2000) considered how students could act as "cultural consultants." Griffiths (2000) and Hamilton (2000) both problematized the challenges of working for social justice and the often uncomfortable and subversive hats that we take on as advocates and change agents. Guidry and Corbett-Whittier (2000) looked at how their teacher education practices could challenge stereotypes and Teemant et al. (2000) investigated how their teaching could nurture cultural, linguistic, and learning diversity. Finally, Manke (2000) analyzed power dynamics and the ways to understand them.

In response to this heightened examination of social justice within the community, in 2001, a conversation about focusing more explicitly on social justice issues

emerged on the S-STEP listserve (Kitchen et al. 2016b). Teacher educators discussed their concerns about inequities and their commitment to teacher education as a means of rebalancing. Opening these conversations was a risky endeavor, and the reception was mixed, with some feeling as if they were being personally attacked and others responding with enthusiasm to the idea of facilitating conversations about "diversity from members living in the borderlands of identity" (p. 2). As so often is the case, many continued to discuss these tensions that had arisen within the community at the 2002 Castle Conference.

Interestingly, even though several self-study researchers emphasized the need to devote more time and attention to social justice issues in 2001, the 2002 Castle Conference only included four papers that revolved around this focus. All of these papers, however, critically investigated issues of power and privilege. Bass (2002) developed a self-study that examined privilege and race. Cockrell et al. (2002) explored the use of theater of the oppressed as a reflective tool for self-study. Johnston expanded her initial self-study on students as cultural consultants (Johnston 2000), collaborating with Johnston et al. (2002). Finally, resilience and resistance in urban teacher education were the focal points for Peterman and Marquez-Zenkov (2002).

The conversations about the centrality of social justice in teacher education and more specifically the S-STEP community continued during the 2002 Castle Conference. As Griffiths et al. (2004) described in their handbook chapter, this conference discussion led to a proposal of a diversity theme for the following conference. "The proposed theme" however "obviously touched an edge" (p. 693) as several in the community questioned how conference themes were decided. Similar to what we have written above, Griffiths et al. (2004) noted how little social justice work was included in the self-study field prior to 2004. Regardless of the limited attention to this in the past, they argued that the very nature of self-study invites reflection of the tenets of social justice. They wrote "the process of self-study contains the respect for humanity that is in accord with social justice" and "the work of social justice involves knowing the self" (p. 655). They wondered why others didn't see these connections and surmised that more than anything else researchers were fearful of critically examining their power and privilege. They asked "How much defensiveness is there protecting new identities and privileged social positions? Are we airing dirty laundry?" (p. 655). They recognized that "We don't always want to look. These are hard questions. Issues related to diversity, difference, equity, discrimination, and injustice have no easy answers and often implicate us personally, at least partially, in the injustice we uncover" (p. 656). But ultimately they wondered, "Can we afford, in teacher education, to be safe?" (p. 656). They saw it as imperative for self-study scholars to reflect on the lack of commitment to social justice of the community and the need for all of us to push out of our comfort zones and probe issues of power and privilege.

Despite some of the dissention and not having an explicit diversity theme, as many as 12 of the papers at the 2004 Castle Conference focused on social justice issues (Fitzgerald et al. 2004). Notions of social justice ranged from focusing on multicultural perspectives (Canning 2004) and teacher identity in a multicultural

world (Vavrus 2004) to examining oneself and one's discourse from the lens of racism (Fitzgerald 2004; Spraggins 2004), feminism (Coia and Taylor 2004), gender equity (Seaton 2004), and Marxism (Perselli 2004). Teacher educators studied their own practices within the contexts of urban school reform (Craig 2004) and diverse classroom communities (Heston and East 2004; Tudball 2004). Fitzgerald et al. (2004), in particular, intentionally crafted her self-study to explicitly investigate her own biases in response to the tensions that emerged in the listserv conversations. She came to the realization that as she evaded "facing white privilege" (p. 111) she gave her students permission to do the same. Finally, Griffiths and Poursanidou (2004) and LaBoskey (2004b) both looked very specifically at how they taught about social justice to beginning teachers and how their students in turn took up these stances.

Self-Study and Diversity: Volume 1

Some of the 2004 Castle papers were later developed and published in the first volume of *Self-Study and diversity* (2006), a collection "grounded in the acknowledgement that educators have responsibility to address equity and access issues inherent in teaching" (Tidwell and Fitzgerald 2006, p. xiii). Chapters ranged from addressing diversity in terms of race, ethnicity, gender, disability, and power, as well as broader issues of social justice, multiculturalism, and ways of knowing. As a whole, these self-studies revolved around change in relation to equity, access, and social justice. Many of the authors, however, were still of dominant cultures. They used self-study to examine their positionalities and their approaches to teacher education pedagogy for social justice.

More specifically, this 2006 edited collection was organized into five sections according to self-study methodologies used. Section one focused on the use of the autobiographical method as a means of examining how to address difference. Through an exchange of life narratives and musical histories, Pritchard and Mountain (2006) demonstrated the power of sharing stories as a means of finding connection and affirming diversity. In his self-study of raced and gendered discourse in a classroom of African-American students, Spraggins (2006), an African-American teacher, was able to uncover his own prejudices. In section two, authors used explicit theory to guide their autobiographical process. Taylor and Coia (2006) problematized their authority in their teacher education classes using a feminist lens. As they unpacked their co/autoethnographic process, they begin to notice the authority they share in their collaboration mirrors how authority is reciprocally constructed in their classes. Using Marxism as a theoretical agitation, Perselli (2006) probed her teaching stance, committing to unearthing assumptions and sitting within the unknown. Finally Vavrus (2006) and his preservice teachers engaged in multicultural critical autobiography as a means of disrupting the status quo. Teacher educators examined how they teach preservice teachers to develop a social justice stance (Freidus 2006; East 2006; Kroll 2006) in section three. The next section included collaborative self-studies of teacher educators problematizing their commitments to social justice (Fitzgerald et al. 2006), their professional development of

mathematics teachers who work with students with learning disabilities (Guðjónsdóttir and Kristinsdóttir 2006), and the conflicts and tensions that arise between the objective and subjective nature of teaching when examined through a lens of race, gender, power, and class (Good and Pereira 2006).

Finally in the last section, authors used artifacts and visual representations to explore their self-studies. Using photographs, Griffiths et al. (2006) examined the power dynamics in their research partnership in a university setting. Manke and Allender (2006) explored how artifacts facilitate understandings of diversity. Tidwell et al. (2006), similarly, wrote about how teaching practices and contexts can be unpacked for cultural differences through the creation of nodal moments. Throughout this first edited volume, the complexities of walking one's talk as socially just educators who are negotiating power and privilege came up again and again. Several authors noted how important it was to make themselves vulnerable to inquire about these issues honestly and thoughtfully. Much like the initial stages of any body of work, the collection was the first step or tiptoe for the S-STEP community to begin to explore issues of diversity and inequity. Many of the authors, writing from dominant racial positioning, began by examining their own identities as teacher educators through a singular lens of identity. Others focused on the challenges of preparing teachers for diversity and teaching for social justice while a third group experimented with alternative and creative methodologies. Most of the chapters remained relatively neutral or even apolitical.

Self-Study and Diversity: Volume II

Ten years later, in the 2016 volume, a larger number of international teacher educators addressing diverse populations and issues within education were included. Attention was paid to inviting teacher educators from much more varied contexts beyond the United States such as South Africa, Thailand, India, United Arab Emirates, and Canada. In this volume, there was an increase in inclusion of non-dominant voices from diverse cultures. With this shift, the volume editors also noted a shift "in the diversity discourse from the margins of self-study, and teacher education more broadly, to being one of the important issues of concern to teacher educators" (Kitchen et al. 2016b, p. 1).

This volume included five critical autobiographical self-studies in which marginalized teacher educators explored their own stories of "coming to know themselves and their cultural contexts in order to become effective teacher educators and agents of change" (Kitchen et al. 2016b, p. 5). In particular, Kitchen described his experiences as a queer teacher educator and reflected on how his journey has been inside out (Kitchen 2016). As an indigenous teacher educator, Hodson (2016) recounted his experiences of powwow and time among the Maori as a "powerful process of decolonization for Aboriginal men" but also an essential lens for preservice teachers (p. 29). Cortez-Castro (2016) narrated the complexities of trying to succeed in the dominant culture as feminist Chicana. Using her vivencias, or lived experiences as testimonio, she provided a model of resilience and courage for socially just teacher

educators. Similarly, through participatory action research, Mazurett-Boyle (2016) and Latin@ teachers with whom she worked provided counterstories to disrupt the dominant narratives about English Language Learners. Finally Sowa (2016) explored the complexities of educating preservice teachers in the United Arab Emirates about teaching for social justice within a context that has traditions and customs that restrict equity for all.

Additionally, there are chapters within this volume that examine the challenges of teacher education in and across diverse settings and contexts. Ratnam (2016) described the process of mentoring an Indian colleague to move from a teacher educator to a researcher. Within this complex mentorship, cultural norms and positioning had to be mediated and negotiated. Through what they call aesthetic memory-work, Pillay and Pithouse-Morgan (2016) created a space to problematize their personal and professional connection and separateness. Their collaboration provided them with a new way to frame their work with university educators in the South African context. Nyamupangedengu (2016) constructed a self-study that chronicled her transition from teaching high school genetics for 14 years in Zimbabwe to developing culturally responsive curriculum and pedagogy in the science of genetics course for preservice teachers in multiracial South Africa. Faikhamta (2016), another science teacher educator, focused on his pedagogical content knowledge in the Buddhist context of Thailand. He drew connections between the reflective process of Buddhism and self-study and sees the way each can support one another.

Finally, two chapters in the 2016 collection addressed the complexities of promoting socially just teacher education when the teacher educators and the preservice teachers themselves are part of the dominant culture. In his chapter, Brubaker (2016) illustrated the process of developing a critical thinking course where preservice teachers were invited to investigate their assumptions about classroom discourse, civil rights teaching, and the larger concept of freedom through dialogic inquiry. Meacham and Meacham (2016), two teacher educators, drew from their own othered experiences as an African-American and a Korean, to design and teach disruptive literacy practices for multicultural literature to their mostly white preservice teachers. These practices push their students to move away from dichotomies and extremes and move toward a more nuanced and complicated framework.

Gender, Feminism, and Queer Theory in the Self-Study of Teacher Education Practices

Prior to the release of the above edited collection, with the hopes of a more narrow examination of gender and sexuality, Taylor and Coia (2014a) curated a collection of self-studies. The volume began with a literature review, providing an overview of the emergent themes within the fields of gender, feminism, and queer theory in the S-STEP research from its beginnings until 2013 (Taylor and Coia 2014b). Some highlights from the literature review included the consideration of gender with an intersectional lens (Brown 2000; Conrad et al. 2010; Khau and Pithouse 2008;

Mulholland and Longman 2009; Schulte 2005, 2009; Tamdgidi 2009); gender stereotyping in schools, with preservice teachers, or in university contexts for teacher educators (Brown et al. 2008; Perselli 1998; Weber and Mitchell 2000; Wilcox et al. 2004); and the relationship of gender, power, and agency (Cole and Knowles 2004; Khan 2012; Perselli 2004; Thomas and Beauchamp 2010). A number of the self-studies used a feminist framework to analyze practices and problematize authority in the classroom (Arizona Group 1996, 2000; Coia and Taylor 2004, 2013; Hamilton and Guilfoyle 1998; Kuzmic 2002; Manke 2000; Masinga 2013; McNeil 2011; Sandretto 2009; Taylor and Coia 2006, 2009, 2010; Skerrett 2006). Finally Taylor and Coia (2014b) pointed out that the focus on sexuality and the use of queer theory in teacher education in general has only become more common in the last 15 years. In the S-STEP community, the first self-studies focusing on sexuality began in 1999. For the most part, there were several self-studies that discussed addressing the sexuality of K-12 students and teachers. For example, in their self-study, Mulhern and Martinez (1999) examined confronting homophobia, Heston (2008) reflected on the challenges of addressing sexuality in teacher education, and Brown et al. (2008) described the potential constraints that religion poses on preservice teachers and their acceptance of LGBTQ students. Moving to a focus on teacher educators and their sexuality, Weber and Mitchell (2000) analyzed how dress could conform or oppose gender and sexuality expectations, while Biddulph (2005) used mural making as a means of problematizing his identity as an out gay teacher educator. Additionally several self-study researchers used queer theory as a critical lens for their examination of their teaching practices (Manke 2005; Perselli 2002; Thompson 2006).

Within the volume, several of the chapters focused on "thinking with theory" (Mazzei and Jackson 2012), in particular feminist and queer theories. Strom et al. (2014) explored their process of becoming using rhizomatics through a post-structural feminist lens. In doing so, they were able to disrupt the binaries that often constrain in academia, and they began to examine themselves as more of a collective which opened new ways of thinking about their identities. Continuing to think with theory, Hamilton and Pinnegar (2014) argued that self-study always exists in a zone of inconclusivity. To illustrate this concept, they analyzed their previous self-studies through feminist, positioning, and queer theories. Two chapters, using gendered and feminist lenses, addressed an important but often overlooked issue: the role of emotions in teaching and learning. Using a feminist epistemology of emotions, Forgasz and Clemans (2014) analyzed their teaching practices to demonstrate how important feeling is as a legitimate way of knowing when becoming a teacher. Using a masculine researcher lens, Kuzmic (2014) also explored the epistemological significance of emotions as part of his researcher subjectivity and self-study methodology. He very honestly problematized how his male privilege continued to favor his rationality, dismiss his emotions, and perpetuate the patriarchy. Moving from the patriarchy to the matriarchy, Tidwell et al. (2014) explored how growing up in a matriarchy influenced her notions of gender in her teaching practice. Incorporating family stories, narratives of early teaching experiences, and her current work as a teacher educator, she presented complex scenarios through a matriarchal lens.

Brubaker (2014) also examined his gendered assumptions when he taught a preservice teacher education course on diversity. Acknowledging that most of his students were female and identified as religiously conservative, he described the challenges of democratic practice and maintaining his commitment to diversity. Kitchen (2014) described the usefulness of queer theory as a means of exploring his teacher educator identity anew. Re-examining past self-studies, he was able to illustrate the potential of queer theory as a means of disrupting masculinity and heteronormativity. Applying queer theory, Martin (2014) then deconstructed mythological stories alongside his own elementary teaching narratives to reveal gender norm conformity. He demonstrated how ingrained gender norms are in our schools and society and how difficult it is to combat these norms. Finally, Coia and Taylor (2014) used what they called a "nomadic jamming" to examine the teaching of a course on gender and education. They reflected on how their poststructural feminist beliefs enabled them to embrace the unpredictable and take a stand on fighting for social justice.

Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices

Beyond edited volumes, we realized how important it would be to examine the S-STEP community's journal, *Studying Teacher Education* (*STE*), and articulate how issues of social justice have been taken up there from 2005 to the present. Analyzing journal articles across time helped us to further identify key voices, notice patterns and trends, and set the stage for the salient features that we highlight in the section below.

It is not surprising to note that the first *STE* articles to address issues of diversity and social justice were written by Griffiths and Poursanidou (2005) and Schulte (2005), as their voices were prominent in the first handbook as well. Building upon previous work, Griffiths and Poursanidou (2005) narrated their collaborative self-study on teaching social justice issues to preservice teachers. They argued that social action can only be taken in collaboration with others, even if working together across differences can prove to be challenging. Recognizing her own identity markers in her students, Schulte (2005), in her courageous self-study, found that examining her own white privilege helped her to scaffold these sorts of explorations for her preservice teachers. She realized that to prepare teachers for diversity and multiculturalism they first have to examine their own identities and power. As the first *STE* articles on social action and diversity, these articles laid a critical foundation for the work.

Interestingly, in 2006, an entire issue was focused on "culture as a frame for studying teacher education" (Russell and Loughran 2006) in general terms, but two articles in particular focused on teaching sociocultural perspectives in education (Skerrett 2006) and engaging in cross-cultural dialogic inquiry (Sakamoto and Chan 2006). Intending to improve their teacher education practices, these researchers approached their self-studies in very different ways. Skerrett (2006) used an intersectional lens to examine how her own gender, race, ethnicity, and class

influenced her relationships with her preservice teachers and their interactions together. Her power and authority were questioned by her students because of the intersections of her identity. Sakamoto and Chan (2006) instead offered insight into the potential of cross-cultural dialogue as a means of professional development. As they wrote, "The experience of interacting with foreign cultures shaped perceptions of our childhood experiences as well as our view of our work as teachers" (p. 226). These articles began to demonstrate a more complex view of identity and the challenges of working across cultures.

Continuing to think seriously about how to prepare preservice teachers for diverse populations and to teach critically and for social justice, several important self-studies emerged in the journal with this in mind. Both Johnston-Parsons et al. (2007) and Prado-Olmos et al. (2007) problematized what they could learn alongside their students of color. Focused on preparation for urban classrooms, Ketter and Stoffel (2008) documented a yearlong study within an urban writing classroom with a prospective teacher and identified what was learned in teacher education that proved beneficial. Skerrett (2008), on the other hand, examined her own biography to help her consider experiences that would have better prepared her for urban teaching. She suggested expanding coursework in the historical, political, and sociocultural influences on urban education and in designing culturally responsive curricula. She also recommended restructuring field experiences to offer richer classroom-based learning opportunities for preservice teachers and extending field-work into urban communities. Acknowledging as others have that preservice teachers do not represent the same diversity that they see in the classroom, White (2009) investigated the use of her preservice teachers' emotions as a means of critically engaging with diversity. Bates and Rosaen (2010) faced a different dilemma in the field. They examined how their preservice teachers learned about diversity within suburban classrooms. Lee (2011) too focused on his clinical supervision of student teachers and the extent to which he addressed social justice during observations. Aware of the importance of studying graduates teaching in high-needs urban classrooms and the impact of teaching them about socially just practices, LaBoskey (2012) sought to transform her teaching practices based on what she discovered. Most insightful was her analysis that, "Most transformative were revelations that my unconscious uncertainties about working with extreme challenges had placed limitations on these teachers' abilities in this area and that I had been giving mixed messages about the role of joy in the elementary curriculum" (p. 227). Finally, Capitelli (2015) conducted a self-study exploring her facilitation of a teacher inquiry group for novice teachers of English Language Learners (ELLs). She recognized the value of an inquiry group as a space for teachers to collaboratively examine and improve teaching practices for ELLs and recommended facilitating similar types of groups for teachers in diverse contexts. As we looked through these articles, we were struck with how S-STEP researchers expanded their contexts of social justice work to include their teacher education courses, preservice teachers' clinical experiences, supervision, and observation of student teachers, graduates' teaching, as well as teacher inquiry groups.

Another important theme that emerged in the journal around addressing issues of social justice was the use of self-study and especially collaborative self-study to examine the identities and practices of teacher educators through a variety of different lenses. Bair et al. (2010), for example, used a self-study methodology to explore their own emotions and how these emotions came into play when differences existed between faculty and students in terms of race, gender, and sexuality. Conrad et al. (2010) examined how their intersectional identities as Black professors impacted their educational philosophy and student-centered teaching in a white rural community. Moving from racial and ethnic identities to socioeconomic status, Cutri et al. (2011) narrated a thoughtful self-study that identified their funds of knowledge from experiences of poverty and how these funds of knowledge were useful as they moved into academic positions. Two collaborative self-studies were focused on cross-cultural reflective dialogue and the insights gained when teacher educators shared how their different cultural perspectives influenced their pedagogy (Hu and Smith 2011; Makaiau and Freese 2013). Philip (2013) used a method of self-interviewing to understand the nuances, complexities, and tensions in the purposes of teaching social foundations to preservice teachers. Aware of the intercultural misunderstandings that can arise, Hu et al. (2016) shared the challenges a Chinese doctoral student and a Dutch supervisor faced working together. Finally, several researchers conducted collaborative self-studies focused on their own teaching dispositions (Pennington et al. 2012), their culturally responsive pedagogy (Han et al. 2014), and also the ways in which teacher/researchers could deterritorialize neoliberal thought and practice using rhizomatics (Strom and Martin 2013).

More recently in 2015, LaBoskey guest edited an entire issue focused on self-study for and by novice elementary classroom teachers with social justice aims and the implications for teacher education. The issue was unique in that all six articles described research situated within the context of the elementary credentialed and Master's degree program at Mills College, providing a multilayered lens of perspectives from diverse researchers "with varying intentions, time frames, and levels of focus" (p. 97). Reading this issue as a collection offered valuable insights into the ways that socially just reflective practice and self-study were taken up by classroom teachers. Additionally, the issue was special in that four out of the six pieces were written by classroom teachers who explored authentic burning questions around challenges to which many teachers could relate and from which they could benefit and gain new insights. For example, framed as a social justice issue, Miller (2015) examined how to increase and transform her third grade students' attitudes about reading through the use of choice and differentiated reading groups. Similarly, Byrd (2015) explored how what his second graders' attitudes and orientations were about reading. Jones (2015), concerned that she was perpetuating a pedagogy of poverty, investigated the use of a new pedagogical structure called Academic Choice, which invited her kindergarten students to take more ownership of their mathematics work. Offering an analytical response to these self-studies, Hamilton and Pinnegar (2015) identified the challenges of this methodology as well as how self-study supports the work of teachers and teacher educators in urban settings. Adding a third layer to the issue, LaBoskey and Richert (2015) shared a self-study that demonstrated how

studying program graduates can help to transform socially just teacher education practices for urban schools and also how non-teacher educators can offer insights into the preparation of candidates and the nurturing of their own inquiry stance. As the last article, Bauman (2015), a classroom teacher and Mills College graduate, explored gun play in her suburban kindergarten classroom. This issue was significant in that it placed both socially just teacher education and teaching for social justice front and center and by including a variety of perspectives about the work, it offered many access points and insights for teacher educators and teachers alike. LaBoskey (2015) curated an issue that illustrated how committing to social justice teaching must be taken up by teacher educators and classroom teachers together in a reciprocal effort that resulted in support and also insights for transformation.

Exploring the most recent issues published between 2015 and 2018, we are excited to note an increase in self-studies published in the journal that address social justice issues through critical theoretically rich lenses. In particular, the articles described here all center around race, power, and privilege. Ragoonaden (2015) combined critical pedagogy and self-study in order to examine praxis-oriented teacher education in an urban school. Through investigating her personal experiences and her professional practice, she found herself confronting tensions that emerged through her own power and privilege and the realization of otherness and oppression. Smith with her critical friends, Smith et al. (2016), composed an autoethnographic self-study that centered around how her background as a Black immigrant educator and multilingual communicator affected her multicultural teacher education practice with predominantly white monolingual preservice teachers. Approaching the concern of having predominantly white preservice teachers who are being prepared to teach diverse populations, Barnes (2015) used critical whiteness studies as an analytical lens for the data she collected in a community inquiry project. The conclusions from her self-study cautioned teacher educators "not to create community-based projects that reify deficit or stereotypical beliefs about others" (p. 13). Soslau and Bell (2018) developed a collaborative self-study which explored how they, as white teacher educators, addressed the challenges that emerged for their white teacher candidates in the field. Finally, McCarthy (2018) designed a self-study which provided a vehicle to model critical self-inquiry for his preservice teachers. His conclusion was rather than having a goal of transforming students' beliefs, instead he should focus on inviting students to engage in critical inquiry alongside him. These self-studies represented a more transparent, explicit, and honest examination of power and privilege in teacher education and the potential of this criticality leading to transformation.

Part Two: What Do We Know Already About Self-Study and Social Justice?

As we examined a sampling of the historical trajectory of social justice within the S-STEP community, we were encouraged to see the momentum that it has gained. In this next section, we highlight some of the salient features that we believe are

important to emphasize and consider as we move forward in adopting a more transparent and explicit to social justice within the S-STEP community. These criteria have the potential to move us from a neutral and more simplistic and even privileged stance, to one that is critical, honest, and more nuanced. We are encouraged by the fact that these features emerged when we examined a variety of self-studies from 1996 to the present focused on issues of inequity and social justice drawn from conference proceedings, the first handbook, the volumes described above, and the STE journal. Although the S-STEP community has much room for growth, we believe that the seeds for social justice activism are present and can provide a foundation for this difficult and important work. In particular, to promote social justice through self-study, we need to embrace intersectional identities, construct counter-narratives to expand ways of knowing, recognize that neutrality is complicity, and, finally, encourage self-studies that lead to action. As we continue to expand the social justice scholarship of S-STEP, we ask the community to consider these characteristics and interpret and apply them to research in individual and unique ways.

Embracing Intersectional Identities

> Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times that framework erases what happens to people who are subject to all of these things. (Crenshaw 2017)

Crenshaw (1989) defines intersectionality as a lens that acknowledges the overlap of various social identities such as race, gender, sexuality, and class and the ways in which power emerges and intersects from these social identities to produce systemic oppression. Although the term "intersectional" was not explicitly used within the S-STEP community, from as early as 1998, some self-study researchers have presented their identities through an intersectional lens (Hamilton 1998; Perselli 1998; Vavrus and Archibald 1998). At the 2000 Castle Conference, Johnston examined the process of inviting preservice teachers to act as "cultural consultants" in her initial teacher education courses. Later in 2004 in a co-authored chapter, in her own voice, she described her students "as different in many ways. Most were African American but also we had Asian American and Hispanic students. They varied in age (21-45), background, family structures, religion, gender (although only two were men)…" (Griffiths et al., p. 665).

For many self-study researchers, there was interest in exploring the influence of their own intersectional identities on their teaching. For example, in the self-study that she described in a co-authored handbook chapter, Bass (Griffiths et al. 2004) examined the challenges of a white middle-class, Jewish woman teaching primarily African-American and Latino working-class students. She problematized that many of the injustices her students faced stemmed from their diversity of "color, culture, religion, gender and poverty…." (p. 688). She worried about the ways to both honor

and promote her students' voices as well as provide them with the necessary academic knowledge and skills to be successful in the academy. In her second self-study, she constructed a critical autoethnography where she reflected on her short memory pieces using "filters of race, class, gender, privilege, religion, sexual orientation, and differing ability" (p. 691).

Taking up some of these calls to action, Skerrett (2006) used her self-study to explicitly address how her own intersectional identity of race, ethnicity, gender, age, and social class, and the personal and professional experiences she had because of this complex identity influenced her relationships with her students. She concluded that some of her initial concerns about her race, gender, and social class negatively influenced some students' perceptions of her teaching competence and position of authority in the classroom. Vavrus (2006), in his study of teacher identity formation in a multicultural world, concluded that requiring preservice teachers to explore their ethnic and racial identity formations was not enough. Reflecting on his findings, he decided to add several additional identity topics in order to provide more space for students to consider their intersectional identities. These new assignments asked preservice teachers to explore their language, cultural identity, gender and sexuality identification, religious and spiritual identity, and socioeconomic class status. McNeil (2011), combining critical race theory and poststructural feminism, developed an intersectional theoretical lens to examine how her presence as an African-Canadian teacher educator disrupted the white space of the academy and created tensions for her white preservice teachers. For her, theory was counter-discursive and could be used in "charting a more productive, harmonious, equitable, responsive and interactive learning context in university classrooms" (p. 141). She argued that faculty play a particularly important role in breaking down institutional, racial, and cultural barriers between students and faculty of color. More recently, Cortez-Castro (2016) explicitly described her researcher perspective: "As a feminist Chicana, I understand my world through the intersectionality of race, gender, sex, place, and class, which occur simultaneously in my life and have shaped my identity/ies" (p. 40).

The intersectional lens offers a much more nuanced way of thinking about our teacher identity, the identities of our preservice teachers, and the interplay of identities on our pedagogy and practices. An intersectional framework allows researchers to acknowledge the complexities of identities, where we may feel oppressed, for example, as a person a color but may benefit from our male privilege. Adopting intersectionality helps the self-study researcher to recognize how power and privilege collide and intersect to produce systemic oppression and to potentially discover vehicles to transform or change the dominant discourse or narratives.

Constructing Counter-Narratives to Expand Ways of Knowing

> Together, in our cramped apartment on the South Side of Chicago, they helped me see the value in our story, in my story, in the larger story of our country. Even when it's not pretty or

> perfect. Even when it's more real than you want it to be. Your story is what you have, what you will always have. It is something to own. (Obama 2018, p. x)

Throughout the self-study research on social justice, we found examples of counter-narratives or what Griffiths (2000) calls "little stories" which talk back to the narratives that perpetuate the status quo and reinforce the dominant discourse about education. Counter-narratives or little stories that address race, ethnicity, social class, language, ability, gender, and sexuality can provide alternative truths that show how "the grand narratives of social justice can be disrupted, queered, deepened, given a fine grain and reshaped" (Griffiths et al. 2004, p. 685). These stories help to highlight the tensions of power, the awareness of multiple perspective and ideas, and the possibility of voice. Counter-narratives or little stories can be told through a variety of ways of knowing and do not need to adhere to the conventions of the academy. As Vavrus (2006) wrote, "personal narratives explain social phenomena" (p. 92). This can be particularly beneficial when there are a variety of different narratives that include multiple points of view or perspectives. But just telling our stories is not enough – we need to make sense of our identities, assumptions, and dispositions (Schulte 2004, p. 720). As we read through the self-studies focused on social justice, we were moved by the many diverse and unique narratives that they included; our own personal stories and life histories; the narratives of our students, preservice and in-service teachers, and the families and communities in which they work; and especially those whose voices are so often silenced or invisible.

Counter-narratives and/or little stories narrated by those who are marginalized often invite and necessitate alternative ways of knowing. In their chapter, Pritchard and Mountain (2006) presented their self-study through a script that documented their performance. The script combined personal stories, hip-hop lyrics, folk songs, and poetry. For them, "a performance event, one where art, humanity, diversity, and identity were the frame, was a more appropriate medium than a traditional paper" (p. 1). They wanted their chapter "to be about the personal and situational intersecting with the professional so that a multitude of possibilities for effective and transformative teaching result" (p. 1). Their alternative format allowed them to tell their stories "in the truest ways" and provided them with the confidence "to approach teaching in ways that are counter to the prevailing pedagogical fundamentalism" (p. 17).

Similarly, Cortez-Castro (2016) as a woman of color, a Mexicana, incorporated testimonios or "first person accounts . . . of simple everyday moments in life" into her self-study as a means of sharing her vivencias, or lived experiences and disrupting her "way of knowing" (p. 39). She crafted a testimonio to, as she wrote, "share snapshots of my story straddling between multiple worlds as a Mexican-American woman, a mother of four, wife, teacher educator, daughter, and sister" (pp. 39–40). She reflected, "Although we each have a different story to share, my intention is to make my counter-story public to both disrupt silence and to provide an avenue to learn from each other's life stories" (p. 39). By inviting others to read her testimonios and witness her vulnerabilities and struggles, Cortez-Castro hoped to

encourage other women of color to find their own means and reflective process to strengthen their voices.

Using several alternative ways of knowing, in their chapter, Pillay and Pithouse-Morgan (2016) shared "a poetic re-presentation of workshop participants' memory stories" and then reflected on their emerging understandings through aesthetic memory-work. They described aesthetic memory-work as an arts-based research approach that invites an analysis of memories of artifacts from the past about aesthetic experiences. Moving into another way of knowing, sharing these artifact memories led them to construct found research poems. Having this collective aesthetic experience led them to conclude that "connecting to our selves and to each other through aesthetic memory-work has created spaces for problematising established forms of separateness and for moments of acknowledging entangled connectedness" (p. 134). This was particularly important in the context of South Africa, "which carries a destructive legacy of omnipresent disconnection and fragmentation" (p. 121).

The self-study methodology naturally invites researchers to explore counter-narratives and alternative ways of knowing, for it centers around blending the personal and the professional. Within the context of addressing social justice issues, opening up and expanding spaces to include diverse voices, perspectives, and narratives that disrupt and challenge the status quo is paramount. Inviting multiple truths more honestly represents the ways in which one's story is partial, dynamic, and always under construction and also highlights the possibilities of change and transformation.

Neutrality Is Complicity in Teacher Education

> Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral. (Freire 1995, p. 122)

Too often the narratives in schools and universities are that educators need to remain neutral that they should not be political with their students and preservice teachers. As Vavrus (2006) wrote, "I find that teachers generally presume a politically neutral identity that is underscored by the belief that they treat all students equally" (p. 89). Yet this recommendation naively disregards the ways in which injustice and inequity are normalized in schools and even teacher education programs. More often than not teachers and even preservice teachers have little idea about the ways in which they themselves perpetuate these inequities. Brown (2004) furthered, "It is apparent that the normalization of inequity renders the dynamics of race and social class invisible to those who are privileged and not faced on a daily basis with the injustices of inequity, or not provided with an education that fosters an understanding of our collective history" (p. 564). We would extend this statement to include the intersectional dynamics of race, class, gender, sexuality, language, and ability.

Our responsibilities as teacher educators are political in that a substantial amount of work needs to be done to expose preservice teachers, and especially those who are privileged, so that they can resist the normalized unjust teaching practices that operate on individual and institutional levels. In fact one ongoing challenge for this work is that most teacher educators are white and privileged (Kroll 2006) and the majority of teacher candidates are as well (Ladson-Billings 2001; Perry et al. 2013). With this in mind, we must very consciously guide preservice teachers to see that being neutral is complicity with an oppressive system that continues to reproduce the status quo. We hope instead to heighten the consciousness of our students regarding the complex realities they will face in their quest "to make a difference" (Freidus 2006, p. 115). What does liberatory teacher education look like? How do we explore and strengthen the political stance of our teacher education practices? Within S-STEP, there are already numerous examples of self-studies that seek to improve pedagogy focused on consciousness raising. We provide a few exemplars below to illustrate why this salient feature is important within teaching for social justice.

In Iceland, Guðjónsdóttir and Kristinsdóttir (2006) designed a self-study to explore how to best prepare special educators to teach mathematics to children with learning disabilities. They initiated the study well aware that "students with learning disabilities (LD) in mathematics are highly likely to experience narrowly defined learning opportunities" and "while teachers accept that able students can find their own way of solving problems, they believe that this is too difficult for slower learners" (p. 199). Concerned that there is often a divide between special education and mathematics education, they sought to find ways that they could scaffold teaching that were liberatory and not deficit focused. Using cognitively guided instruction as a framework, teachers were asked to find two or three students, develop problems for them, and then analyze their way of thinking as they solved the problems. More often than not, the teachers struggled to ask children clarifying questions to understand their thinking. Instead they were more comfortable explaining how to solve the problem. The challenge became how to support teachers in what Freire (1995) would call "problem posing pedagogy" where they actively listen to and appreciate the ways in which children are thinking about mathematics. Although they did not explicitly call their self-study political, Guðjónsdóttir and Kristinsdóttir (2006) were asking their teachers to develop counter-hegemonic practices that disrupted the ways in which children with learning disabilities are positioned in mathematics.

Another example of teacher education content that challenges the hegemony is Kitchen and Bellini's self-study on a LGBT workshop they facilitated. Recognizing that LGBT students continue to experience high levels of homophobia and bullying in schools and there is limited LGBT inclusive curriculum in teacher education (Macgillivray and Jennings 2008), Kitchen and Bellini (2012) conducted a self-study to better understand how the workshop they developed and facilitated helped their preservice teachers become aware of the significant challenges faced by LGBT students in schools. Their own collaborative letter writing provided a means of reflection on the process of teaching the workshop as well as a consideration for the personal experiences that led them to teach about LGBT issues. As they wrote,

"We realized that our personal experiences led us to engage in the political act of addressing an important social issue" (p. 215). Interestingly their approach to this work, however, was not overtly confrontational or ideological. Instead they focused on professional ethics and potential strategies to implement in the preservice teachers' practice. Kitchen, in the journal entry that he shared, reflected: "So are we political? We do not impose our ideology on teacher candidates. We do not force feed them unpalatable theory, even though it has informed our understandings. At the same time, politics (like teaching) is the art of the possible" (p. 217). Insightly Kitchen and Bellini demonstrated that imposing our political beliefs on our students does not in fact empower them. Our job is to offer them new ways of knowing and thinking that open potential avenues for change.

Similarly, Arce (2013), as an educator of social studies education, described her self-study where she examined how she inspired, developed, and raised the social consciousness of her Spanish-speaking bilingual teacher education students without proselytizing. She specifically asked, "To what degree could this one course, offered bilingually, provide ample guidance for students to apply teaching approaches that counter the traditional Euro-centered social studies curriculum used in California?" (p. 237). To do this, she integrated a number of student-empowering activities that allowed her and her students to contest hegemonic ideology within schools. Constructing a collective learning community with her bilingual students provided the necessary safe space for all involved, including her as the teacher educator. By modeling and experiencing liberatory teaching, Arce's students were able to imagine the possibilities of challenging "multiple layers of hegemony in educational settings that perpetuate social, cultural, and linguistic inequities" (p. 249).

Teaching for social justice requires that we acknowledge the political nature of our work. Neutrality is simply not acceptable as it reinforces the status quo and the kinds of oppressive systems that are in place institutionally. The examples above demonstrate the complexities of developing teacher education practices that raise consciousness but do not necessarily preach or impose beliefs on our preservice and in-service teachers. Liberatory practices necessitate co-construction and classroom environments and activities that open dialogue and invite new strategies and ways of knowing to emerge. As LaBoskey (2009) wrote, ". . .there is great compatibility between self-study methodology and social justice teacher education, but the connection is not automatic. . . .. For the methodology of self-study to truly serve as a social justice education, we must 'name it to claim it'" (p. 81).

Encouraging Self-Studies That Lead to Action

> . . .this is research which is underpinned by a concern for social justice. So it was important in all the studies to respect and value individual selves, to seek out diversity through partnership and consultation, and to aim to make a difference through individual and collective actions (Griffiths 2003). (Griffiths et al. 2009)

As we read through the self-studies on teaching for social justice, we felt inspired at the commitment and care our S-STEP colleagues have for their preservice and in-service teachers and the students, families, and communities to which they teach. So many of the ways in which social justice was conceptualized centered around significant social issues. How do we ensure that the work we are doing does not take place in a vacuum, tucked away in the ivory tower of the academy? How do we position our work so that there is influence, impact, or even transformation? What does it mean to be agents of change or participate in collective agency? As these questions emerged for us, we were heartened to find that some of the self-studies explicitly centered around social action. We believe that this focus on social action is very much a means of being what LaBoskey (2004b) called "improvement-aimed." Teacher educators committed to teaching for social justice ultimately hope to prepare and nurture teachers who are equipped to critically examine the world, problematize the institutions that maintain social inequities, and eventually transform them. Below we share two exemplars of self-studies that very deliberately lead to social action and transformation. We hope that these exemplars, along with many of the chapters in this section, will inspire others to engage in self-studies that lead to social action.

Mitchell et al. (2009) described in detail their self-study exploring the use of photography albums with South African teachers as a means of creating social action texts about the impact of HIV and AIDS. They noted that although the general consensus is that education is the key to sustainably fighting the spread of HIV and effects of AIDs, little to no attention had been paid to preparing teachers to do this work with youth. They believed that using photography would bring "things to light in both personal and public ways and to offer multiple theoretical and practical perspectives to social import" (p. 119). Once the photo albums were composed, they asked the teachers to share them as a performance. This was a crucial move from acknowledging a social issue to beginning to think about ways to make change. Mitchell et al. (2009) reflected, "Presenting the album is a crucial step in articulating problems and imagining change. Indeed, our contention is that the very act of looking at the performance produces change" (p. 129). They pointed out that real change on the ground cannot stem from top-down initiatives, but rather teachers and students themselves need opportunities to grapple with injustices in their local contexts and generate their own possibilities for action.

Within a university context, De Los Rios and Souto-Manning (2015) co-constructed and documented their experiences as Chicana/Latina teacher educators in predominantly white institutions of teacher education. They explained that they used testimonio "to dialogically explore together how the teachings of Freire have influenced our lives as Latinas from adolescence to graduate school, as former school teachers in urban and rural contexts, and presently as engaged scholars and teacher educators" (p. 273). They developed "testimonios co-creado" as a way of blending their stories and voices. In particular, they looked at how their use of Freirean-inspired culture circles enabled them to find literacies of power within the contexts of the grassroots communities with which they work and the preservice and in-service teacher communities with which they nurture. "If we are to change the current landscape that (over)privileges Whiteness in teacher education," De Los Rios

and Souto-Manning (2015) wrote, "Teacher educators must stop resisting change or engaging in what we call 'pretense pedagogy'" (p. 272).

We conclude this section with the strong call to arms with which De Los Rios and Souto-Manning (2015) ended their article, one that we think is a call to arms for all those committed to teaching for social justice in the S-STEP community as well. They urged, "Let us work together to envision possibilities for engaging in problematization and critical transformation in teacher education and, most importantly, in teacher educating. Let us envision possibilities for a critical pedagogy of teacher education. Freire's work offers us a powerful example of the possibilities that lie ahead" (p. 289). Many of the authors in this social justice section have taken this call seriously and have focused their self-studies on urgent injustices that need immediate and sometimes risky attention. Next we will explain the order of the chapters in the section and introduce their authors.

Part Three: Self-Study and Teaching and Teacher Education for Social Justice

The chapters in this section have been organized into two parts. We begin the section with four chapters that lay the theoretical foundation for the research in self-study and teaching and teacher education for social justice. ▶ "Preparing Teachers to Teach for Social Justice", written by Sowa and Schmidt, provides a rich and detailed literature review of the self-studies that have been conducted focused on teaching and teacher education for social justice. For the chapter, they analyzed self-study articles from 2000 to 2017 that examine social justice education in teacher education coursework and preparatory programs. They describe two key themes that emerged from their analysis: mirrors and windows. Self-studies that act as mirrors examine the researchers' identities, their work as teachers and researchers, and their use of self-study to examine and improve their social justice teaching. Self-studies as windows, on the other hand, focus on systemic change in teacher education programs and the diverse contextual variables that influence their work as teacher educators. They conclude the chapter by offering future recommendations for self-study research on teaching for social justice.

Taylor and Coia, in ▶ "Co/autoethnography as a Feminist Methodology", provide a retrospective analysis on their co/autoethnography research over the past 17 years. In particular, they highlight how their self-study methodology has taken up and enacted feminist principles through the illustration of salient features of co/autoethnography. Their chapter begins with some history of how co/autoethnography emerged for them within the context of self-study and then offers a methodological definition with descriptions of key tenets and illustrative examples from their extensive work. These feminist tenets include making meaning when identities are fluid, dynamic, and under construction; identities are dialogical; a focus on the everydayness; co/autoethnography invites our whole selves; and drawing on aesthetic experiences. Finally, they too note the increased interest in social justice in the S-STEP community, but as others have written they do not think it is enough. They

offer a call to action, encouraging more self-study research that goes beyond improving teaching to preparing teachers to take collective action and insist on change.

In ▶ "LGBTQ Themes in the Self-Study of Teacher Educators", Martin and Kitchen recognize the continued homophobia and transphobia that are deeply embedded in society and the dire need for teacher educators to alter the conceptualizations of gender and sexuality that currently exist in schools. Using queer theory as a theoretical framework, this chapter richly reviews the literature of self-study of teaching and teacher education and how it has addressed LGBTQ themes. They discuss the following themes present in the S-STEP literature: queering teacher educator identities, queering pedagogical practice, and queering classrooms and curriculum. With a relatively limited amount of attention paid to LGBTQ themes in self-study, this important chapter offers teacher educators insights into how anti-homophobic and anti-transphobic practices can be incorporated into their future curriculum and research.

Óskarsdóttir, Guðjónsdóttir, and Tidwell address the challenge of meeting the growing needs of students with inclusive settings in ▶ "Inclusive Teacher Education Pedagogy", an important and often overlooked theme in S-STEP. Inclusion rests upon the principle that every learner should have equitable access to education in schools that are organized in the spirit of universal design. These are difficult entities to negotiate and most of the work of designing inclusive practices in schools falls to teachers. Specifically, they define inclusion and offer an analysis of how teacher educators have used self-study to prepare preservice teachers to work in inclusive educational settings. A recent example of self-study research on inclusive practices is shared as a means of demonstrating new understandings of inclusion and inviting other self-study researchers to take up these new conceptualizations of inclusion for future research.

In the second part of the section on self-study and teaching and teacher education for social justice, the chapters move from an analysis of theoretical frameworks and a review of the self-studies conducted in the past to illustrations of current self-study research that are focused on application, social action, and ultimately change. The second part of the section begins with ▶ "Rhizomatic Self-Study", where Barak, Tuval, and Turniansky examine the use of rhizomatic self-study in the context of the conflictual and contradictory environment of Israel. What does teacher education that promotes a social conscience look like in a context that so often is positioned as a binary? How do teacher educators pay attention to minor and unheard voices and open windows to understand multidimensional and unpredictable environments? This chapter demonstrates how a rhizomatic self-study invites a more egalitarian discourse between diverse cultures, moving beyond cultural diversity toward fairness and a socially just environment.

Allison and Ramirez, in ▶ "Employing Self-Study Research to Confront Childhood Sexual Abuse and Its Consequences for Self, Others, and Communities", discuss the difficult and much neglected theme of how self-study research can be used to demystify the taboo of childhood sexual abuse (CSA), as well as other forms of exploitation and abuse. They describe their own experiences of teaching about

CSA in their teacher preparation programs and their reflections about the process. A strong feature of their chapter is the skillful ways in which they demonstrate the tenets of social justice and advocacy that inform their teaching about CSA. They point out how CSA has historically been silenced despite the destructive repercussions of CSA for individuals, families, and communities across all socioeconomic backgrounds, religions, races, and cultures. Their chapter reminds teacher educators of the urgency of preparing teachers to advocate for students who have experienced CSA or other trauma.

Continuing the theme of urgent social action, in ▶ "Participatory Visual Methodologies in Self-Study for Social Justice Teaching", Mitchell, Moletsane, MacEntee, and de Lange describe the work of teachers in rural areas of sub-Saharan Africa who are using participatory visual methodologies like participatory video, cellphilming, and photovoice to examine and address a lack of social services in schools and communities. They note so profoundly, "some of the least resourced communities in terms of teacher support in South Africa are the places where teachers (and the school itself) are in the best position to make a difference in the community." These participatory visual methodologies help teachers and teacher educators to see and make visible key issues and also offer platforms for reflection and engagement. In this chapter, they share four case studies of work with preservice and in-service teachers and illustrate how the visual can be used to initiate a "starting with ourselves" approach for future socially just self-study.

▶ "Theatre of the Oppressed for Social Justice Teacher Education", written by Bhukhanwala with Dean, investigates the challenges of designing preservice teacher education practices based on Boal's Theatre of the Oppressed (TO). They begin with a literature review of self-studies that are focused on socially just teacher education as well as those exploring the use of arts-based approaches for social justice. They continue by presenting several examples of their own self-studies on using TO practices in student teaching seminars and how the experience of TO led to insights about diversity, power dynamics, and cultural frames of reference. Finally they share the challenges of incorporating TO in teacher education and the potential future self-study research that could be conducted on TO.

Finally, in ▶ "Engaging my Whole Self in Learning to Teach for Social Justice", Hannon crafts a self-study using an intersectional approach that investigates how being a black, middle-class, female educator and parent of a child with a disability impacts her personal and professional learning as a teacher educator. Providing a multi-textual narrative, she intersperses vignettes of teaching moments that show how her experiences as a parent influenced her work as teacher and teacher educator. Working with students with disabilities and being a mother of a child with autism led her to acknowledge the foundational teaching dispositions that undergird her. These are being person-centered, strength-based, flexible, and reflexive. Her chapter helps teacher educators to consider how traditional teaching often marginalizes and disregards the cultural capital of students and families of color, especially those with disabilities.

These are troubled time in which we are living, where the human rights of so many are being questioned and potentially put at risk. In S-STEP, since its inception,

there has always been some concern about inequity and injustice in schools, communities, society, and even the global world but now more than ever it is imperative that our work as teacher educators deliberately and explicitly prepare teachers to listen to those who are marginalized, advocate for their rights and needs, and disrupt the oppressive systems that maintain the status quo. Our self-study methodology naturally lends itself to the work of examining and dismantling injustice and yet for the most past this community as a whole has shied away from committing to this endeavor. These troubled times should serve as the catalyst for S-STEP to move from tentatively and implicitly addressing issues of social justice to collectively recognizing and acknowledging the potential of what can be done as a community. We need to let go of the more naïve, simplistic, and even privileged lens of neutrality and instead take on a stance that is highly critical, honest, nuanced, and above all action oriented. We recognize that this social justice work is complex, difficult, risky, and daunting but together we can overcome our apprehension and fight for change. The chapters in this section have a variety of purposes for the S-STEP community: to provide a mirror to examine how we have addressed social justice in the past, to offer action-oriented examples of self-studies that could inspire future research and advocacy, and finally to invite the community to radically imagine, enact the possible, and use self-study to dismantle the systems that perpetuate injustice. We need to start howling with rage collectively in solidarity with those whose howl may not be heard.

Cross-References

- ▶ Co/Autoethnography as a Feminist Methodology
- ▶ Employing Self-study Research to Confront Childhood Sexual Abuse and Its Consequences for Self, Others, and Communities
- ▶ Inclusive Teacher Education Pedagogy
- ▶ Learning to Teach With My Whole Self
- ▶ LGBTQ Themes in the Self-study of Teacher Educators
- ▶ Participatory Visual Methodologies in Self-Study for Social Justice Teaching
- ▶ Preparing Teachers to Teach for Social Justice
- ▶ Rhizomatic Self-study
- ▶ Theatre of the Oppressed for Social Justice Teacher Education

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