SOCIAL JUSTICE IN LEADERSHIP PREPARATION: A POSTSTRUCTURAL EXPLORATION OF A CONCEPT FROM WITHIN LIMINAL SPACES

by

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DEDICATION

This dissertation is dedicated to the memory of my grandfather, Frank J. Cifaldi, and my mother, Pamela Long.

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When I was a young child of no more than three, my grandfather would sit me on his knee and read to me about the adventures of a young girl named Alice that found herself, very curiously, dropped into a world of wonder. This world seemed disjointed and not at all like the one that she thought she had known before her unfortunate tumble down a rabbit hole or walk through a mirror. Young Alice was determined, though, to try to make sense of the nonsense. By the time Alice figured out she was on a most fantastic journey, she resurfaced, awakening from her adventure forever changed, but still, herself, only much more substantive. As a young child, I wanted to be Alice. I wanted to be in Wonderland, having a fantastic journey, meeting with curious creatures, and being charged with curious tasks in a landscape fraught with dangers and perils along the way, which were all designed to assess my capacities and understanding of the world.

I am universes away from where I was when I was that young child listening to stories, yet I am still there. I have concluded that Alice's adventures are indeed much like mine – singing; composing; teaching; leading; schooling; writing; traveling; cooking; performing – each experiential, each a flight of fancy, and each an infinite reiteration that causes a reconstitution of myself, forever altered but still intact. The difference between that child and me is that I understand that we are all Alice, and Wonderland is everywhere. Wonderland is not just a place to visit, but it is a space in the mind. It is a way of *be*-ing and perceiving, and so, "the time has come,' the walrus said, 'to talk of many things: Of shoes and ships - and sealing wax - of cabbages and kings."

Alice did not travel through Wonderland alone. She had friends and the support of many characters that helped her along the way. I would like to take this opportunity to thank those that have made this fantastic journey even more delightful. First, I must thank my White Rabbit, Dr. Michael O'Malley, for his unlimited support throughout this process. Without his encouragement, constant challenges, and mentorship, I might not have even embarked on this endeavor. Thanks to my wisest of caterpillars – Dr. Catherine Conlon, Dr. Joellen Coryell, Dr. Walter Gershon, Dr. Pat Guerra, Dr. Stephen Gordon, Dr. James Koschoreck, Dr. Patti Lather, Dr. Melissa Martinez, Dr. Juan Niño, Dr. Emily Payne, Dr. Eric J. Paulson, Dr. Elizabeth St. Pierre, Dr. Larry Price, Dr. Tere Rojas, Dr. Emily Summers, and Dr. Patrice Werner – for their support, wisdom, and guidance were immeasurable. Thanks to my cadre of colleagues – Freda Bryson, Susan Croteau, Jeffry King, Katherine Lewis, Skyller Walkes, and Zane Wubbena – that as eaglets, dodos, lories, mice, and ducks (depending on the day), we found ourselves swimming in this pool of tears together. I am forever and eternally grateful for all of you and your unwavering support. I must acknowledge this important notion; drafting a dissertation is most assuredly done best when sharing the company of others who are in the process of writing theirs.

I also must acknowledge my lovely and special mother - my Cheshire Cat - the one that, all my life, has been there to teach me the un-rules, to listen to me, and to guide me through my adventures. She is always there, somewhere, even if I cannot always see her. Thanks to my best friend and sister, Nicole, and the Tweedledum to my Tweedledee.

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To 'begin at the beginning," this dissertation will concern itself with several things. These things are intended within the design, but that is not to say that these things are solely the things that can be derived from the reading of this dissertation. To each, there is a journey on which they will embark, and each takes with them, themselves and all their wondering. While this dissertation is designed with a particular plan, it never is what I alone intend it to be. Therefore, this is where I, as the researcher, depart, for my part is finished by the time these words are read. Nevertheless, for the sake of inquiry and to offer insight into the intent of this process, I shall begin by stating.

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ABSTRACT

St. Pierre (2015) suggested that researchers consider entering into research through an interest in, and a deep investigation of, a specific concept. Deleuze and Guattari (1994) maintained that a concept is a nebulous structure of a network of ideas that continuously remains unfolding. Therefore, researching a concept becomes an attempt at unraveling its complexities. Through a close reading (Butler, 1995; St. Pierre, 2015) of how the literature on educational leadership preparation conceptualizes social justice, this tripartite investigation includes an integrative literature review of social justice leadership preparation (Torraco, 2005), a narrative inquiry into the lived experiences of professors of social justice (Jones, 2003, 2006; Kim, 2015; Polkinghorne, 1988; Riessman, 2008), and an exploration into the method used to transform data into an ethnodramatic, musical presentation pulled from the narratives of these professors/researchers as these stories are juxtaposed against the storied experiences of students in K-12 schools (Conlon, 2015; Saldaña, 2009). In a field that critiques itself for its limited understanding of how the concept of social justice is situated within the field (Diem & Carpenter, 2012; McKenzie et al., 2008), these investigations open spaces for critical reflection and discourses surrounding the complexities of preparing leaders for social justice work.

CHAPTER I

I. Introduction

Lather (2006) asserted that research is generally messy, violent and is about the business of "layering complexity, foregrounding problems, thinking outside easy intelligibility and transparent understanding, the goal is to move educational research in many different directions" (p. 53). Therefore, research is not unidirectional but rather, as Deleuze and Guattari (1987) maintained, *rhizomatic.* As such, research texts also have layered complexities that have both material and conceptual consequences[1]. The central purpose of this dissertation was to explore the concept of social justice as it was situated within the texts and professorial practice related to educational leadership preparation to understand better how social justice gets taken up (Ahmed, 2006) within the field. My investigation began with a close reading (Butler, 1995; St. Pierre, 2015) of close to 400 texts on the topic of social justice and social justice leadership preparation. Because constructs like social justice are rhizomatic, researching a topic such as social justice leadership preparation presented its challenges when it came to structure, organization, and understanding how to boundary the study so as not to limit meaningful inquiries, but to sufficiently explore the topic so that it may yield renewed discourses from within the leadership preparation field (Bogotch, 2002).

While investigating social justice in educational leadership preparation was the initial purpose of the investigation, as the study progressed, other trajectories unfolded. As such, this dissertation intentionally pushes boundaries in several ways. Within the literature on social justice leadership preparation, historical contexts of both the field and

[1]I am referring to what Ball (1997) called the textual and discursive power of texts. This notion will be taken up more thoroughly in Chapter 2 of this dissertation.

of social justice are often lacking or completely absent (Bogotch, 2002). As such, in Section II of Chapter 1, to ground this study on social justice and place it within the field of educational leadership preparation, I began with a presentation of the history of educational leadership within the United States, followed by a brief and pointed summarization of the trends found within the research literature of the field including those surrounding the concept of social justice (Kafka, 2009; McCarthy, 2015). This review provided a launching point that informed the other chapters. This also brought forward the presentation and synthesis of previously conducted scholarship on this topic infrequently cited within the educational leadership field (Boote & Beile, 2005; Lather, 1999). Therefore, I used two tools made available to me through the traditions of the academy – the requirement of producing research publications and, from within these publications, the strategic use of research citations – to highlight significant yet often overlooked scholarship.

In Section III of Chapter 1, I provided an explanation of my ontological perspectives that drove my scholarly inquiry. Ontology interrogates the nature of being and existence. Kant and Guyer (1998) described the nature of ontological questions as concerning three objects: "the freedom of the will, the immortality of the soul, and the existence of God" (p. 730). Kant (2012) explained that it was not just how these three objects work in isolation, which has been the source of philosophical study throughout the ages, but instead, it was how these three activate each other and coalesce; "These problems themselves, however, have in turn their more remote aim, viz., *what is to be done* (italics in the original) if the will is free, if there is a God, and if there is a future world" (p. 732). The concept of social justice and, subsequently, social justice leadership

preparation is undergirded by moral and philosophical debates entrenched in deeply historical, political, and theological discourses and are often measured by the impact that one's actions, or lack thereof, have upon the world. My deeper investigation into the texts exposed the critique that much of the field of social justice leadership preparation provided upon itself; that in general, there was a lack of practiced reflexivity (McKenzie & Scheurich, 2004) in preparation programs, and also there were more profound psychological implications to concepts like resistance, identity, reflexivity, and the term social justice itself, that was often not explicated within these texts (Bogotch, 2002; Dentith & Peterlin, 2011; Diem & Carpenter, 2012; English, 2006; Giroux, 2003). Therefore, part of my answer to this critique was to inwardly reflect – to present my ontology; to investigate deeply for myself how I think about social justice and social justice leadership preparation and to transparently inform the readers of my subjectivities in relation to how I believe the cosmos to be organized around this concept.

I also presented my ontology to avail myself of the space provided to me within the pages of this dissertation to take the opportunity to consider St. Pierre's (2015) question more deeply: how does thinking first through ontology affect my perception of a problem and how, does thinking ontologically differ from thinking either first, about the problem, or second, about how the problem can be solved? Within this section, I also presented several ontological derivations as I perceived them to be related to the concept of social justice leadership preparation. This is followed by Section IV of Chapter 1. I used my ontological perspectives to explain how I arrived at the problem statement that guided the general inquiry of this dissertation.

As previously stated, social justice is a nebulous construct. There are many tangential strands of study that could very easily be associated with the term. As such, I decided early on in my investigation that I had to figure out a way to boundary the discussion and look for structures and forms that would help me organize my work and its subsequent presentation. In this dissertation, Chapters 2, 3, and 4 are written in accordance with publication word count and page restrictions as stand-alone manuscripts ready for publication. This format – the multiple article dissertation (Thomas, 2015) – has significant implications on how these chapters were presented, and subsequently, limited. This highlights another reason I chose to use Chapter 1 as a space for explicating the complex historical and philosophical notions associated with this investigation; there were limitations within the subsequent chapters. In Section V of Chapter 1, I briefly summarize the remainder of the chapters, which I will also touch upon here. Chapter 2 of this dissertation is a manuscript intended for submission to the *Review of Educational Research* (RER). It is an integrative review (Torraco, 2005) of how the concept of social justice is situated within the literature on leadership preparation. The review was guided by the main question; how does the literature on educational leadership preparation attend to the concept of social justice?

Chapter 3 is a manuscript intended for submission to *Educational Administration Quarterly* (EAQ). It is a qualitative investigation focused on the complexities of teaching educational leadership for social justice through a narrative inquiry (Chase, 2005; Clandinin & Connelly, 2000; Jones, 2003, 2006; Kim, 2015; Polkinghorne, 1988; Riessman, 2008) that investigated the lives and experiences of prominent and nationally recognized professors of social justice, as they navigated the complexity of the higher

education system while committing to social justice work. Chapter 4 of this dissertation is a manuscript intended for submission to *Qualitative Inquiry* (QI). It is driven by Ellsworth's (2005) question, "What environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought" (p. 8)? Chapter 4 presents an interactive ethnodrama (Conlon, 2015; Katz-Buonincontro et al., 2015; Saldaña, 2009) designed to immerse the reader in an arts-based performance constructed as an interpretation of the narrative data. The presentation includes links throughout the manuscript to online videos, soundbites, and pictures that the reader can access. Chapter 5 presents a summary of the dissertation and pulls together some concluding thoughts about the implications of the overall research agenda.

Chapter 1 concludes with Section VI, which summarizes the significance that this dissertation research has for the field of social justice leadership preparation and then finishes with several descriptions of the more complex terms relevant to the chapter. This is followed by the reference section for Chapter 1. Therefore, the sections in Chapter 1 help build the framework deployed throughout the other chapters, with the concepts presented in Chapter 1 evident in the theoretical argumentations found throughout the other chapters. In other words, Chapter 1 acts as a preamble to this dissertation and guides the reader to understand more deeply the relevance of the other chapters and their implications for the field of social justice leadership preparation.

In the presentation of this work, I often put two things next to each other without overly explaining their juxtaposition. I do this from habit; those that I formed as both a teacher and a stage performer, whereupon I ascribed to the belief that it was a decidedly more important endeavor to let my students, or my audience, create their own

connections and meanings between things, rather than to have them sit idly by and listen to me espouse my own. I am also fascinated by the performance of things, whether it be research texts, theatrical presentations, or even identities (Goffman, 1973). Therefore, these juxtapositions of text are sometimes designed to be jarring as if the reader was experiencing a live reading or performance of the words.

II. A Brief History of Educational Leadership within the United States

The history of educational leadership in the United States is a relatively new field of study and is vastly under-explored from within the broader context of the history of education (Kafka, 2009). Rousmaniere (2007) noted, the "principalship is missing from both the political history of school administration and the social history of schools. It's as if the principal did not exist at all" (p. 4). However, Kafka (2009) reported that there are still several scholars that have investigated the historical origins of educational leadership (Beck & Murphy, 1993; Blount, 1998; Brown, 2005; Cuban, 1988; Cubberly, 1934; Goodwin et al., 2005; Hallinger, 1992; Kafka, 2009; Pierce, 1935; Reller, 1936; Rousmaniere, 2007). Even though this scholarly work on the origins of the principalship exists, the work only captures some of the historical beginnings and subsequent evolution of educational leadership within the United States. Unfortunately, according to Kafka (2009), it is still riddled with significant gaps and holes in accounts. Nonetheless, Kafka (2009) maintained that even though this is the case, this literature still provides a basic outline of the history of the principalship, while it simultaneously "demonstrates that the role has always been complex and demanding" (p. 320).

While the historical context of educational leadership could benefit from a more attentive and thorough investigation (Kafka, 2009), there are two important notions that

those within the field of educational leadership history have substantiated through scholarly work that is of particular significance for this dissertation. First, the role of the principal/leader has been established as an essential influencing factor within the context of public schools. Pierce's (1935) account of the earliest known principals in education defined the role as powerful and important. By the end of the 1920s, the part of the principal was explained in the following way:

> The principal is regarded as the executive head of his [sic] school. He stands in the line of authority, and every element of local school control is exercised through him. Corollary to this fact the principal is the responsible agent in the school for all phases of management and instruction. It is the business of the principal to secure the best possible educational results and to do this with the utmost efficiency. (Pierce, 1935, p. 56)

The principal was imbued with unilateral autonomy within the structured setting of the public school (Kafka, 2009). Current research continues to investigate the role that the principal/leader has over every aspect of the educational landscape, including the establishment of community partnerships that foster both academic and fiscal improvement (Cunningham & Cordeiro, 2003; Epstein et al., 2002; Sanders & Harvey, 2002), the curricular development of schools (Blase & Blase, 1999), the professional growth of teachers and staff (Glickman et al., 2001), and the influence that the principal/leader has on student achievement (Cotton, 2003; Waters et al., 2003). Kafka (2009) maintained:

> By the 1920s, the modern school principalship had been established and looked markedly similar to the position today: Principals had bureaucratic, managerial,

> instructional, and community responsibilities. They were expected to lead and instruct teachers, monitor students, communicate with the district, and work with parents and members of the wider community. Moreover, they were seen as pivotal figures in any school reform effort. For many observers at the time, the principal *was* (italics presented) the school. (p. 324)

This representation is crucial for understanding the historical underpinnings that encourage researchers to concentrate research efforts on the impact of the principal/leader within schools and, subsequently, the preparation and development of those persons seeking these positions. The principalship has evolved into a position that is not only essential to the function and maintenance of school structures, but furthermore, the person assuming the position has power and influence both from within the school and outside the systems of the school (Kafka, 2009).

The second important notion is that the role of the principal has undergone a rapid, historical evolution in response to needs dictated by the social and political influence of society upon the educational terrain (Beck & Murphy, 1993). Kafka (2009) wrote, "Implicit . . . is the notion that changing expectations of the school principal reflected changing expectations of schooling more broadly. Principals' sources of power shifted along with expectations of what schools and school leaders were expected to do" (p. 325). This historical shift of responsibilities can also be tracked through the reinvention of the labels associated with the principalship. During the early part of the late 1800s, early 1900s, the first invention of the principalship was established through positions known as "principal teachers" (Kafka, 2009, p. 321). According to Kafka (2009), Principal teachers were primarily men responsible for keeping order in the

expanding school system. In addition, their function was to conduct some basic clerical and administrative duties that kept schools running.

Later, these principal teachers stopped teaching, and, at the end of the 1800s, the administrative, supervisory, and political duties of this role, now simply labeled *principal*, was established and defined (Kafka, 2009). During the twentieth century, the rapid growth and expansion of the public schooling system were responsible for shifting the centrality of the church as the most important site of socialization (Kafka, 2009). While many Catholic schools and churches had been and continued to be primary sites of socialization for large segments of the population, the growing need for schooling was spurred on by laws that made schooling mandatory. Therefore, "education became an increasingly important part of American life" (Kafka, 2009, p. 324). Simultaneously, there was a rapid increase in immigration in the 1930s and 40s (Cubberly, 1934). As a result, schooling became important to the fabric of society within the United States in ways that it had not before. As a result, schools became sites for the "Americanization" of the increasing population of the United States (Kafka, 2009, p. 324). Subsequently, the role of the principal was one associated with a kind of leadership that not only was concerned with the running of the school, but now this position was also perceived as an important spiritual, scientific, and sociocultural influence on society at large (Kafka, 2009).

The principalship was reinvented once again as principals assumed the role of *educational leader.* The educational leader, within current educational contexts beginning in the late 20th century to the present day, is a role that has become an "accumulation of expectations that have increased the complexity of the position until it has reached a

bifurcation point where change is inevitable" (Goodwin et al., 2005, pp. 2–3; Kafka, 2009). Within 21st Century contexts, the role of educational leader takes on multifaceted meanings as research begins to categorize and focus on specific types of leadership based upon the historically annotated expectations associated with the leadership position. The debate continues over what the job of the educational leader should be within today's socio-political climate and how far-reaching an influence the educational leader has on society and schools from within the current globalizing context. To summarize, it is as Kafka (2009) maintained:

> The history of the school principal demonstrates that although specific pressures might be new, the call for principals to accomplish great things with little support, and to be all things to all people, is certainly not. What *is* (italics presented) new is the degree to which schools are expected to resolve society's social and educational inequities in a market-based environment. (p. 328)

Therefore, it is important to understand that any discussion about educational leadership preparation is also related to the historical space surrounding it as the field continually reinvents itself in order to address current systemic, societal, and global issues.

Educational Leadership Preparation: Understanding Trends

In 2015, McCarthy wrote what she called a "legacy paper," the purpose of which was "to review leadership preparation over time in the United States and address[es] challenges ahead" (p. 416). She designed the article to speak specifically to international partners in leadership preparation, with a focus on summarizing the history from within United States contexts by international scholars within the field (McCarthy, 2015). McCarthy posited that, in comparison to other disciplines, the preparation of educational

leaders is an academic field that is relatively new and that it was not a widely popular undertaking until the middle of the twentieth century when the growth of university-based programs was at a record high within the nation. McCarthy outlined her discussion on educational leadership preparation – a term that she noted was "originally referred to as school administration, then educational administration, and now educational leadership" (p. 431) – through the presentation of six main topics: educational leadership program structure and degrees awarded, student recruitment and selection, curriculum components and delivery systems, licensure and accreditation, leadership preparation providers, and preparation reform efforts (p. 417).

Topic 1: Educational Leadership Program Structure

For the most part, the preparation of educational leaders from the 1950s through the 1980s was a task that was addressed through a wide variety of pathways (McCarthy, 2015). Many educational leaders received training at non-research institutions that offered certification training rather than more traditional avenues such as Ph.D. or EdD studies (McCarthy, 2015). According to McCarthy, it was not until the 1980's that most educational leaders were prepared at "comprehensive universities" (p. 418). This trend aligns with Kafka's (2009) historical summary, noting that the evolution of the educational leadership position was in response to the outgrowth of necessity associated with the growing capacities of schools. At first, principal teachers were chosen from within the school site (Kafka, 2009; Pierce, 1935). As the job of principal teacher transformed into one that was associated with greater power and influence over the growing population of public schools, the necessity to prepare people for the complex

role of educational leadership also evolved (Huchting & Bickett, 2012; Kafka, 2009; McCarthy, 2015).

Topic 2: Recruitment and Selection

According to McCarthy (2015), the selection of students into educational leadership preparation programs was often contingent upon standardized tests such as the Graduate Record Examination (GRE) and certain more commonly used evaluative factors, such as grade point average (GPA) and recommendation letters. McCarthy posited that although university-based preparation programs heavily rely on these measures, they have frequently not accounted for candidates that might possess personality factors such as "enthusiasm, communication skills," or an "appreciation for diversity" that would make them a more successful educational leader. These examinations and averages also do not capture those candidates who may be less "academically oriented" (p. 418). While McCarthy acknowledged that some principal preparation programs were moving away from these measures, they were simultaneously searching for viable replacements.

Topic 3: Curriculum Components and Delivery System

McCarthy stated that the curricular components that are the cornerstone of most educational leadership programs today have remained virtually unchanged since the earliest inception of leadership programs during the middle of the twentieth century. Most preparation programs still maintain the core focuses on "school law, school finance, politics of education, and organizational theory" (McCarthy, 2015, p. 419). While acknowledging that coursework that addresses these kinds of issues is of value to developing educational leaders, there seemed to be little to no movement in many of the

programs across the United States to innovate or to even consider how the changing contexts of the society impact those skills necessary within today's complex system of education (Brooks, 2008; Huchting & Bickett, 2012; Theoharis, 2007). McCarthy wrote, "instead of starting with a clean slate and building a standards-based program focused on increasing student learning, many educational leadership units simply have plugged the standards into existing courses without making substantive changes" (p. 419). However, McCarthy does report the push towards newer leadership preparation models that have begun to take hold. Over the past two decades, not only have some of these preparation programs included ethics courses or focused on cultural and social justice issues, but these programs have also incorporated more opportunities to participate in internships.

Simultaneously, McCarthy (2015) reported some programs are shifting to new paradigms altogether – constructivist paradigms like problem-based learning (PBL) – that rearrange the pedagogical elements of teaching and learning, requiring students to move "from consuming knowledge to creating it" (p. 419). Also, within the past few decades, the cohort model (Barnett et al., 2000; Browne-Ferrigno & Muth, 2004; Davis et al., 2005; Jackson & Kelley, 2002; Teitel, 1997) – where students begin their program of study together and move through their courses with the same people – has become popular as a form of structure and delivery, although McCarthy (2015) provided this critique:

> Several researchers have documented the strengths of cohort-style learning (Barnett et al., 2000; Leithwood et al., 1996), but most reports of the effectiveness of cohorts are testimonials rather than rigorous assessments of the performance of cohort vs. non-cohort educational leadership graduates. (p. 420)

Although this dissertation is concerned with what could be considered traditional university-based face-to-face preparatory programs, it is important to note that preparatory programs are emerging all over the country that are non-university alternative certification-type programs (discussed briefly in the section entitled *Topic 5: Leadership Preparation Providers*). That being the case, traditional university-based certification programs are also beginning to branch out by offering other platforms and pathways to principal certification. For instance, there has been a consistent increase in the number of online programs within more traditional programs of preparation, which has also been accompanied by non-university, alternative certification increases in enrollment, and hiring of staff (Brown, 2010; McCarthy, 2015).

Topic 4: Licensure and Accreditation

According to McCarthy (2015), in the early 1900s, most principals inside the United States did not hold and were not required to have advanced degrees to work in principal teacher positions. This began to shift quickly as, within a span of only 15 years (from 1924 to 1939), most states required that school administrators have some sort of teaching experience and/or a higher education degree (Cooper & Boyd, 1988; McCarthy, 2015). By the mid-1950s, professional organizations began to emerge that imposed new levels of standardization and professionalism (McCarthy, 2015). McCarthy reported that the creation of the Interstate School Leaders Licensure Consortium (ISLLC) in the 1990s was “one of the most important initiatives in the past two decades” (p. 421). These standards have had a far-reaching impact on educational leadership preparation that has also extended to an international audience (Huber, 2004; McCarthy, 2015). The standards

continued to evolve and were replaced by the Professional Standards for Educational Leaders (2015) and the National Educational Leadership Preparation standards (2018).

This trend towards professional standards has also affected licensing and accreditation processes within the United States. A greater number of states require candidates to pass standardized examinations that act as a "gatekeeping function" (McCarthy, 2015, p. 421). McCarthy maintained that these tests do not "ensure success in a specific role; it simply means that without the minimum competence represented in licensure, an individual should be prevented from entering the field" (p. 421). In addition, there is not "a correlation between these tests and desired outcomes in terms of leader behaviors and student learning," although the examinations "are influencing the content of leadership preparation programs" (p. 421).

Topic 5: Leadership Preparation Providers

Leadership preparation has enjoyed an extended season where most preparatory programs belonged almost exclusively to higher education institutions. According to McCarthy (2015), signs of change are part of the current leadership preparation climate. McCarthy stated:

> The monopoly universities have enjoyed in terms of preparing school leaders in the US has started to erode. Some states have relaxed or even eliminated licensure requirements for school leaders, and non-profit and for-profit alternatives to university leadership preparation have increased significantly. (p. 422)

This being the case, McCarthy reported some universal characteristics of the university-based professors responsible for preparing these school leaders. In addition, McCarthy

highlighted trends from within the shifting landscape of the professoriate associated with the field of educational leadership preparation, such as the following:

1) A vast majority of educational leadership professors are practitioners rather than research-based faculty,

2) There has been a dramatic increase in women faculty preparing educational leaders,

3) The number of non-tenure-track or clinical-line faculty has increased,

4) Non-research universities are expanding, and enrollment and hiring has also increased in non-research-based programs, and

5) Professors of educational leadership have moved away from more specific content specializations to a generalist approach that considers "their expertise to be leadership in general" (p. 423).

McCarthy maintained that most of these points are vastly under-researched and that the field cannot properly ascertain the impact these trends have on leadership preparation.

Topic 6: Preparation Reform Efforts

McCarthy (2015) posited that reform of principal preparation programs happened in waves, the first of which occurred in the 1940s through the 1960s. This reform period, called the "theory movement" (Beck & Murphy, 1993; McCarthy, 1999), was concerned with constructing a "science of school administration" (McCarthy, 2015, p. 423). During this time, the Kellogg Foundation funded the Cooperative Project in Educational Administration ("Cooperative Program in Educational Administration," 1970; McCarthy, 2015). This consortium of universities researched "leadership preparation through multidisciplinary approaches" (McCarthy, 2015, p. 424).

As an offshoot of this consortium, The University Council for Educational Administration (UCEA) was established in 1956. McCarthy identified several other waves of reform that followed – the policy focus associated with the formulation of the National Commission on Excellence in Educational Administration (NCEEA) during the 1970s and 1980s; the knowledge and skills-based focus as supported through the Danforth and Wallace Foundations; and the legitimization of educational research as reflected in the UCEA annual conventions and the introduction of divisions and special interest groups (SIG) within the American Educational Research Association (AERA). McCarthy noted that UCEA had been established as one of the leading organizations at the helm of educational leadership reform within the United States.

Focusing on Social Justice

In 1993, as UCEA began to establish its foothold within AERA, the Leadership for Social Justice Special Interest Group (SIG) was formed (Marshall & Oliva, 2006; McCarthy, 2015). UCEA is currently comprised of over 100 member universities from across the United States, Australia, and Hong Kong. According to the organization's national website, UCEA values "diversity, equity, and social justice in all educational organizations" ("Visions, Goals, & Values—UCEA," 2013), and the Leadership for Social Justice SIG amplifies this element of UCEA's mission. However, it is important to note that not all member institutions of UCEA ascribe to an overarching mission of social justice, and there are, within the membership roster, programs that focus on leadership preparation and programs that focus on social justice leadership preparation (O'Malley & Capper, 2015). Nevertheless, the UCEA organization as a whole promotes social justice leadership, even to the extent that entire conference themes encourage researchers to

investigate matters of social justice within leadership and leadership preparation and to examine topics that address issues of diversity and marginalization ("Vision, Goals, & Values – UCEA," 2013).

Evaluating Progress: Social Justice Issues

In a survey of principal preparation faculty at UCEA member institutions, O'Malley and Capper (2015) found that these programs evidenced a consistent lack of purposeful focus on degrees of emphasis given to differing social identities when preparing aspiring principals for equity-driven leadership. Differences involving sexual and religious/belief identities were the noticeably least addressed among eight identity constructs measured. Five years before this study, Hawley and James' (2010) survey of UCEA institutions found little in terms of curriculum-based strategies that would facilitate change in relation to social justice issues (Diem & Carpenter, 2012). This echoed the McKenzie et al. (2008) observation regarding limited research within the educational leadership field dealing with issues of social justice curriculum development. Frequently, the field is "still stuck in the 'calling for action' stage rather than actually acting upon such requests" (Diem & Carpenter, 2012, p. 98).

McCarthy (1999) stated, "Research on educational leadership preparation programs, faculty members, and students is needed to inform deliberations about how to better prepare school leaders" (p. 135). While research on social justice-oriented programs of leadership preparation is scarce, in more recent years, there has been a growing body of research emerging which studies social justice-oriented programs (e.g., Black & Murtadha, 2007; Bogotch, 2002; Brooks et al., 2007; Diem & Carpenter, 2012; Hawley & James, 2010; McKenzie et al., 2008; McKenzie et al., 2006; O'Malley &

Capper, 2015; Theoharis, 2007; Tillman et al., 2006). In this era of accountability, with the pendulum swinging towards a type of schooling that is collapsing under the structural weight of concepts such as global competition and fiscal accountability, these studies noted that there is a heightened importance being placed on the development of educational leaders that can navigate the complex system of education (Brooks, 2008; Theoharis, 2007). Simultaneously, these studies report that social justice preparatory programs are searching for new ways to prepare leaders and are exploring ways to better attend to discourses that encompass justice issues (Diem & Carpenter, 2012; O'Malley & Capper, 2015). Huchting and Bickett (2012) summarized the fervent need for this research; "it is not enough for us to graduate students who 'know.' We want to produce educational change agents, who can 'act effectively on what they know'" (pp. 80-81).

III. Guiding Philosophies: Ontological and Epistemological Macro-Frameworks or "Acting Effectively on What We Know"

While most of the conceptual language and terminology used in this dissertation will be explicated throughout each of the chapter-articles that follows, this introduction provides an operational explanation of the ontological and epistemological positions that flow throughout this entire body of work. Concepts taken up in this dissertation are in a constant state of *becoming* – a term that describes the poststructural turn away from the static encapsulation of knowledge and towards the quantum nature of all things (Barad, 2007, 2010; Deleuze, 1990; Derrida, 1982, 2016; Ellsworth, 2005; Lather, 2012). This creates another layer of complexity when attempting to define what is meant by words like ontology, epistemology, cosmology, poststructuralism, posthumanism, axiology, materialisms, etc., just to cite a few of the philosophical constructs often used to express

the limits of one's own scope of understanding. The act of defining is a singularly finite task, meant to specify meaning and lock it in history so that one may return to it repeatedly. At the same time, defining can fix knowledge and meaning as things already settled and closed (Ellsworth, 2005). With that tension in mind, what follows is an explanation of some currently held understandings of salient notions that have been influential in the shaping of this dissertation.

These explanations, or derivations, are presented as parts of a greater whole. These smaller expressions came out of an investigation of the larger ideas and concepts from which they originate (Deleuze, 1994). They inform this investigation of social justice in leadership preparation and, while representative of smaller expressions related to a larger concept or idea, these derivations are those concepts most relevant to this dissertation's philosophical and ontological investments. This provides a broader context to the body of work that follows, provides support to the philosophical underpinnings of this dissertation, and provides an explanation for experimentation into how the problem of social justice leadership preparation can be viewed through a differing ontology. Though this must be accompanied by an acknowledgment that understandings of these notions can and will constantly change and are decidedly contextual based upon what ideas and theoretical constructs are purposefully assembled. As Derrida (1982) maintained, we are always implicated in the structures we attempt to subvert.

Derivation #1: Turning Away from Descartes

St. Pierre (2000) problematized the Cartesian dualism that fosters a human being's perceived orientation towards all other objects, things, humans, etc. She labeled it "that master binary of self/other" (p. 494) and maintained that it was this singular notion

that defined, and continues to define, the parameters of most research and inquiry. This orientation of self to other has been continually perpetuated throughout decades-worth of research and is a noticeable construct that remains as a core underpinning of most of the research and literature on social justice leadership preparation that is representative of the focus and range for consideration within this dissertation (see Chapter 2-Article 1). Much of the research concerned with social justice leadership preparation is conducted through critical standpoint frameworks, in which the focus of the research is set from specific vantage points that are often claimed to be associated with the researcher's core identity (see Chapter 2-Article 1). This is a problematic notion to separate out because of how the concept of social justice is often perceived. Social justice is a concept usually established as concerned with "the other," and embedded within the concept are notions of a hierarchy of identities that are historical and ideological in nature (see Chapter 2-Article 1). The question, therefore, remains as to what other theoretical standpoints exist that perhaps trouble these deeply rooted Cartesian notions and what effect would adopting these differing theoretical arrangements have on research and, more particularly, on discussions surrounding social justice leadership preparation?

These questions are of the utmost importance when considering the conceptual understandings perpetuated by the field and how far the field has come, or more critically, how it has remained unchanged (Diem & Carpenter, 2012). This dissertation plays upon the notion that the concept of social justice as it is situated within leadership preparation needs to be investigated through differing ontological arrangements that guide an experimentation into other theoretical frameworks in order to present alternative conceptualizations of social justice – ones that trouble the binary of self to other – so that

this may, in turn, yield differing discourses around the concept (Fraser, 2008; Gordon, 2012). This inquiry is concerned with how we know what we know, what constitutes as evidence for what we know, and what we believe to be true.

This is a complicated proposition because so much of the work centering on social justice is also emancipatory in nature. The texts frequently act as the voices of those amongst us that are often silenced, marginalized, or underrepresented while simultaneously taking up more focused work centered on specific disciplines (in the case of this dissertation, social justice as it is situated within leadership preparation). To disrupt these perceptions means painstakingly attending to them, which ultimately takes a lot of self-critique, risk, time, patience, and study. Nevertheless, this dissertation attempts to attend to some of these perceptions to investigate the implications of these differing orientations of self to other on research within this field.

Derivation #2: Towards Materialisms

In an attempt to move away from the Cartesian notion of *cogito ergo sum* (I think therefore I am), which centers and privileges the belief that one's own singular and divinely distinct human perception is the core unit of judgment and knowing (St. Pierre, 2000, 2015), this dissertation moves towards a materialist approach to inquiries of perception. Materialism is an ontological arrangement that considers "matter" as the binding substance of the universe (Barad, 2003). For this dissertation, matter is explained through Ferrando's (2013) lens in her reference to new materialisms:

> Matter is not viewed in any way as something static, fixed, or passive, waiting to be molded by some external force; rather, it is emphasized as "a process of materialization" (BM 9). Such a process, which is dynamic, shifting, inherently

> entangled, diffractional, and performative, does not hold any primacy over the materialization, nor can the materialization be reduced to its processual terms. (p. 31)

For this inquiry, music, texts, and language are used as material units of analysis and are also perceived as "bodies without organs" (Deleuze & Guattari, 1987, pp. 3-4). As Barad (2003) claimed, "Language matters. Discourse matters. Culture matters. There is an important sense in which the only thing that does not seem to matter anymore is matter" (p. 801). So, matter is a "process of materialization, elegantly reconciling science and critical theories" (Ferrando, 2013, p. 31), and it is through the intermingling of matter that things may alter; actions may change; perceptions and understandings of relationships between humans, nature, history, time and space and all other material things constantly shift. The human cannot act or change in isolation, but rather is connected to the material and natural world, or even more so, does not and cannot exist apart from it.

This is not to say, as some materialist scholars posit, that there is a necessary absence of the God-like figure that works through, in, and beyond all matter (Ferrando, 2013; Meslier, 2009). Often, materialist ontologies deny the divine and are considered incompatible with most religions (Ferrando, 2013; Gutberlet, 1911). Instead, this dissertation turns toward the concept that matter can have a moral dimension (Ferrando, 2013; Stewart, 1790), and therefore, if the concept of God helps to define one's moral centering, then God can be present in the matter or perhaps, what many believe to be God, can even be the matter (Ferrando, 2013; Spinoza, 1883). For purposes of this dissertation, turning towards materialism means turning away from the egocentric in an attempt to distance oneself from the self. This is also considered a compulsory step in

social justice work – the ability to think outside oneself in order to consider multiple and differing perspectives (Shields, 2004; Theoharis, 2007). Therefore, a materialist ontology might present the question; how can one not privilege one's own judgment, even minimalize one's own importance, and relate non-punitively to problems outside of one's own contexts?

Derivation #3: Posthumanist and Cosmological Considerations

According to Ferrando (2013), it could be perceived as a philosophical contradiction to say that an ontological arrangement can embody notions of posthumanism while still adhering to some cosmological beliefs. Still, this assessment would depend upon which branch of these philosophies one adheres to and how one perceives the fixedness of concepts and the rigidness of the lines that separate one philosophical construct from the other. As previously implied, demarcations, lines, and boundaries are not typically characteristic of how I see the world. Instead, I would push the boundaries that establish philosophical bifurcations and look for ways that concepts link up, move through, and inform each other. So, to claim that posthumanist and cosmological perspectives are informing the construction of this dissertation would be a reaffirmation of my ontological views. I will summarize specific points from within each that are of a particular importance when investigating the concept of social justice as it is situated within the field of leadership preparation. According to Ferrando (2013), posthumanist ontologies take up a continuum of meaning. She wrote:

> In contemporary academic debate, 'posthuman' has become a key term to cope with an urgency for the integral redefinition of the notion of the human, following

> the onto-epistemological as well as scientific and bio-technological developments of the twentieth and twenty-first centuries. (p. 26)

Ferrando's (2013) presentation of the various movements of posthumanism generally tends to adhere to the metaphor of the machine. This adapts the feminist posthumanist perspective that all humanity is part of the greater apparatus, or the great machine of the universe, or possibly of multiple universes (Braidotti, 2013; Butler, 1993; Grosz, 1994; Haraway, 2000), or even of multiple machines (Deleuze & Guattari, 2004). This *post-anthropocentric* view (Braidotti, 2013) questions human agency and acknowledges that while humans are a cog in the galactic machine, they are not the most important part. Humans are one aspect of a greater ontological organization. Not more than the objects we create; not more than nature; not more than time, but part of every part. Some branches of posthumanism interrogate ontological arrangements that consider a universe devoid of humanity altogether (see Ferrando, 2013). These philosophers reside in the strands of posthumanism that posit the existence of a universe of artificial intelligence and technological dominance. While I can visualize the possibilities in their work, my ontological continuum has not yet evolved that far. Humans exist, for what purpose I do not know, but I do believe we are at the very least, part of the cosmos – and not apart from it as frequently asserted by biblical and mechanistic cosmologies.

This is a difficult arrangement for us humans to unravel. Antithetically, biblical cosmologies frequently suggest that humanity's thoughts about human evolution and existence function under the assumption that the human is glorious and divine, set apart from other things within the world, and created in the image of God (Cavadini, 2015). Ferrando (2013) posited:

> Posthumanism stresses the urgency for humans to become aware of pertaining to an ecosystem which, when damaged, negatively affects the human condition as well. In such a framework, the human is not approached as an autonomous agent, but is located within an extensive system of relations. Humans are perceived as material nodes of becoming; such becomings operate as technologies of existence. (p. 32)

Therefore, the aforementioned explanation of posthumanism brushes against a salient tenet of the branch of cosmology referred to as *new cosmology*. MacGillis in O'Malley (2005) stated:

> The new cosmology asserts that from the beginning there has been a nonmaterial dimension to the universe. We now understand through quantum physics that at the subatomic realm you do not find matter but rather relationship, patterns, and a mysterious realm. (p. 51)

The divergence between new cosmologies and posthumanism is often perceived through the use of the machinic metaphor and, more importantly, how posthumanism privileges science. In contrast, new cosmologies maintain that "the language of science becomes inadequate" (O'Malley, 2005, p. 51). There are cultures, or indigenous tribes, who have for millennia understood what is meant by living a less Cartesian, more connected existence. These tribes have a deep connection to the earth, the sky, the animals, and the water. These people teach me that from within a posthumanist ontology, I am not disinherited from a singular God, but instead, I am plugged into the gods in all things. This notion is heavily criticized by more traditional cosmologists who have questioned this newer branch of cosmology, often stating that "The most fundamental move of the

new cosmological spirituality is to depersonalize God and to reconceive the divine as a kind of ‘energy’ penetrating the cosmos. There is no ‘creator’ in this spirituality, no one with any will or intention to create, but a force that seems more a part of the cosmos rather than transcendent of it” (Cavadini, 2015, para. 3).

It is almost unnatural for some to think in terms that would lessen the inherent possibility of this divinity. I grapple with this socialization every single day; a notion that, to me, admittedly seems simplistically reminiscent of the process of decentering the self. In relation to social justice, working through this ontological lens has often provided me with a space for the cultivation of empathy. It opens up critical thought to the macrocosmic apparatus of systems. It humbles the conceptualization of my own self-importance and forces this individual human to interrogate how she relates to other people, to nature, to history, to material objects, etc., and fights against the narrative that responsibility for action is dependent upon some disembodied entity that exercises power at whim. Rather, this new connectivity, this reinvention of matter, connects humans to God and to the material world in a way that forces an acknowledgment of the inherent and connected power energizing the existence of all three. This is where I perceive the ontological presentations of Deleuze and Guattari to reside; in the space between. Many have tried to label their arrangement as posthumanist, materialist, new materialist, cosmological, or even as Ferrando (2013) has, as a form of *metahumanism* which “emphasizes the body as a locus for amorphic re-significations, extended in kinetic relations as a body-network” (p. 32). For me, the Deleuzio-Guattarian ontology has come to represent eclectic cosmological and philosophical connectivity that encompasses the possibility of the divine, the machinic, or even the absurd. It is an ontology that allows

for experimentation, and like the universe, is constantly shifting and expanding beyond the boundaries of the infinite. This is an important consideration when attending to issues of social justice. For if we perceive that all matter is connected, then when an assault on the earth, nature, or other beings occurs, this can also be perceived as an assault upon our own body or even upon God herself. My mentor once challenged me in this way. He asked me why we should take up issues of social justice. I provided this answer:

> We seek justice because regardless of where we find ourselves within this world, we may, at some point, or another find ourselves on the lighter end of the scales of justice. We take up issues of justice because, put simply, we are connected to not only the people on the heavy side or the people on the lighter side, but also to the scale itself, and the atmosphere surrounding the scales, and to what happened before and what will happen next. It is not just about us. It's about everything.

Derivation #4: Decentering, Deconstructing and Difference

My comprehension of poststructural perspectives comes from an amalgamation of three important foci that have been present throughout my life; pursuit of the aesthetic, deliberations over the moral and ethical, and fascination with how others perceive shared experiences, either compared to my own perceptions or to the perceptions of others around them. I have always been somewhat of a contradiction when it comes to structure, where, in order to account for my lack of it and my subsequent longing for it, I have learned to embrace both the profound absurdity and the great necessity for pushing away from and running towards the structures and the systems that surround me.

Simultaneously, I have often been driven by a purpose that stands in the dark shadows, always out of view, but prevalent, demanding, and intrusive. Foucault (1989) wrote:

> The work of an intellectual is not to mould the political will of others; it is, through the analysis that he [sic] does in his own field, to re-examine evidence and assumptions, to shake up habitual ways of working and thinking, to dissipate conventional familiarities, to re-evaluate rules and institutions and starting from this re-problematization (where he occupies his specific profession as an intellectual to participate in the formation of a political will where he has his role as a citizen to play). (pp. 305-306)

Language, too, has always been a puzzle, and at times, because of art and music, non-linguistic but similarly symbolic. I often frustrate myself when trying to understand the meanings accepted and shared and those meanings that are refused and rebelled against. This dissertation exists because first, it acknowledges that there is no logic to this inquiry other than the one imposed upon it by those who encounter it. This has been a process that troubles binaries – those that exist between science and art, aesthetics and ethics, humans and objects, logic and intuition, reflexivity and resistance – and, through the presentation of a differing ontological turn (Deleuze, & Guattari, 1987; St. Pierre, 2015), my thinking dives into the space of the liminal, becoming an embodied and experiential journey in and of itself, that allows for the wild mix (Ellsworth, 2005) of concepts normatively held in contrast with one another. It is a space where hierarchies and privileging of certain organizational ways of knowing and *be*-ing are reorganized, working in tandem rather than in opposition.

Poststructuralist perspectives interrogate historical and social contexts while simultaneously exploring individual positionalities within, through, and around these contexts (O'Malley et al., 2018). Deleuze and Guattari (1987) maintained that contexts can be constantly rearranged through the infinitely possible combinations of assemblages. It is this persistence of (re)invention and the constancy of becoming, which drives poststructuralist philosophy. Understanding contexts is an arrangement that is not fixed but is topologically moving from the micro to the macro and back again. This process of decentering the self allows for individual growth and constant evolution, while it simultaneously (re)constitutes notions of the civic/social. Through this *neostructuralist*[2] approach (Derrida & Caputo, 1997; Frank, 1989), new meanings arise. This process acts as a form of resistance to normatively supplied meanings by dismantling structures taken as given (Scheurich, 1994) and by interrogating the hierarchal values placed on things held in contrast (Derrida, 1982, 2016).

Deleuze (1994) once reaffirmed the Ecclesiastical statement that nothing under the sun is new and that all things are already in existence (Ecclesiastes 1:9-11). Rather, difference derives from an arrangement of pre-existing things as they are assembled and placed next to one another (Deleuze & Guattari, 1987). That arrangement may be called a creative invention, for it is the persistence of invention and the constant becoming that drives this type of inquiry. Difference is the thing that exists and is, therefore, normal. Difference not only exists from person to person but from moment to moment. Difference

[2] *Neostructuralism* was the term Derrida chose to define the process of deconstruction rather than using the term poststructuralism. Derrida believed that deconstruction was not post (or after) any sort of structure but rather was working through concepts towards a new (or neo) structure, or one that acknowledges, problematizes, then subsumes past structures. Deconstruction was accompanied by reconstruction as a constant, cyclical machination (Derrida & Caputo, 1997; Frank, 1989).

is, therefore, contextual and temporal. The plane of social justice work becomes a journey of a thousand plateaus (Deleuze & Guattari, 1987), and *method* becomes a process that can only seek to develop the imaginative rather than prescriptive (Greene, 1991, 1995), whereupon experiences, "real" or imagined, can help to illuminate deeper understandings and multiple perspectives.

Derivation #4a: (De) and (Re)territorialization

There are two microcosmic assumptions that derive from these poststructural arrangements that are of particular importance to this dissertation; the first troubles the notion of *routine*. Lorraine (2011) summarized, "although our lives are always unfolding in dynamic temporalities, we take the constant forms that are the effects of relatively 'territorialized' routines of life – habitually repeated patterns of inorganic, organic, semiotic, cultural, and social forms of life – to be reality" (p. 8). Deleuze and Guattari (1987) discussed the concept of *deterritorialization* and *reterritorialization* and how the kind of fixedness that is conceptualized in Lorraine's statement should be actively disrupted through a reclaiming or disturbing of the repetitive. This claim constitutes that human beings are decidedly sentient within the macrocosmic apparatus, and therefore, "have varying abilities in opening a gap between perceptions and action that introduces a range of choices" (Lorraine, 2011, p. 8). In relation to the concept of social justice, this means that human beings *do* have the capability to disrupt automatic responses to lived contexts. Therefore, humans can unlearn responses to constructs like race, gender, or sexual orientation, for instance, and subsequently learn new or alternative responses to these constructs. Although the field of social justice preparation has been slowly evolving

(Diem & Carpenter, 2012), this notion should encourage the field to continue to interrogate these processes while simultaneously questioning the field's trajectory.

Derivation #4b: Axiology and Judgment

The final and subsequent notion investigates axiological constructs. The term *axiology* often refers to the intersection between *ethics* – the value of what is right or good (see Arendt, 1994, 2003; Derrida, 2016; Foucault, 2002; Nietzsche, 1960; Kant, 2012; Kohlberg, 1981; Sartre, 1984) – and *aesthetics* – the value of what is beautiful or harmonious (see DeBeauvoir, 2011; Greene, 1977, 1991, 1995; Merleau-Ponty, 2013). Deleuze and Guattari (1987) troubled this axis, turning away from the concept of a universal and transcendent judgment of value and towards an *ethics of immanence* (Lorraine, 2011). With Deleuze and Guattari, hierarchal judgments of right/wrong or beautiful/ugly are not fixed, nor are they determined through an alignment with a singular cosmic being or law. Rather, judgment is fluid and shifting depending upon difference (Lorraine, 2011). This comparison is substantiated by an explanation provided by Martin et al. (2021):

> Transcendence has to do with God being self-sufficient apart from the world; He is above the universe and comes to the world from beyond. Immanence has to do with God being present to creation; he is active within the universe, involved with the processes of the world and human history. Before the Enlightenment, transcendence was favored over immanence, but this was permanently and radically disrupted with the balancing of transcendence over immanence being reversed. The Enlightenment started to put man [sic] at center stage in history instead of God. Enlightenment thinkers tended to determine the importance of

> God in terms of his value for the story of their own lives. God, then, was shifted from his lofty position in the heavens to which the gothic cathedrals had pointed, to the world of human affairs (n.d., para. 1)

This explanation may appear to contradict posthumanist, anti-Cartesian views, and this, indeed, would be the case if our understanding about our own significance within the cosmos remained unquestioned and was never interrogated or routinely deconstructed. If our musings were merely solipsistic and never attempted to transcend our own human identity while questioning our relationship to the material world, then we would be stuck, and stuck we would remain (Diem & Carpenter, 2012). It is the constancy of this cyclical investigation that is inherent to the concept of becoming. The Deleuzian ethic (Lorraine, 2011) is conceptualized through the multiplicity of all existing things that, from within infinitely particular events or experiences, require action that is evidenced through an embracing of the processes of *immanent evaluation* (ethics) and *immanent experimentation* (creativity). Therefore, the exploration into concepts like *justice* requires constant (re)invention through weighing the perception of an ethic against the boundaries of the imaginative or *what might also be*. What, in one instance, may be perceived as *just* may also simultaneously be perceived as *unjust* based upon variations of experiences and identities. These diarchal concepts position and reposition as things occur and as beings (re)act placing the concept of judgment not with any singular divinity but rather with the workings of the macrocosmic machine. Lorraine (2011) wrote:

> Immanent ethics calls on us to attend to the situations of our lives in all their textured specificity and to open ourselves up to responses that go beyond a

> repertoire of comfortably familiar, automatic reactions and instead access creative solutions to what are always unique problems. (p. 1)

In thinking with Lorraine (2011), the Deleuzian ethic flattens valuation, meaning judgment becomes fluid. It does not *essentialize*[3] one thing over another but rather constantly questions hierarchical and binary thinking in an attempt to move away from the historic socialization of organizations of fixed categories and instead, orienting ourselves towards those ontological arrangements that express an association with the constancy of becoming. This purposeful orientation is part of the deconstructive process, as Derrida and Caputo (1997) explained, that continuously troubles established hierarchies and binaries, even those that can inadvertently subsume or replace previously deconstructed territories. Therefore, this process is, once again, topological in nature. Connections are made without attempting to organize everything according to specific importance, time, structure, or hierarchy (see Nietzsche, 1960). To reiterate, the philosophical "unfolds through the differentiated becoming of the multiple forces of life" (Lorraine, 2011, p. 2), and meanings are contextual and contingent upon assemblages (Deleuze & Guattari, 1987).

To ground these notions, I turn to Slattery et al. (2007): "aesthetics provides us with the interpretive stuff that allows us to envision alternate scenarios and possibilities to morally problematic situations" (p. 550). Therefore, methods for teaching social justice leaders can be (re)imagined not as *what* happens (through the provision of materials,

[3] Fuss (2013) explained, "Essentialism is most commonly understood as a belief in the real, true essence of things, the invariable and fixed properties which define the 'whatness' of a given entity" (p. xi). To "essentialize" means an attempt is made to capture the essence (traits, properties) of any given thing. This is a process that locks down meaning. When meaning is stabilized comparisons are constructed and hierarchies based on judgement and preference are established and perpetuated (Derrida, 2016).

conceptual maps, components, and frameworks), but rather as to *where* it happens (materializing through actions based in experiences that are either "real" – meaning that they are part of a lived and shared contextual reality – or simulated – meaning that they are reproduced or fabricated through the presentations of possible realities). In thinking with Deleuze and Guattari *orientating* (Ahmed, 2006), social justice inquiries towards the experimental allows imagination to conceptualize and address the multiplicity of contexts. This kind of organization answers every question with another question, which is indeed an action that reflects the constancy of the deconstructive process as the questioning of previous hierarchies and binaries give way to new organizations that require a vigilant commitment to investigating any newly formed associations. It is rooted in the imaginative, where possibilities are in a state of constant becoming, even when the immanent becomes

transient by materializing as some action or object within a momentarily shared and fleeting context. The transient returns once again to the immanent, and the process of evaluation and experimentation begins all over again. It is through this explanation that a concept like *justice*, for instance, becomes constituted as a process, action, or doing that materializes from within contexts (Aquinas, n.d.). It is some movement *of the body* that emerges, constituted from somewhere *within the body*. Justice shows itself as a causal action connected to a judgment of value. Therefore, tensions between perceptions are often contested and negotiated within the public sphere (Ellsworth, 2005; Slattery et al., 2007). Art, music, theatre, politics, writing, media, research, texts, etc., can become the material embodiment of these contested variations through the presentation of which provides a space for the investigation of fairness and the establishment of balance. This is

also relevant to the concept of social justice. Social justice requires the constant weighing of perceptions of what is fair and what is balanced (Rawls, 1971).

Summary of Derivations

To summarize, these are how these six ontological/epistemological derivations influenced the construction of this dissertation:

1) Taking into consideration that the field of social justice leadership preparation has been investigated through mostly critical standpoint orientations, this dissertation attempted to experiment with an investigation of the concept of social justice leadership preparation through ontological and epistemological frameworks that reflected something other than those associated with critical standpoint epistemologies,
2) By moving toward a materialist ontology, the researcher asked the question; how can one not privilege one's own judgment, even minimalize one's own importance, and relate non-punitively to matters outside of one's own context? This move towards the material was an effort made on the part of the researcher to decenter herself, expressing an ontology that reflected an epistemological alignment that once again moved away from the critical,
3) Then, by moving towards the posthumanist/cosmological, the researcher acknowledged the interconnectedness of all matter. This imbued her investigation with a certain relevancy for undertaking social justice work, asserting the notion; if we perceive that all matter is connected, then when an assault upon the earth, nature, other beings, objects occurs, this can also be perceived as an assault upon our own body or even God, herself.

4) The researcher explicated an adherence to a relevant epistemology, namely that of poststructuralism, which through actions associated with the poststructural perspective, she can continually decenter herself through gazing at the systemic orientations of any given arrangement, perceiving them as not fixed but constantly becoming,

4a) Then, by evoking the tenets of territorialization (Deleuze & Guattari, 1987), routines are disrupted (Lorraine, 2011); In relation to the concept of social justice, this means that human beings do have the capability to disrupt automatic responses to lived contexts. Therefore, humans can unlearn responses to constructs like race, gender, or sexual orientation, for instance, and subsequently learn new or alternative responses to these constructs. This further substantiates the field of social justice leadership preparation and the need for critical reflection while engaging in everyday processes,

4b) And finally, it is through this poststructural arrangement that perceptions of the aesthetic are aligned with the moral, whereupon critical reflection becomes an axiological investigation based upon processes that reflect the multiplicity of contexts and embrace difference as normative such as those related to writing, music, and theatrical performance (Katz-Buonincontro et al., 2015).

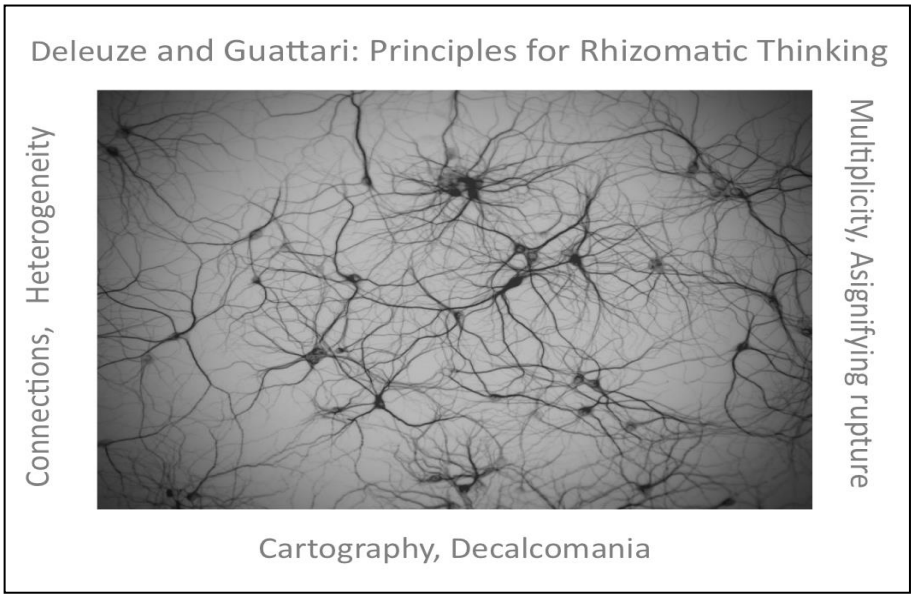
IV. Constructing the Problem Statement: Beginning with a Concept

Lorraine (2011) wrote, "A concept is a virtual multiplicity, a system of intensive ordinates that can be actualized in many specific thought movements without exhausting

all the different ways that it can be actualized" (p. 18). Deleuze and Guattari (1994) advanced the philosophical assumption that concepts (such as social justice, for instance) are comprised of a network of other ideas. This notion is often expressed through Deleuze and Guattari's (1987) metaphoric presentation of the *rhizome* (see Figure 1). A rhizome is a botanical element. It is not a root, but rather a stem that grows horizontally and as its central feature produces a network of offshoots from the original stem, and subsequently, from the other roots, and offshoots from the roots themselves. Rhizomes are essential ecological cornerstones of production and reproduction. They are life-bringing constructs that also (re)produce from scarring associated with dead leaves, and they are so persistent that even if the rhizome is cut apart, each part will continue to (re)produce (Stern, 2002; "What is a Rhizome?" n.d.).

Figure 1

Principles of Rhizomatic Thinking (Mackness, 2014)



Source of image: https://jennymackness.wordpress.com/2014/06/24/principles-for-rhizomatic-thinking/

The rhizome functions as a central metaphor for understanding the importance of the construction of a concept as it relates to the investigation of this dissertation.

Communications focused on any given concept are often misleading in so much as ideas about the concept are seemingly frozen within the structures of language. Concepts are presented as encapsulated words or definitions that are the byproducts of language and meaning. Deleuze and Guattari's (1987) presentation of the rhizome is an attempt to rupture the finite representational functions of language by presenting the idea that concepts are not only made up of other concepts but are also made up of histories, politics, cultures, identities, beliefs, even perceptions of time and space. These influences provide a shape to the concept that surround it with contexts or what Lorraine (2011) called "textured specificity" (p. 1). Most importantly, a singular concept is influenced by those other concepts that are placed *next to* it. For example, the concept of social justice alters once it is placed next to the concept of leadership, and then again when placed next to preparation, and so forth (Jackson & Mazzei, 2013; Lorraine, 2011). Therefore, researching a concept is an attempt at unraveling it.

St. Pierre (2015) suggested that researchers might consider entering into research through the desire to want to think with specific theories or begin research with an interest in a specific concept. She wrote, "I advise students not to begin with methodology but with theory(ies) or a concept or several related concepts they've identified in their reading that helps them think about whatever they're interested in thinking about" (2015, p. 89). St. Pierre presented this notion as a type of *anti-method-first* approach to conducting research. St. Pierre maintained that the "method-first" approach was prevalent in the field of education and was made even more stringent by a post No Child Left Behind (NCLB) era of "scientifically-based, evidence-based research" (p. 76). This, in St. Pierre's (2015) opinion, eroded the "emergent nature of qualitative

methodology" and rendered qualitative inquiry to something that resembles "post quantitative" work (p. 76). St. Pierre's push towards a differing ontology – namely that of Deleuze and Guattari's – requires researchers to find a space for emergent experimentation. This is a concept that St. Pierre (2015) called *post qualitative inquiry* in order to trouble the space of "conventional humanist qualitative inquiry" (p. 75).

To gain perspective and understanding of a specified concept, researchers must perform close readings of texts that take up that particular idea, notion, theory, etc., that they are interested in (Butler, 1995; St. Pierre, 2015). This notion is reminiscent of Boote and Beile's (2005) proposal that "'good' research is good because it advances our collective understanding" (p. 3). This is, according to Lather (1999), "a critical role in gatekeeping, policing, and leading to new productive work, rather than merely mirroring research in a field" (as cited in Boote & Beile, 2005, p. 6). Concurrently, Scheurich (1994) maintained that researchers must investigate the *givenness* of thoughts, ideas, words, or concepts within our specific fields. Understanding the origin of what Scheurich (1994) labeled "givens" is the central task to undertake in order to remain critical about our work and understand the assumptions that undergird and define our thinking. Scheurich advised that without this sort of vigilance, research can often become entrenched in histories that omit origins and naturalize problems as "an empirical given" rather than questioning that problem's very existence (Scheurich, 1994, p. 300). If unchecked or not investigated, these assumptions can help cultivate what could be considered false truisms and faulty thinking (Scheurich, 1994). Research, therefore, must disrupt these givens and purposefully attempt to untangle concepts.

To reiterate, the purpose of this dissertation was to explore the concept of social justice as it is situated within the scholarly texts and professorial practices in educational leadership preparation in order to problematize and deconstruct current trajectories and notions inscribed by this specific body of literature. This exploration began with a close reading of over 400 texts (Butler, 1995; St. Pierre, 2015) that were systematically identified, reviewed, and categorized (Boote & Beile, 2005; Torraco, 2005). The excavation of literature employed a novice curiosity; the primary goal was to investigate the concept of social justice as it was situated in the leadership preparation literature as if the researcher were unaware of any of the field-based literature prior to the search. The idea was to investigate what could be found rather than eliminate any literature or delimit the initial search in any way. As such, this exhaustive search of the literature included a "wide range of possible sources in an attempt to identify potentially relevant studies" (Hallinger, 2013, p. 134). This investigation began by conducting a Boolean search boundaried by the terms *social justice + leadership + preparation.* The supposition was that in order to gain a comprehensive understanding of how the concept of social justice was *canonized* from within these texts, a deeper examination must be the first action into this inquiry (O'Malley et al., 2018). This was where entanglements that may have resulted in the field becoming "stuck in the 'calling for action' stage rather than actually acting upon such requests" (Diem & Carpenter, 2012, p. 98) were problematized (Ball, 1997; Foucault, 1972; Scheurich, 1994). Then, by thinking with this assemblage of social justice theorists, a place of inquiry was formed (Deleuze & Guattari, 1987; Ellsworth, 2005; Jackson & Mazzei, 2013) that required an examination into what concepts like

social justice and leadership preparation currently represent, and also what these concepts might imaginatively become (Conlon, 2015; Ellsworth, 2005; Greene, 1995).

Establishing the Schema: *Plugging In* to the Problem

Jackson and Mazzei (2013) wrote, "What we call 'plugging one text into another' is a move to begin creating a language and way of thinking methodologically and philosophically together" (p. 261). *Plugging in* is a process of examining the way in which concepts are presented by a variety of researchers, theorists, philosophers, scientists, etc. Each text is taken and placed next to another text, and then another. This arrangement of texts next to other texts was what Deleuze and Guattari (1987) might have referred to as an *assemblage*. As each of these texts takes up an investigation of a particular concept, the texts illuminate another layer of understanding of that concept. Plugging in energizes thought and connects human to text to meaning. Assemblages can be constructed by the careful and close readings into concepts from which St. Pierre (2015) encouraged researchers to begin investigations. Deleuze and Guattari (1987) posited that assemblages are subjective and constantly shifting, and texts are, therefore, not static objects but rather "bodies without organs" (pp. 3-4). In other words, texts are more than material and are not fixed or comprehensive. Texts are like the rhizome, infinitely and exponentially expanding as other objects, people, materials, ideas, etc., interact with them.

Therefore, plugging in becomes a process of examining the multiple and infinite ways in which concepts can be viewed, and research becomes the act of unraveling these entanglements (Deleuze & Guattari, 1987; Jackson & Mazzei, 2013; St. Pierre, 2015). According to Jackson and Mazzei (2013), this ontological (re)organization flattens the

privileging of data over theory, or theory over data, and subsequently the human subject over the created object called *data* or vice-versa. Instead, humans, data, and theory come into the space together, shaping each other along the way. The distinction between the binary opposition of what is organic and what is non-organic is disrupted, for matter is the connective tissue that binds material to human, whereupon the hierarchal privileging of one over the other is eroded by the perception that both are connected on a basic, molecular level (Barad, 2007, 2010). Therefore, humans, data, and theory are linked together and *in process*, and can, and will, be constantly changing and altering depending upon what theories, objects, and data are plugged in, pulled together, or assembled (Deleuze & Guattari, 1987; Jackson & Mazzei, 2013). Concepts are perceived in this same way; as an evolving force "affected by other forces as they play out over time" (Lorraine, 2011, p. 2). Problems, therefore, are shaped by a desire to want to excavate a deeper understanding of certain topics, paradigms, disciplines, etc. (St. Pierre, 2015). Through careful reading (Butler, 1995; St. Pierre, 2015), interests are derived, concepts are mobilized, and problems become conceptualized. These problems are, to reiterate, conceived through the multiple, for, as St. Pierre (2015) stated, "in Deleuze and Guattari's work, one concept is seldom enough because their concepts are entangled, just like their ontology" (p. 90). Problems become the threshold, or liminal space, from where research is conducted (Crosby, 2009; Ellsworth, 2005; Grosz & Eisenman, 2001; Jackson & Mazzei, 2013; Turner, 1964; van Gennep, 1960).

Plugging in might seem reminiscent of the qualities ascribed to all research, and to some degree, that might arguably be a correct estimation because researchers intend to think with theory and often begin research with comprehensive investigations into

literature (Benson, 1983; Boote & Beile, 2005; Furman, 2012; Gramsci, 1971; Lather, 1986, 1998; 1999; Salamini, 1981). There is, however, a slight ontological shift that occurs when beginning research with the act of plugging in that may not be so readily evident in most research designs. This ontological shift has to do with where the human researcher perceives herself from within the research. While the human researcher may have a specific interest in developing a deeper understanding of a concept, investigations are not limited by the researcher's knowledge boundaries, nor is her knowledge bound so tightly to her that she cannot consider differing perspectives. The researcher also does not hold a specific query in her mind prior to interacting with texts, but rather she investigates her generalized perceptions and refines them through thinking next to others. Research, therefore, does not materialize through an orientation toward individual valuation and judgment about a specific theme or set of themes (Foucault, 1984), but rather, the researcher attempts to resist the urge to place herself at the center of the research as inquiries organically emerge (Jackson & Mazzei, 2013; St. Pierre, 2015). The researcher recognizes that she is just a singular, tangential strand in the formulation of a problem and subsequently is a singular thread of the nebulous construct of any given concept.

Interpretations are, therefore, more than grounded. They are shared and flattened, which means the researcher moves away from thinking by herself in divine isolation, and towards *thinking with*, and alongside, other things[4] (Deleuze & Guattari, 1987; Jackson & Mazzei, 2013; Lorraine, 2011). This is not objective or positivist thinking, but rather, it is thinking that acknowledges the human as part of a greater machine. As Deleuze and

[4] The term "things" here means the philosophers, theories, participants and the collection of their words, experiences, systems, artifacts, objects, nature, other people, thinking, acting, dreaming, doing, etc., are all in the space.

Guattari (1987) maintained, humans are parts of systems of machines, and inquiry resists the egocentric in an effort to move towards a wide-awakeness (Greene, 1977). This differing arrangement changes directionality so that humans, theory, data, objects, time, space, the universe, materials, other beings, nature, etc., are fashioned within a quantum connection that attempts to become heterarchical rather than hierarchal (Barad, 2007, 2010; Lorraine, 2011). This is a decidedly anti-Cartesian perspective.

St. Pierre (2000) discussed how Cartesian dualism has infiltrated and informed philosophy and research for more than 300 years now:

> Descartes established the mind/body dualism – that master binary of self/other – and the notion of the conscious, thinking subject as the author of knowledge. In his epistemology, the mind is superior to the senses, a thought is independent of its object, and the knower is separate from the known. With this concept of knowledge goes the idea that there is indeed a reality "out there" that the mind can discover, describe, and know. (p. 494)

She explained that Descartes also established a theological hierarchy where he stated that because his mind could conceive that there was a God that one must indeed exist, and that "God had, in fact, given man [sic] a rational intellect in order to avoid error and illuminate or make clear the confusion of the sensual, material world" (St. Pierre, 2000, p. 494). According to Descartes, it was not just religious leaders that had a divine line of communication, but all rational humans could work out for themselves what was true and what was false. This, "privileging of the intellect over the material" according to St. Pierre (2000), presumed that "the essence of man [sic] centers on the God-given faculty of reason" and, "his description of man [sic] as a rational, detached agent who can subdue

unruly emotions and uncover true knowledge" has become the cornerstone of most modern philosophical notions (p. 494). So, knowledge and reason flow from God to humans, where humans, using this reason, mitigate, control, and discover the natural world (St. Pierre, 2000).

Plugging In to the Dissertation

An attempt at plugging in (Deleuze & Guattari, 1987; Jackson & Mazzei, 2013) is a purposeful endeavor to decenter and to construct an apparatus that establishes a representation of thought that offers a differing metaphor of how the human researcher relates to the material and metaphysical world. The non-Cartesian human is not at the center of the research pulling things inward where, there, things solipsistically remain. Research is, therefore, not only consumptive but is also accumulative (Boote & Beile, 2005; Lather, 1999). Subsequently, research is not only prescriptive, but it is also imaginative (Conlon, 2015; Ellsworth, 2005; Greene, 1995). Therefore, research questions are not merely representative of a consumptive synthesis devoid of entanglement, couched in a privileging of the researcher's human-centered curiosity. Instead, the researcher attempts to establish an entry point into the rhizome (Deleuze & Guattari, 1987) by reading closely about a specific concept or theory (Butler, 1995; St. Pierre, 2015) and is guided by her interactions with material objects.

In the case of this dissertation, a greater understanding of the notion of social justice as it has been conceptualized through the field of educational leadership preparation scholarship was the chosen entry point into the rhizome. A first step is to turn towards the material that already exists, namely research within the field. Thus, literature was sought that was derived from an inquiry into the intersection of three key concepts:

social justice, leadership, preparation. By thinking with this particular assemblage, a place of inquiry began to materialize between the spaces of the texts. It was a place that required a deeper investigation into what concepts like social justice, leadership, and preparation might mean and what these concepts might become in relation to each other. The following section will briefly expound upon the discovery of one problem as it bubbled up through the close reading of the literature (Butler, 1995; St. Pierre, 2015).

A Closer Look at the Problem

In thinking with Saldaña (2009), qualitative research conceptualizes *coding* as "a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 3). Through the excavation of short phrases pulled from the assemblage of literature on social justice leadership preparation, a research agenda was formed from an inductive derivation rather than just an individual interpretation of evidence for taking up an inquiry. Deleuze (1994) explained the following about problem formation:

> If the specification of the points already shows the necessary immanence of the problem in the solution, its involvement in the solution which covers it . . . testifies to the transcendence of the problem and its directive role in relation to the organisation of the solutions themselves. (p. 177)

Deleuze was entering into a discussion about Carnot (1803) and his work on calculus and how there are some problems, transcendent in nature, which cannot be defined, but rather are "solved" through the reiteration or rearrangement of expressions. In other words, some problems can only be solved through a manifestation of derivatives, which are parts of a greater whole that often repeat, mimic, or differentiate enough to be considered an

offshoot of the original whole while also maintaining enough individual characteristics to be considered on their own. An example of this philosophy at work is evident in the way I derived the problem statement for this dissertation. Therefore, claiming that a problem is inductively derived is saying that the problem seems possible, or even highly probable, as implied or inferred through an assemblage of smaller expressions that are representative of a bigger whole.

Pulling from an organization of previously accepted statements, a focus for this dissertation was puzzled together from what already exists as tangential strands of knowledge (Butler, 1997; Foucault, 1980, 2002). These strands, or *épistème*[5] as Foucault (1980) would call them, are lifted from the literature, and placed next to one another in order to cobble together a story that is not solely guided by the researcher's interest alone, but rather, shares the space with the material artifacts that represent the thoughts of other researchers in the field. The result looks something like this:

1. According to the organization's national website, UCEA values "**diversity, equity, and social justice in all educational organizations**" ("Visions, Goals, & Values—UCEA," 2013),
2. O'Malley and Capper (2015) found that these UCEA programs evidenced a **consistent lack of purposeful focus** on degrees of emphasis given to differing social identities **when preparing aspiring principals for equity-driven leadership**,

[5] Foucault (1980) defined *épistème* as, "the strategic apparatus which permits of separating out from among all the statements which are possible those that will be acceptable within, I won't say a scientific theory, but a field of scientificity, and which it is possible to say are true or false. The épistème is the 'apparatus' which makes possible the separation, not of the true from the false, but of what may from what may not be characterised as scientific" (p. 197).

3. Hawley and James' (2010) survey of UCEA institutions found **little in terms of curriculum-based strategies that would facilitate change in relation to social justice issues**,
4. Frequently, the field is "**still stuck in the 'calling for action' stage rather than actually acting upon such requests"** (Diem & Carpenter, 2012, p. 98),
5. McCarthy (1999) stated, "**Research on educational leadership preparation programs, faculty members, and students is needed to inform deliberations about how to better prepare school leaders**" (p. 135),
6. Studies noted that there is a **heightened importance being placed on the development of educational leaders** that can navigate the complex system of education (Brooks, 2008; Theoharis, 2007),
7. Studies report that **social justice preparatory programs are searching for new methods** to prepare leaders and are exploring ways in which to better attend to discourses that encompass justice issues (Diem & Carpenter, 2012; O'Malley & Capper, 2015),
8. Huchting and Bickett (2012) summarized the fervent need for this research; "it is not enough for us to graduate students who 'know.' We want to **produce educational change agents, who can 'act effectively on what they know'**" (pp. 80-81).

When reorganized and refined, this schema begins to take on a purposeful shape that guided the inquiry of this dissertation. The proposed schema, which is the study's problem statement, reads as follows:

In context of today's system of education, a heightened importance is being placed on the development of educational leaders who are change agents and who can 'act effectively on what they know.' When preparing aspiring principals for equity-driven leadership, curriculum-based strategies that would facilitate change in relation to social justice issues are still "stuck in the 'calling for action' stage rather than actually acting upon such requests." While searching for new methods to address issues of diversity, equity, and social justice in all educational organizations, there is a consistent lack of purposeful focus given to these issues. Therefore, research on educational leadership preparation programs, faculty members, and students is needed to inform deliberations about how to better prepare school leaders (Brooks, 2008; Diem & Carpenter, 2012; Hawley & James, 2010; Huchting & Bickett, 2012; McCarthy, 1999; O'Malley & Capper, 2015; Theoharis, 2007; "Visions, Goals, & Values—UCEA," 2013[6]).

V. The Multiple Article Dissertation Format

In order to attempt to unravel this schema and claim a space for the "emergent nature of qualitative methodology" (St. Pierre, 2015, p. 76), this dissertation study was designed in the "multiple article format" (Thomas, 2015, p. 9). It is through the imposition of this particular format that more space for experimentation was opened, allowing for various applications of method and theory to be applied to the problem of social justice leadership preparation and to be taken up from within the pages of a single dissertation (Duke & Beck, 1999; Krathwohl, 1994; Thomas, 2015; Thomas et al., 1986).

[6] The citations for this section were placed at the end in order to retain a flow to the presentation of the research problem. The citations that create this section are purposefully listed prior to this section (bolded) in order to show the original source of the excavated sentences. This is not an APA error but was a purposeful arrangement to provide a visual reference for this assemblage.

Within an article-based dissertation, three chapters are presented as fully theorized and comprehensive manuscripts ready for publication. Each chapter follows the format for a specific call for proposal from a designated journal within the appropriate field. While the formatting within the chapter will follow the Texas State University graduate school's dissertation guidelines, a separate manuscript for each of the chapter-articles was prepared for submission. These manuscripts will be published after the final defense of this dissertation and its subsequent approval by The Graduate College.

While the three-article format is less common in the School Improvement doctoral program at Texas State University, adopting this form speaks to some of the greater issues of the academy. New professors must develop research agendas while publishing in peer-reviewed journals consistently throughout their career (Duke & Beck, 1999; Thomas, 2015; Thomas et al., 1986). This dissertation process develops these skills as it addresses these concerns by directly preparing manuscripts for submission and refereed review. Thomas et al. (1986) suggested that it takes the graduate student author a considerable amount of time to move the traditionally formatted dissertation into the format required for journal manuscripts. Time is usually at a premium for those students going into the academy and starting new jobs soon after their dissertation.

Thomas et al. (1986) wrote, "Porter et al. (1982[7]) claimed that new Ph.D.'s [sic] who fail to publish within two years after the awarding of the degree are unlikely to publish later" (p. 118). This adds to the argument that dissertations that are already in article form and so ready for submission for publication will support career placement

[7] This is not a direct reference but is part of a quoted citation. The reference for this is as follows: Porter, A.L., Chubin, D.E., Rossini, F.A., Boeckmann, M.E., & Connally, T. (1982). The role of the dissertation in scientific careers. *American Scientist*, 475-481.

and advancement for doctoral students seeking careers in the professoriate and other research venues. Duke and Beck (1999) suggested that not only does this form feed into publication manuscripts more quickly, but it gives the student the opportunity to write for other researchers within the field, not only their dissertation committee, while also benefiting from the tutelage of their committee who are representative of established researchers within the field.

Finally, Thomas et al. (1986) maintained, "Ironically, the time-honored, scholarly style of the conventional thesis/dissertation actually acts as an impediment to one of the integral parts of the research process, which is the dissemination of the results" (p. 118). This suggests that dissertations are not often widely shared due to these previously stated issues and that moving to this format is taking up a more pragmatic approach to the task of dissertation writing. Through a close reading of how the literature on leadership preparation conceptualizes social justice, this tripartite investigation includes an integrative literature review of social justice leadership preparation (Boote & Beile, 2005; Torraco, 2005), an ethnodramatic musical presentation of narratives from the professors/researchers through which these texts were conceptualized (Conlon, 2015; Saldaña, 2011), and an exploration into the various *lines of flight* (Deleuze & Guattari, 1987) that brought the researcher to the space of this dissertation. In a field that critiques itself for its limited understanding of how the concept of social justice is situated (Diem & Carpenter, 2012), these investigations open spaces for critical reflection surrounding the complexities of social justice leadership preparation.

Establishing the Research Agenda

Throughout the body of literature that takes up research on social justice programs and the preparation of educational leaders within them, the term social justice is used liberally within the texts. Out of the many articles reviewed for the first article (second chapter) of this dissertation, only 30 articles explicitly provided a working explanation of the term social justice. Not surprisingly, many of the articles attempted to capture social justice in relation to the concept of leadership. A few of the articles explained social justice through the conceptualization of other terms such as activism, care, advocacy, democracy, multiculturalism, etc. The remaining articles provided implied meanings according to the topic and foci of the literature (see Chapter 2 – Article 1). Most of the articles functioned under the assumption that the reader would have a unified, working understanding of what the authors' implied meaning of the construct social justice might be. This identifiable presupposition provided a starting point for an inquiry into social justice and, subsequently, social justice leadership preparation. While each of the chapter-articles within this dissertation take up the notion of social justice and social justice preparation in differing ways, at the center of the inquiry is a political, historical, and pedagogical investigation, and subsequent problematizing, of how this body of literature canonizes (O'Malley et al., 2018) the notion of social justice within the specific contexts of leadership preparation classrooms within higher education while simultaneously taking up inquiries into the nature of research, and more specifically, into the ontological, epistemological, and systemic notions that dictate shared perceptions of this concept. Boote and Beile (2005) highlighted Shulman's (1999) view that *generativity* is a form of scholarly discipline that builds upon research already located within the field in order to

"advance our collective understanding" (Boote & Beile, 2005, p. 3). Bringing forward past research helps the researcher "understand what has been done before, the strengths and weaknesses of existing studies, and what they might mean" (Boote & Beile, 2005, p. 3).

Article 1: Social Justice in Educational Leadership Preparation

The first article of this dissertation presented an integrative review (Boote & Beile, 2005, Torraco, 2005) of literature that focuses on social justice as it intersects with leadership preparation in education in order to better understand how social justice is situated within this particular field. The literature itself suggests that there is a lack of consensus-building when it comes to conceptualizing what is meant by social justice and social justice leadership preparation (Diem & Carpenter, 2012). The current literature also suggests that programs are having difficulty when it comes to preparing leaders for social justice work (Brooks, 2008; Diem & Carpenter, 2012; Huchting & Bickett, 2012; McCarthy, 1999; O'Malley & Capper, 2015; Theoharis, 2007). The assumption that drives this inquiry is that a preliminary excavation of how this body of literature theorizes around notions of social justice is a viable place to begin. Therefore, a thematically coded and categorized review of this literature is presented and discussed. This article used a policy archaeology framework (Scheurich, 1994) to conduct the review and was guided by the following questions:

MQ: How does the literature on leadership preparation attend to the concept of social justice?

- SQ1: Who is writing about social justice leadership preparation?
- SQ2: How does this literature attempt to conceptualize/define social justice?

- SQ3: What are the primary foci of the investigations within this body of literature?
- SQ 4: From an analysis of what is stated and from a possibility of what is not, what ideas about social justice leadership preparation can be constructed both materially and discursively in order to inform the field of social justice leadership preparation?

This body of literature acts as the foundation for this dissertation's investigation into the concept of social justice as it relates to educational leadership preparation, the assemblage of which transforms into a body of thought surrounding social justice leadership preparation. This chapter-article serves as an entry point into this dissertation's broader inquiry into social justice as it begins to investigate the implications that this body of literature has upon epistemological and pedagogical perspectives.

This article will be submitted to the *Review of Educational Research (RER)*. According to the journal's website, RER "publishes critical, integrative reviews of research literature bearing on education, including conceptualizations, interpretations, and syntheses of literature and scholarly work in a field broadly relevant to education and educational research" (http://journals.sagepub.com/home/rer). In 2019, the journal had an impact factor of 8.237 and ranked 1 out of 263 journals of education and educational research. The journal has an 8% acceptance rate. Manuscripts must be prepared in Microsoft Word for blind review, following the APA 7th Edition style. URL addresses and DOIs must be active links.

Article 2: (Re)Imagining Planes of Pedagogy

Informed by this same literature, the second manuscript presents an experiential qualitative investigation focused on the complexities of teaching leadership for social justice. Through the use of narrative inquiry (Chase, 2005; Clandinin & Connelly, 2000; Jones, 2003, 2006; Kim, 2015; Polkinghorne, 1987; Riessman, 2008) that captures the stories of prominent and nationally recognized professors of social justice, the purpose was to explicate these professors' experiences and to understand what drives them to do social justice work in order to inform the field of leadership preparation more generally. The narratives were collected as a component of a larger study in order to create an arts-based presentation of data that provided a differing space from which the field of educational leadership preparation could critically reflect on the complexities specifically related to the field by juxtaposing the stories of these professors against the stories of students in k-12 schools. This article was primarily concerned with reporting the findings from the professor's stories and summarizing how these findings may influence the field of social justice leadership preparation.

Once surfaced, the details of these narratives weave together, constructing a new plane from which the field of social justice leadership preparation might (re)imagine pedagogical openings. This article, as well as the larger ethnodrama to which it was related, was guided by the following questions:

- MQ: What internal and external forces might influence professors of social justice leadership preparation to take up social justice issues within the classroom and as a committed area of research?

- SQ1: What complexities do these professors face in their public, academic, private, and professional lives as it relates to the commitment to their work?
- SQ2: What are some of the specific struggles and/or triumphs these professors have endured while committing to social justice work?
- SQ 3: What do they think upon in relation to the field, the academy, their context, and themselves?

This article will be submitted to *Educational Administration Quarterly (EAQ)*. According to the journal's website:

> (EAQ) publishes prominent empirical and conceptual articles focused on timely and critical leadership and policy issues of educational organizations. EAQ embraces traditional and emergent research paradigms, methods, and issues. The journal particularly promotes the publication of rigorous and relevant scholarly work that enhances linkages among and utility for educational policy, practice, and research arenas. (http://journals.sagepub.com/home/eaq)

In 2019, the journal had an impact factor of 3.280 and ranked 22 out of 263 education and educational research journals. The journal has a 6-10% acceptance rate. Manuscripts must be prepared for blind review and follow the APA 7th Edition style. URL addresses and DOIs must be active links. The abstract cannot exceed 250 words, with five keywords, and must follow a structured abstract format (Mosteller et al., 2004).

Article 3: Quantum Encounters

The final article of this dissertation presents an interactive ethnodramatic performance that incorporates the narratives of the participants in the main study, namely those prominent professors/researchers of social justice leadership preparation, as these

narratives were held in contrast with the stories of the students within k-12 schools (Jones, 2003, 2006; Kim, 2015; Nettl, 1983, 2014; Polkinghorne, 1987; Riessman, 2008). This turn towards the aesthetic was an experimental method for presenting data and also could function as a viable strategy that could be used in the preparation of social justice leaders, namely engaging with a variety of materials that includes not only research texts but also art, music, poetry, etc.

In thinking with Deleuze (1994) and Barad (2010), an *intra-action* with matter (here matter is expressed in terms of encounters with the material world) provokes thought in order to reconcile the "violence of the encounter" – a concept that Barad referred to as, which then opened a space from within which "non-pre-existent concepts" (Deleuze, 1994, p. vii) are created. These encounters ruptured space-time—or as Barad provided, the familiar label "history"—as a "dis/orienting experience of the dis/jointedness of time and space, entanglements of here and there, now and then, that is, a ghostly sense of dis/continuity" (p. 240). In a similar strain, Lather (2008) struggled with the messiness of research and its inherent violence; as the researcher intervenes in her subjects' lives, the encounter leaving both subject and researcher altered (see also Skrla, 2000).

The ethnodrama as presented follows the outline provided in the previous chapter by presenting the various scenes of the play as these align with the discussion and findings of the narrative inquiry. Each new scene is announced throughout the play by a standard heading that names the topic and its identifying factors and begins a new section of exposition. Each section sits next to the other sections, as each section takes on its own form.

This ethnodramatic presentation was framed by the following inquiry:

> MQ: "What environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought" (Ellsworth, 2005, p. 8)?

This article will be submitted to *Qualitative Inquiry (QIX)*. According to the journal's website:

> (QIX) provides an interdisciplinary forum for qualitative methodology and related issues in the human sciences. The journal publishes open-peer reviewed research articles that experiment with manuscript form and content and focus on methodological issues raised by qualitative research rather than the content or results of the research. QI also addresses advances specific methodological strategies or techniques." (http://journals.sagepub.com/home/qix)

In 2019, the journal had an impact factor of 1.650 and ranked 7 out of 95 journals in the social sciences, interdisciplinary field. The journal has a 6 to 10% acceptance rate. Manuscripts must be prepared in Microsoft Word for blind review and follow the APA 7th Edition style.

VI. Summary of Contributions to Theory and Practice

This dissertation added to the literature in the field of social justice leadership preparation by answering the call for presenting discourses that focus attention on the development of methods for teaching social justice (Diem & Carpenter, 2012) while problematizing the notion of social justice as it relates to broader philosophical inquiries. Thinking with theory sparks discourses surrounding what is already in place and how. I Functioned under the supposition that through a reterritorialization of the ontological and

epistemological trends within the field (Deleuze & Guattari, 1987; St. Pierre, 2015), social justice professors might continue to reframe thinking around pedagogical processes. This reterritorialization would open the field to new and creative possibilities for critical reflection, specifically, publicly performed, arts-based methods that help capture the liminal space. Data becomes performance in a space where intersectional identities and the textured complexities of contexts that happen "at the moment when the boundary between his [sic] aesthetic experiences and his [sic] experience of his [sic] learning self becomes blurred" (Ellsworth, 2005, p. 131). First, this dissertation presented an investigation of the literature concerned with social justice and the preparation of educational leaders. This review is prompted by an inquiry into what is already considered valid research from within the academy as shared knowledge on this concept. This review summarized certain aspects of social justice as it sits within this literature and as it relates to the broader problem of leadership preparation.

Next, by framing alternative perspectives through performance as acts of inquiry, this study carved out of time and space a threshold (Jackson & Mazzei, 2013) from within which engaged participants might glimpse educational realities. The participants in this study supplied their narratives which in turn, helped them to reflect upon their contexts while simultaneously providing material for the representational construction of an artistic object –the representation of their lived experiences as professors and researchers of social justice, as juxtaposed against the lived experiences of students in k-12 schools. This method of data performance provided an alternate representation of data from where audiences can (re)visit the space of the threshold (Ellsworth, 2005) and continually reflect on the complexities and the necessities for committing to social justice

work, through the (re)viewing of this representation and through any future iterations of this representation. The embodiment of this representation will outlast those persons who shared their stories, and this representation, when taken up again in the future, will continue to do social justice work (Deleuze & Guattari, 1987).

Finally, this dissertation problematized these currently held notions of social justice as they relate to leadership preparation by presenting a detailed explanation of the creative becoming associated with this dissertation, one that incorporated material encounters that pushed the boundaries of conventional qualitative inquiry. The researcher presents her journey that brought her to the space of a public and performative ethnodramatic representation based upon the lives of social justice professors navigating the complexities of social justice leadership preparation juxtaposed against the lived experiences of those affected by their work, namely K-12 students. This final article interrogates the benefits and limitations of deploying new forms of qualitative data analysis and representation, and more specifically, how this journey may impact the field of social justice leadership preparation.

Establishing Concepts

Assemblages

"What is an assemblage? It is a multiplicity which is made up of heterogeneous terms and which establishes liaisons, relations between them, across ages, sexes, and reigns—different natures. Thus, the assemblage's only unity is that of a co-functioning: it is a symbiosis, a "sympathy." It is never filiations which are important, but alliances, alloys: these are not successions, lines of descent, but contagions, epidemics, the wind" (Deleuze & Parnet, 2002, p. 52). Deleuze and Guattari's representation of assemblages

through the explanation of the book as metaphor (see the introduction to *A Thousand Plateaus*) highlights the notion that books are cobbled together from disparate strands of thought; books have no specific meaning and do not reflect any normative sets of beliefs (ideologies). Deleuze and Guattari (1987) wrote, "A book has neither object nor subject; it is made of variously for matters, and very different dates and speeds. To attribute the book subject is to overlook this working of matters, and the exteriority of their relations" (p. 3). Books are devoid of meaning until other things interact with them or are placed next to them (Deleuze & Guattari, 1987):

> We will never ask what a book means, as signified or signifier; we will not look for anything to understand in it. We will ask what it functions with, in connection with what other things it does or does not transmit intensities, in which other multiplicities its own are inserted and metamorphosed, and with what bodies without organs it makes its own converge. (p. 4)

Meaning is, therefore, fluid and shifting and can be made and remade as assemblages are constructed, deconstructed, and reconstructed again (Derrida, 1982; Lorraine, 2011). Deleuze and Guattari (1987) wrote, "As an assemblage, a book has only itself, in connection with other assemblages and in relation to other bodies without organs" (p. 4). This ontological perspective is in direct contrast to the science of fixed, universal truths or alignments of universal laws of ethics and morality. While in this case, assemblages are related to the metaphor of the book, DeLanda (2006) maintained that although assemblage theory is in and of itself an ontological framework, the term *assemblage* can also be applied to any range of material/organic objects that are placed together and viewed from a specific context.

Axiology

According to Cunningham (1982), Plato posited that there were specific virtues that could be ascribed both to individuals and to society (*temperance, prudence, courage, and justice*). Pattee (2016) maintained that "a virtue is a skill or particular activity that we learn by practicing it" (p. 99). Therefore, virtues can be thought of as territorialized habits that are formed over time (Deleuze & Guattari, 2004; Lorraine, 2011). With the establishment of the concept of *virtue* also came the establishment of the binary concept of *vice*. It was this arrangement of virtue and vice that helped to establish the construct of *value*. Value is defined through a number of metaphorical constructs that represent *magnitude* (having something and to what degree, as compared to its absence) – Light versus dark, sound versus silence, good versus bad, left versus right, up versus down or beautiful versus ugly are all examples of the binaries that help to express the concept of value. These binaries are what Derrida (1982) claimed established "violent hierarchies" as one part of the binary will always be valued over the other (see *deconstruction* for further discussion). Depending upon how one perceives these binaries (for instance, as fixed opposites as opposed to on a continuum where one flows into the other) also helps to constitute how an individual perceives value.

Axiology is the philosophical study of value concerned with two sub-branches of philosophical thought – ethics and aesthetics. Ethics refers to judgments of good/bad, and discourses concerning the ethical are presented through the works of philosophers such as Arendt, Derrida, Foucault, Nietzche, Kant, Kohlberg, and Sartre. Aesthetics refers to standards of beauty. Aesthetics is a construct often discussed in works by DeBeauvoir, Greene, and Merleau-Ponty, to name a few. Axiology is not just about how ethics and

aesthetics operate as singular and distinct constructs; but rather, axiology is concerned with how these two constructs cross over and influence the interpretation of values through the intersection of both of these philosophical lenses. For example, an axiological question might be one that posits, “How do my values of what I judge to be good/bad affect what I perceive to be beautiful?” or the reverse, “How do my standards of beauty relate to what I consider good/bad?” This is, in my opinion, a core philosophical construct in relation to the concept of social justice. Value is related to judgment, and it is our judgment of what we believe to be good/bad, beautiful/ugly that subsequently affects our responses to objects and other humans found in the natural world.

Becoming

Becoming is a process that Deleuze and Guattari (1987, 1994, 2004) maintained was cumulative. As objects within an assemblage coalesce, these objects and the smaller fragments or elements that comprise the perceived whole move through one another. This movement gathers these fragments, and from these fragments, a new assemblage is created that subsumes the old one. Fragments are separated out from their beginning purpose and arranged to make new values. The process of becoming is constant, so new assemblages are always and infinitely being created. Becoming is also multi-directional as connections to other objects have an infinite and quantum possibility (Barad, 2007, 2010; Deleuze, 1990; Derrida, 1982, 2016; Ellsworth, 2005; Lather, 2012). In context to the move toward the performative aspect of this dissertation, Ellsworth (2005) described the “transitional spaces” that provide us with the opportunity to explore and “bridge boundaries between the self and the other” (p. 62). The importance of the imaginative and providing these playful, creative, and liminal spaces is so that an individual is

"entertaining strangeness and playing in difference…crossing that important internal boundary that is the line between the person we have been but no longer are and the person we will become" (p. 62).

Bodies Without Organs (BwO)

This concept was first declared by Artaud (1976) in his play *To Have Done with the Judgment of God*, where he wrote:

> When you will have made him a body without organs,
>
> then you will have delivered him from all his automatic reactions
>
> and restored him to his true freedom. (p. 571)

Throughout their books, Deleuze and Guattari (1987) perpetuated the concept of the BwO as an anatomical metaphor that relates to a variety of other constructs. The body, or more specifically, the human body, is both organic and mechanical in so much as the parts (organs) that cause the body to work are made up of organic material. This is the significance of the metaphor, as Deleuze and Guattari trouble the origin, functionality, and priority of the human within the macrocosmic apparatus of biology and the universe (Lorraine, 2011). When humans consider an existence without organs, we must begin to consider the consistency and surety of our existence at all. To suggest that a body is without organs is, in a way, cutting out or dismantling the transcendent or supreme divinity of humanness and replacing the static, controlled givenness of existence with one that suggests that humans are in a process of continual becoming (Deleuze & Guattari, 1987; Lorraine, 2011). Deleuze and Guattari (1987) often discussed the body as being both actual and virtual, meaning although we are human, we also have the potential to be more than that term defines. Deleuze and Guattari (1987) did not limit applying this

metaphor to humans alone, but they referred to several things as BwOs, such as books or even the Earth. They posited, “The Earth is a body without organs. This body without organs is permeated by unformed, unstable matters, by flows in all directions, by free intensities or nomadic singularities, by mad or transitory particles” (p. 40). Deleuze and Guattari presented a philosophical Mobius strip – move away from a transcendent deity, towards an immanent internalized power, just to attempt to transcend our own encapsulation of that power. This is a quintessential poststructural turn. The question remains as to what avenues help to provide humanity with the opportunity to reside in the space of the liminal either socially or in terms of the individual self (Crosby, 2009; Turner, 1964; van Gennep, 1960). By accessing the liminal, will humans be able to transcend their own perceived limitations and develop an empathetic comprehension of how they relate to matter in the world (Crosby, 2009; van Gennep, 1960)? In the context of social justice leadership preparation, the question remains as to whether preparatory programs can teach aspiring leaders to transcend their own identity in order to empathize with other human identities or contexts. Perhaps this explains Deleuze and Guattari’s fascination with the non-linguistic and their strong push towards music and artistry (1987, 1994, 2004) and acts that are structured but also transcend structure and somehow accomplish things undefined.

Deconstruction

Derrida (2016) presented the following notion about the concept of deconstruction:

> The movements of deconstruction do not put a strain on structures from the outside. They are not possible and effective, they do not focus their strikes, except

> by inhabiting these structures. Inhabiting them in a certain way, for one always inhabits and more so yet when one does not suspect it. Operating necessarily from the inside, borrowing from the old structure the strategic and economic resources of subversion, borrowing them structurally, that is to say without being able to isolate their elements and atoms, the enterprise of deconstruction is always in a certain way swept away by its own work. (p. 348)

For Derrida, the structure of language was the metaphorical dig site where deconstruction could best operate. Throughout his book *On Grammatology*, Derrida deconstructed binary oppositions, the force of which he maintained were embedded in "a classical philosophical opposition" (Derrida, 1982, p. 41). Derrida continued to state, "We are not dealing with the peaceful coexistence of a *vis-a-vis*, but rather with a violent hierarchy. One of the two terms governs the other (axiologically, logically, etc.), or has the upper hand" (Derrida, 1982, p. 41). In other words, Derrida believed that the philosophical tenets that were perhaps the basis for most Western philosophical thought were responsible for the binary oppositions made evident through our language structures and subsequently our judgments of one or the other part of the binary being judged as more inherently valuable and beautiful over the other. Our socialization towards these binary constructs is, therefore, problematic and the basis for stratification.

In Derrida's (1982) estimation, the starting point for the processes of deconstruction was in troubling, or disrupting, these linguistic structures (he called this overturning). However, Derrida did provide a warning for he was aware of structures and how they can be dismantled and subsequently rapidly replaced with new ones. Therefore, Derrida (1982) called the act of deconstruction a "double science" that would require

those intent on deconstructing to refine their linguistic skills and develop a sort of double (bifurcated) writing that could deconstruct, reconstruct, and most importantly, leave opportunities to deconstruct again (p. 41). Derrida believed that structure was integral to this process, and deconstruction was a form of critique that was infinite (Lather, 2012). Dismantle, reconstruct, and then deconstruct again, while simultaneously paying close attention to the "intervals" of deconstruction – marking them down as a catalog of history – so as not to repeat or return to what once was (Derrida, 1982, p. 42).

Immanence/Transcendence

As it often is with poststructural thinking, binaries are constantly investigated, and yet, binaries are the structures that, once deconstructed, often remain or in many instances, new binaries overturn and subsume the old ones, and therefore, the process of deconstruction begins again (Derrida & Caputo, 1997). My presentation of the binary that exists between immanence and transcendence is a complicated comparison of these terms, whereupon although I use the binary language to communicate meaning, there is a visceral response on my part when it comes to the failure of language and my relative inability from within linguistic structures to communicate my actual sense of these terms and their subsequent relation to one another. This binary must, therefore, be acknowledged but also must be accompanied by the notion that the binary between immanence and transcendence has been troubled and deconstructed before (Deleuze, 1990; Deleuze & Guattari, 1994; Heidegger, 1996; Kant & Guyer, 1998; Rölli, 2004; Spinoza, 1883).

From within the explanation of my ontology, there are many moments where I trouble binaries and attempt to overturn them by finding ways of thinking as both existing

at the same time. The concepts of immanence and transcendence are closely related to the theological positionality of a deity (God) or a divine presence within the universe. Transcendence refers to a God that is outside or beyond the scope of the known, natural world. This would suggest that God operates as separate from creation and is greater than the scope of the world. Whereas immanence refers to divine presence located within the world (Kant & Guyer, 1998; Lorraine, 2011; Rölli, 2004; Spinoza, 1883). It is this immanent arrangement that places God within creation. Humans, objects, nature, therefore, can be perceived as divine or having God-like qualities. Immanence can also be considered a form of demystification, whereas the divine is always present within the natural world and also can be non-existent as a singular and sentient entity that controls the natural world (see the section new cosmology).

I have come to accept the possibility that God is not an either/or but rather both/and. This is most evident in my explanations of my claim to have both posthumanist and new cosmological philosophies. There is no line between the concepts of transcendence and immanence, where God is outside, and I am in, but rather, I perceive the possibility of God being everywhere. Rölli (2004) explained, “What is important here is that immanence is not oriented against a divine transcendent position but is conceived as a form of manifestation” (p. 51-52). To me, there is a possibility that the materiality of a God can show as a force apart from myself, while God can simultaneously exist in me. God is connected, and like Deleuze and Guattari's (1987) explanation of books, gains meaning if and when I choose to plug in to the possibilities associated with the concept *God*. As my experience with any concept intensifies, so too does that concept become part of my rhizome. So, God will always be found in my assemblages, and I will always

see God in other concepts, such as social justice or leadership. To reiterate the thoughts of Deleuze and Guattari (1987):

> We will never ask what a book means, as signified or signifier; we will not look for anything to understand in it. We will ask what it functions with, in connection with what other things it does or does not transmit intensities, in which other multiplicities its own are inserted and metamorphosed, and with what bodies without organs it makes its own converge. (p. 4)

Lines of Flight

Avalos and Winslade (2010) summarized this concept in the following way:

> In pursuit of this source of joy, Deleuze postulates the existence of some other lines in the diagrams of our lives. These lines are not just those of power or force and they are more too than lines of resistance. Deleuze (1995)[8] calls them 'lines of flight' (p. 85). These are the lines that lead out of the midst of the struggle produced by a power relation to some other place; to some other territory (Deleuze deliberately trades in geographical metaphors). This other place is not, however, in Deleuze's framework, a place of utopia. It is not a place of freedom from power relations. It is simply another territory of living. Lines of flight are 'lines of life that can no longer be gauged by relations between forces' (Deleuze, 1988, p. 122)[9]. Following them enables us to 'be able finally to think otherwise' (p. 119), or to enter into 'a relation to oneself which resists codes and powers' (p. 103). (p. 71-72)

[8] Deleuze, G. (1995). *Negotiations* (M. Joughin, Trans.). Columbia University Press.
[9] Deleuze, G. (1988). *Foucault* (S. Hand, Trans.). University of Minnesota Press.

Territorialization, Deterritorialization, and Reterritorialization

To reiterate Lorraine's (2011) explanation of these constructs, she summarized, "although our lives are always unfolding in dynamic temporalities, we take the constant forms that are the effects of relatively 'territorialized' routines of life – habitually repeated patterns of inorganic, organic, semiotic, cultural, and social forms of life – to be reality" (p. 8). It is difficult to isolate the concepts of territorialization, deterritorialization, and reterritorialization first from each other – for indeed an understanding of these concepts is rooted in how they function together as a whole, but then it is also a challenge to isolate these concepts from the macrocosmic discussion supplied to us throughout the writings of Deleuze and Guattari that are concerned with the political and cultural implications of colonialism and subsequently, postcolonialism (Deleuze & Guattari, 2004). These concepts are also philosophically comparable to Derrida's (1982) notion of deconstruction and Deleuze and Guattari's concepts of assemblages, becoming, and BwOs. Not unlike many poststructural constructs, territorialization, deterritorialization and reterritorialization move circuitously.

The difference, perhaps, is the use of the root term "territory," which connotes an occupying of place or space. Therefore, the perception is that territorialization, deterritorialization, and reterritorialization require some action to either forcibly occupy or to hold one's ground. Again, the concept of space is a metaphor for the field upon which the constancy and assuredness of things are contested. According to Lorraine's (2011) explanation, when something is territorialized, it is routine, or as Scheurich (1994) explained, taken as given. To deterritorialize in a way is to deconstruct or occupy the territory of the given, subsuming it and reconfiguring it. This action is followed by a

period of reterritorialization, where the old and the new combine to make a *new* which, for a time, becomes territorialized. This does not mean that the territory is not forever altered. It is (see Festinger's, 1962, explanation of cognitive dissonance), and it cannot return to the unadulterated primary territory, for every iteration of this process leaves only remnants of what once was (see Derrida, 1989).

Concluding Thoughts

In summary, this chapter was intended to establish a historical and ontological roadmap for the other chapter-articles that follow. The presentation of the concepts, histories, and philosophical arrangements within this chapter was meant to explain why my research and subsequent writing up of research takes on certain forms and structures. This chapter might also provide insights into why I may spend time articulating certain ideas within each manuscript, even if space is limited – to explore certain topics or theories throughout the social justice leadership preparation field. This chapter also provides an example of how I embrace some of the core tenets inherent to the concept of social justice work – concepts like the importance of understanding individual and historical contexts, the need for investigating complex ontological belief systems, and a commitment to practiced reflexivity (McKenzie & Scheurich, 2004). The final purpose of this chapter was to orientate (Ahmed, 2006) any readers of this work to the playful, sometimes sardonic, often defiant, or downright rebellious, imaginative, boundary-pushing author of this dissertation that through her work, searches for intellectual debate and a space to open up discourses on topics that concern the future state of our shared contexts.

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CHAPTER II

Article 1

A Critical Policy Archaeology: Social Justice in Educational Leadership Preparation

Abstract

This integrative review (Torraco, 2005) identified a sample of refereed journal publications in educational leadership that address the concept of social justice in relation to educational leadership preparation and investigated social justice from within this literature in order to better understand how it is situated within the educational leadership field. The researcher began with the assumption that research texts act as informal policies that *canonize* (O'Malley et al., 2018) research and teach agendas within the academy both *textually* and *discursively* (Ball, 1997; Radd & Grosland, 2019; Scheurich, 1994; Weedon, 1987) as concepts become established through explicit research agendas. After systematically categorizing 400 books, chapters, and articles on the topic of social justice leadership preparation, the researcher concludes this review by posing a series of questions that might help to inform research trajectories, whereupon researchers working in the field can continually deconstruct and problematize the notion of social justice within programs of leadership preparation (Derrida & Caputo, 1997).

Keywords: social justice, educational leadership, leadership preparation, policy archaeology, integrative review

A Critical Policy Archaeology: Social Justice in Educational Leadership Preparation

McCarthy (2015) observed that the study of educational leadership preparation was not widely undertaken until the middle of the twentieth century, when the growth of university-based programs was at a record high within the United States. A research emphasis on restructuring and reforming leadership preparatory programs has also been a more recent focus of academic study in comparison to other educational reforms and is still vastly under-explored from within the broader context of the history of education (Kafka, 2009; McCarthy, 2015). This surge of interest was due in part to the evolving role of the educational leader. The position of principal or educational leader has been increasingly viewed as essential to the function and operation of schools (Kafka, 2009; McCarthy, 2015). In regard to the relative influence of the educational leader, Guerra et al. (2013) summarized, "Second to teaching, leadership has been documented as the next most important factor in improving student achievement" (p. 124).

The more recent scholarly focus on leadership preparation coincides with other trends within the field of educational leadership. For instance, since its establishment in 1956, the University Council for Educational Administration (UCEA) has been at the helm of educational leadership research within the United States (McCarthy, 2015) and subsequently, so too has the Leadership for Social Justice Special Interest Group (LSJ SIG). Established in 1993, the LSJ SIG has strongly aligned with UCEA's current vision of social justice and its commitment to "diversity, equity, and social justice in all educational organizations" (Marshall & Oliva, 2009; McCarthy, 2015; "Vision, Goals, & Values – UCEA," 2013). It is important to note that not all UCEA member institutions

ascribe to an overarching mission of social justice and that there is a distinction within the membership roster between programs that focus on leadership preparation and programs that decidedly focus on social justice leadership preparation (O'Malley & Capper, 2015). In general, UCEA, an organization of over one-hundred research universities with the doctorate in educational leadership, advocates for social justice even to the extent that entire conference themes encourage researchers to investigate matters of social justice, diversity, and marginalization within leadership and leadership preparation ("Vision, Goals, & Values – UCEA," 2013).

Since the establishment of the LSJ SIG in 1993, the prevalence and usage of the term *social justice* has emerged as an expanding topic of research within the field of leadership preparation and for those concerned with leadership preparation reform. Wang et al.'s (2017) review examined 50 years of educational leadership literature, specifically *Educational Administrator Quarterly* (EAQ) articles from 1965 to 2014, through an automated text data mining process to better understand the evolution of topics within the field. Social justice represented 1 of 5 core topics within educational leadership texts that have steadily increased over two decades.

Purpose

According to Whittemore and Knafl (2005), "integrative reviews incorporate a wide range of purposes: to define concepts, to review theories, to review evidence, and to analyse methodological issues of a particular topic" (p. 547). The purpose of this integrative literature review (Torraco, 2005) was to identify literature that presented discourses surrounding the concept of social justice as it intersected with research on educational leadership preparation, and to investigate the concept of social justice from

within this literature to better understand how social justice was situated within this particular field. Strike and Posner (1983) expressed the importance of a continued vigilance towards clarification which is especially necessary within a field that has been a relatively new area of focused study and that has identified, through its own sources, a lack of forward movement and progress (Brooks, 2008; Diem & Carpenter, 2012; Huchting & Bickett, 2012; McCarthy, 1999; O'Malley & Capper, 2015; Theoharis, 2007b). For example, Hawley and James' (2010) survey of UCEA institutions found little in terms of curriculum-based strategies that would facilitate change in relation to social justice issues (Diem & Carpenter, 2012). This echoed the McKenzie et al. (2008) observation regarding limited research within the educational leadership field dealing with issues of social justice curriculum development. Frequently, the field is "still stuck in the 'calling for action' stage rather than actually acting upon such requests" (Diem & Carpenter, 2012, p. 98). This article's synthesis is intended to open the field to different possibilities (Lather, 1999) regarding the future trajectory of integrating social justice into the research and practice of preparing educational leaders.

This review is divided into five sections. The first section presents policy archeology (Scheurich, 1994) as the theoretical framework that guided the analysis of the texts. Analysis began with the assumption that bodies of research articles on a common theme can act as informal policies that *canonize* (O'Malley et al., 2018) research literature within the academy both *textually* and *discursively*[10] (Ball, 1997).

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[10] "*The Archaeology of Knowledge* (French*: L'archéologie du savoir*) is a 1969 methodological and historiographical treatise by the French philosopher Michel Foucault, in which he promotes 'archaeology' or the 'archaeological method' . . . Foucault's premise is that systems of thought and knowledge ('epistemes' or 'discursive formations') are governed by rules (beyond those of grammar and logic) which operate beneath the consciousness of individual subjects and define a system of conceptual possibilities that determines the boundaries of thought and language use in a given domain and period" (En.wikipedia.org, 2019, para. 1; Gutting & Oksala, 2019, p. 3). These concepts will be discussed more thoroughly in later sections of this article.

In other words, the collective body of refereed research publications on social justice in educational leadership act as an informally enacted policy taken up through explicit research agendas. In this study, peer-reviewed articles on social justice leadership preparation were used as the material "artefacts" through which the concept of social justice was deconstructed and problematized (Ball, 1997; Derrida & Caputo, 1997). From an analysis of what was stated in these manuscripts, and from the possibility of what was not (Ball, 1997; Foucault, 1997; Scheurich, 1994), this inquiry was guided by the question; how does the literature on educational leadership preparation attend to the concept of social justice? The following four sub-questions subsequently guided the inquiry:

- Which scholars are informing and shaping the scholarly literature on social justice educational leadership preparation?
- How does this literature attempt to conceptualize social justice and subsequently social justice leadership?
- What are the primary foci of the investigations within this body of literature?
- From an analysis of what is stated and from a possibility of what is not, what ideas about social justice leadership preparation can be constructed *materially* and *discursively* to inform the field of social justice leadership preparation?

This is followed by an explanation of the methodology and method of search procedures that delimited inclusion and exclusion criteria for literature and present how these data were identified. The third section provides an *a priori* (Kant, 1999) examination of social justice that weaves together five distinct, philosophical standpoints derived through a historically based investigation of how the term social justice entered

the lexicon and how these standpoints might have shaped current conceptualizations of the term as it is situated within leadership preparation. Results of this review are presented in the fourth section through a discussion of meta-trends and categories. Finally, this article concludes with a summative synthesis highlighting these findings while also presenting some possible discussion points for researchers to investigate as the field moves forward.

Theoretical Framework

Gale (2001), in her explanation of critical policy sociology, observed: "Put simply, sociology is interested in the workings of the social world and, in particular, in the relation between 'personal troubles' and 'public issues'" (p. 381). Gale continued, "Critical sociology imagines a particular relationship between the specific and the general of social life in a way that has social researchers thinking simultaneously about these things" (p. 381). She posited:

> It is exactly this issue of simultaneity, of thinking neo and post together, of actively enabling the tensions within and among them to help form our research that will solidify previous understandings, avoid the loss of collective memory of the gains that have been made, and generate new insights and new actions. (As cited by Apple, 1996, p. 141)

Gale's representation of the critical policy sociology framework is reflective of the philosophical investments of poststructuralism. Poststructuralist perspectives move through historical and social contexts while simultaneously exploring individual positionalities within, through, and around said contexts (O'Malley & Capper, 2015). The persistence of (re)invention and the constancy of be-coming drives poststructuralist

philosophy. Understanding contexts is an arrangement that is not fixed but is topologically moving from the micro to the macro and back again.

The continual process of decentering the self allows for individual growth and constant evolution, while it simultaneously (re)constitutes notions of the civic/social. This infinite checking of perception – an act that is reminiscent of the *schizoanalytic* (Deleuze & Guattari, 1987) – moves the deconstructive process (Derrida & Caputo, 1997) in an effort to continuously dismantle and (re)construct. Continuing from these notions, Gale (2001) discussed three methodological approaches to conducting critical policy sociology through which data can be extrapolated, ordered, and theorized: policy historiography, policy archaeology, and policy genealogy. While all three methodologies are grounded in "a regard for history," and "informed 'by the conviction that "things" especially policy discourse, must be pulled apart'" (Gale, p. 383), each provides a unique vantage point through which data can be viewed.

Policy Archaeology

Following from Gale, Scheurich's (1994) explanation of policy archaeology is informed by poststructural perspectives. Scheurich developed an articulation of a policy archeology framework through his interaction with the works of Foucault. Through his critique of what he labeled "postpositivist" approaches to policy studies, he deconstructed contemporary notions of critical policy analysis in the field of educational leadership and policy. He wrote, "Postpositivist deviation from the conventional approach is that policy activities are primarily symbolic performances rather than efforts at developing rational solutions to social problems" (p. 299). Where the "positivist," or the first generation of traditional policy theorists, viewed policy somewhat innocuously, presenting critique for

"the purpose of curing the patient"– the "patient" referred to society, and the "problem" referring to a societal disease– the postpositivist continued in the same vein but added to the critique a "focus on the level of a symbolic performance" (Scheurich, 1994, p. 299).

Scheurich maintained that this newer approach still did not push the boundary of policy studies far enough. As he moved through this post positivistic reinvention, he arrived at the notion that these critiques only perpetuated the assumption that policy was an answer to social problems that seemingly emerged naturally. In other words, these critiques did not deeply question the social problem existing in and of itself, which was a layer of evaluation that evoked the question, *how do social problems become social problems, and from where do these problems derive?* Scheurich (1994) then presented a framework of "arenas" through which policy archaeology can be conducted: Arena I: education/social problem; Arena II: social regularities; Arena III: policy solution; and Arena IV: policy studies. For Scheurich, there is no particular order to how these arenas should be addressed. A brief explanation of the characterization of each arena will be presented in the next discussion section to inform how these arenas relate to the findings of this review.

Thinking With Theorists: Plugging In to Justice Narratives

A historical review of the concept social justice is necessary background for exploring how it has become situated in the field of educational leadership preparation. To begin this investigation, a preliminary discussion is presented within the *Findings and Discussion* section on five selected theorists – St. Thomas Aquinas, Luigi Taparelli D'Azeglio, John Rawls, Friedrich Hayek, and Nancy Fraser – that have written extensively on the concept of social justice. This framework of theorists' perspectives

illuminates the importance of including a historicized understanding of the concept of social justice within the texts on social justice leadership preparation. This historical framing is a process reminiscent of what Jackson and Mazzei (2013) called "plugging one text into another," whereupon each text is taken and placed next to another text, and another, so that the arranged texts – a concept that Deleuze and Guattari (1987) referred to as an *assemblage* – becomes a process of examining the multiple and infinite ways in which concepts are viewed (p. 261).

Of course, these five selected theorists are not the only historical contributors to discourses on social justice. Their theories are, however, pivotal to many suppositions that are generally acknowledged about this concept. A brief review of their social justice ideologies helped to frame thinking around the concept of social justice to discover, create and contest connections between the "historical discontinuities" (Foucault, 1980) of social justice and the current presentation of what is found within the literature on social justice leadership preparation. As Ahmed (2006) noted, "words, although they do things, are not finished as forms of action: what they do depends not only on how they are used but how they get taken up" (p. 745).

Methodology

O'Malley et al. (2018) described research *canons* as a concept borrowed from theological studies and "useful in the ways that they establish a vetted and shared body of knowledge, and problematic in their implicit tendency to structure closed epistemes operating as dominant modes of understanding and social organization" (p. 11). For this review, the body of literature on social justice leadership preparation was viewed as *canonized* knowledge within the academy that establishes an implicit policy both

textually—as material artifacts that are constructed and representative of cumulative knowledge within the field, which is then processed and articulated through the distributive forces of publication and research machinations, and *discursively*—whereupon power is expressed and rules are established through language (Ball, 1997; Foucault, 1974, 1980; Radd & Grosland, 2019; Weedon, 1987). Research texts are a cog in the apparatus of the higher education machine (Deleuze & Guattari, 1987). Research documents provide boundaries and definitions for how all fields of study are established and developed in the academy. In this instance, research texts on social justice leadership preparation are considered the material objects (*artefacts*) through which the concept of social justice and social justice leadership are constructed and become an implicit policy guiding the practice of leadership preparation across university-based programs (Ball, 2015; O'Malley et al., 2018).

Therefore, these "policy objects . . . are the 'instruments and effects' of discourse" (Ball, 2015, p. 307) that form "a regime of truth" that "offers the terms that make self-recognition possible" (Butler, 2005, p. 22) and, according to Ball (2015), "provide us with ways of thinking and talking about our institutional (our)selves [sic], to ourselves and to others" (p. 307). Ball (1993) maintained that this phenomenon is not merely a consensus-driven orientation, given that "policy texts are rarely the work of single authors or a single process of production" (p. 11). Rather, the texts themselves take on meanings as they are filtered through both collective and individual identities and histories of reviewers and readers. This process sanctions the knowledge represented in these texts. It imbues these texts with their own power to first *inform* – by placing the material text into the shared body of research literature – then *form* – through processes

such as citation and through implicit consensus-making that make ideas about certain constructs more acceptable than others – ideas, constructs, social orders, and even how group and individual identities are perceived.

Concurrently, researchers strive from within this context to establish researcher expertise by building reiteratively upon research texts within the field. Research texts provide individual researchers with platforms of authority that drive specific agendas and that perpetuate various intentions that are *spoken* – represented through the symbolic construct of a shared language – and *unspoken* – represented through the spaces created between the placing of specific words next to one another (Ball, 1993; Deleuze & Guattari, 1987; Foucault, 1974). Ball (1993) outlined several points characterizing the nature of policy and what policy is designed to accomplish. A summary of these points is in Table 1. Building upon Ball's (1993) analysis and presentation of the characteristic points of policy, the researcher constructed a comparison between Ball's explanation of *policy* as a concept and the concept known as *research*. In this way, the researcher *reterritorialized* the policy characteristics presented by Ball and applied them to the term research instead (Deleuze & Guattari, 1987). Table 1 exhibits this transition.

Method

As previously mentioned, this integrative review (Torraco, 2005) was concerned with social justice as it was conceptualized through research from within the field of educational leadership preparation. The excavation of literature employed a novice curiosity; the primary goal was to investigate the concept of social justice as it was situated in the leadership preparation literature as if the researcher were unaware of any of the field-based literature prior to the search. The idea was to investigate what could be

found rather than eliminate any literature or delimit the initial search in any way. As such, this exhaustive search of the literature included a "wide range of possible sources in an attempt to identify potentially relevant studies" (Hallinger, 2013, p. 134). This investigation began by conducting a Boolean search boundaried by the terms *social justice + leadership + preparation* from within an integrated search engine that included other standard research engines such as ProQuest, EBSCOHost, ERIC/ CSA, and JSTOR[11].

To enhance the reliability of the literature included in this review, a secondary search engine (Google Scholar) was used, and the results were cross-referenced with the results of the first search. After refining the search by selecting the search algorithm that included equivalent subjects and related words without delimitations regarding a year or peer-reviewed publications, the results yielded 1,196 books, book chapters, web-based references, dissertations, theses, and articles. Once the computer extrapolated duplicates, a preliminary, manual review of the remaining abstracts and titles helped to eliminate those that were not located within the education field or not focused on the role of the educational leader/principal (e.g., teachers for social justice, nursing, and health, business, etc.). This left 642 items in the sample.

The next layer of extrapolation (Boote & Beile, 2005) was more in-depth, as each of the 642 remaining entries were individually categorized and sorted. At this point, specific notes on the following factors were annotated in an Excel database: title; author; year of publication; journal name or where the entry was published; author's geographic

[11] The search was initially conducted in March 2016. A second search was conducted in August 2020.

location, author's gender[12]; identification of first authors[13]; reference type; summary; if/how a definition of social justice was framed; intended audience; central focus of the publication; the theoretical lens/framework; methodology; an assessment of how the publication would help guide this literature review; and the APA citation. A column was also added for coding categories (see sample spreadsheet in Appendix A) that the researcher assigned to each text. Dissertations, book reviews, and most introductions to books or special issue journals were removed unless these were frequently cited throughout the other remaining texts in the sample. Literature not composed or translated into English was eliminated due to the researcher's own limitations of language acquisition and fluency. Online resources that were no longer accessible or that were not an original source or duplicated in texts were also removed. The publication year was delimited to the range of 2000-2019 because relatively few pieces of literature were returned that listed a prior to 2000 publication date (33 in total, with seven articles related to leadership in education), the term *social justice* was not widely popularized in the research literature, and a previous literature review already existed that summarized the literature in the field up to the year 2000 (Riehl, 2000) that incorporated other terms closely related to the concept of social justice[14].

Finally, *Journal of Cases in Educational Leadership* (JCEL) publications were set into a subcategory within the sample. The journal's philosophy asserts that case study work is, in and of itself, a useful tool in social justice leadership preparation (Jenlink et

[12] The gender of an author was determined by how that author identified – information was obtained by investigating the pronouns used in author biographies, the articles themselves, websites, personal correspondence, and/or personal relationships and/or knowledge of the individual.
[13] Duplicate entries were created for each author on an entry/publication. A specific notation indicating first authorship, was added to the database.
[14] See Table 2 for a summary of literature reviews conducted in this field that helped in the formulation of this archeology.

al., 2012). This is a notion also corroborated by other researchers within the field that recommend using case studies as part of the social justice leadership preparation pedagogical toolkit (Boske, 2012a; Brown, 2004b: 2004c; 2005; 2006; Capper, Theoharis, & Sebastian, 2006; Doyle, 2004; Gordon, 2010; Mullen, 2008; Salazar et al., 2013; Shields, 2010; Sperandio, 2009). JCEL articles were not directly reviewed in the sample because, as pragmatic pedagogical tools, they tend to present open-ended scenarios for reflection and dialogue rather than specific conceptual and empirical findings.

During the final stages of analysis, careful attention was given to the placement and usage of the term social justice as it related to other terms within the entry. Literature was eliminated that addressed what could be identified as tangential strands related to social justice. For example, literature that talked about democratic or transformational leadership but that made little mention of the Boolean search terms were taken out of the review. Still, other literature that may have addressed transformational leadership, for instance, but with an explicit connection to social justice and leadership preparation, were not removed. Of the 642 pieces of literature in the sample, 400 remained. The literature was then thoroughly read and thematically re-coded, and a 2nd more in-depth pass and refinement of coding took place based upon the spreadsheet columns previously mentioned (Saldaña, 2009).

Findings and Discussion

The findings and discussion section first presents a framework that focused on an investigation of five historical theorists selected by the researcher that are strongly associated with social justice. Historically excavating the meaning of core concepts is a

compulsory exercise related to this policy archaeology framework as doing so provides context for rationales and theories (Gale, 2001; Scheurich, 1994). While a brief and generalized summary of these theorists is provided here, a more extensive explanation of their philosophies is in Appendix B. The review of these theorists helps to provide a context for the lens through which the researcher conducted this policy archaeology. The findings and discussion session then presents the researcher's summary of the categories derived from the coding process. The remainder of this section problematizes these categories as juxtaposed against the historical framework. The viewpoints of the five theorists are not meant as proselytization of a specific orientation or opinion about social justice, and they are by no means definitive. Rather, these brief ideological presentations plug this review on social justice leadership preparation into a narrative that is meant to frame thinking around the concept of social justice to help those reading this review discover, create, and contest connections between the past and the current presentation of what is found within the literature on social justice leadership preparation (Jackson & Mazzei, 2013).

The Five Theorists: A Triangulation of Social Justice

The five theorists selected to help frame this review began with a study of St. Thomas Aquinas (n.d.) – the catholic priest and scholar who explicated the concept of justice, concluding that justice was "one supreme virtue essentially distinct from every other virtue, which directs all the virtues to the common good" (p. 1917), and is subsequently informed by both commutative and distributive justice that links the individual to the greater cosmos, whereupon the individual becomes oriented toward justice, not merely for her gain, but for the good of all humanity (Kohlberg, 1981). The

investigation of Aquinas led to a hermeneutical inquiry into the origins of the term social justice, which has been attributed by many scholars to the Jesuit priest Luigi Taparelli D'Azeglio who, approximately 270 years ago, became concerned with the current state of social instability and moral decline he believed was brought about by the revolutionary climate of his age (Burke, 2010). Taparelli's construction of a decidedly Catholic and conservative theory for social order was an effort to counteract what he perceived as strongly anti-Catholic and liberal influences on society (Burke, 2010).

According to Burke (2010), when Descartes began to question the trustworthiness and objectiveness of human senses, the surety of human essence, and the transcendence of God, Taparelli believed that society responded with civil chaos and unrest. As a result, Taparelli's concept of social justice was grounded in Thomism. This term refers to the philosophical ideologies of St. Thomas Aquinas, which were believed to be based on reason, common sense, and an organized universe with God at the center (Burke, 2010; Pattee, 2016). According to Rhonheimer (2015), this notion made social justice a system of governance linked to a socially constructed identity system. Thus, social justice became a specific system of governance that was antithetical to other systems like capitalism, socialism, communism, etc. (Burke, 2010; Rhonheimer, 2015).

Approximately 200 years later, the term social justice was, once again, reframed as it began to play out against the landscape of the United States' political and economic system. Two contemporary theorists – John Rawls and Friedrich Hayek – provided competing discourses on social justice against the backdrop of the post-war era and the civil rights movement of the 1950s and 60s. Bankston (2010) maintained that within the United States, the conceptualization of social justice became highly contextualized and

was borne out of two coalescing narratives present within the United States during the 1950s and 60s; the effect of mass consumption and blossoming individually privatized wealth sources, where certain individuals within society appeared to have more economic stability and growth potential than others, combined with the "moral drama" of the civil rights movement (p. 176). Bankston (2010) wrote, "By the late nineteenth century, the term civil rights had come to mean not simply citizens' rights, but citizens' rights that the government actively protects" (p. 169).

It was through this socio-political lens that Rawls (1971) formulated his perspective of social justice. Bankston (2010) stated that it was Rawls's definition of social justice that has become the most influential and foundational conceptualization surrounding discourses on the topic from within the context of the United States. Bankston wrote, "Some version of his theory can arguably be found in most uses of the term social justice, even on the lips of those who have never read him" (p. 165). Rawls's (1971) definition of social justice disrupted Taparelli's divine hierarchy and replaced it with a more Marxist narrative; a conceptualization of justice that accounted for an individual being assured equal rights and liberties as compared to another individual regardless of their identity or subsequent social status (Marx & Engels, 2002). Thus, social justice became a principle that would "allow the inequality of conditions implied by equality of opportunity but will give more attention to those born with fewer assets and in less favorable social positions" (Bankston, 2010, p. 173).

Antithetically, Friedrich Hayek (1960, 1973, and 1976) was a fierce opponent of the post-war American definition of social justice. Hayek believed that when the government was given the power to redistribute, then "policy becomes a matter of

responding to absolute assertions of oppressed groups' rights rather than a process of balancing individuals and interest groups' competing claims" (Bankston, 2010, p. 176). Hayek believed that a pursuit of social justice would destabilize the economic and political system, and in a sort of cyclical philosophy, cause the system to become even more unbalanced and less just. Rhonheimer (2015) summarized: "Hayek argues that social justice is essentially an excuse for the exercise of power . . . social justice is meaningless. It has meaning, he proposes, only when a government or army has power to enforce its own distributional preferences" (p. 37). By the end of the 70s, in the United States, socioeconomic status, or the lack thereof, became ideologically and politically linked to race, gender, sexuality, (dis)ability, etc., as "the image of the oppressed categories of people had emerged as one of the shaping concepts of national consciousness. The energizing myth of victimized people's struggle animated the redistributive ethic of a society of mass consumption" (Bankston, 2010, p, 172). It is difficult to define a form of justice that does not consider these *violent hierarchies* where "one of the two terms governs the other (axiologically, logically, etc.), or has the upper hand" (Derrida, 1982, p. 41).

Finally, this inquiry was framed by an investigation into the feminist, American political philosopher Nancy Fraser (2008), who often called justice discourses "abnormal," suggesting that there was nothing "normal" about terms like justice, society, governance, economy, etc., and that any attempt to normalize these terms was to leave them entrenched and uncontested. Fraser maintained that discourses on justice were so often filled with assumptions and that "whenever a situation approaching normality does appear, moreover, one may well suspect that it rests on the suppression or

marginalization of those who dissent from the reigning consensus" (2008, p. 394). Fraser (2009) presented a reintegrated framework for social justice (pulling from notions of both Hayek and Rawls), whereupon she concluded that the roots of economic injustices were quantified by notions like exploitation, economic domination, non-recognition, and disrespect (Fraser, 2008). Fraser explained that any form of "maldistribution or misrecognition" cannot be isolated because "as soon as we cease considering such axes of injustice singly and begin instead to consider them together as mutually intersecting," only then do we begin to recognize the multiple dimensions of individual identity and how at any given time, any person can be subjected to injustice. Fraser stated, "Anyone that is both gay and working class will need both redistribution and recognition" (p. 77). Fraser maintained that the goal for "anyone who cares about social justice" is to "encompass and harmonize, both dimensions of social justice" (p. 77). Therefore, her theory of social justice seems to return us once again to the practice of justice in all social spheres (Aquinas, n.d.).

Textual Analysis: Preliminary Categories

The educational leadership literature sample within this review was analyzed through the lens of the historical framework constructed from the five theorists. In order to better understand the scope of the literature, a preliminary analysis of the texts was conducted (Ball, 1997). This preliminary textual analysis categorized the literature by quantifying each text by summarizing some basic and identifiable characteristics usually associated with research texts. First, each text was evaluated according to how data was sourced. As a result, the following three categories emerged:

1. *Exemplar Studies*: Approximately 22% of the publications focused on collecting data from participants/subjects who were often identified as relatively successful in regard to conducting social justice leadership work. Most exemplars focused on leaders within k-12 schools frequently conducting 'good' social justice work, then on social justice-oriented preparation programs that claimed to be relatively successful in preparing social justice leaders, and, finally, social justice classrooms within higher education contexts that exemplified successful pedagogical practices in relation to the preparation work.
2. *Focus on Actors*: Approximately 37% of the publications focused on understanding the experiences of specific groups of individuals within the education pipeline. These studies were characteristically different from Exemplar Studies in so much as this category of literature did not claim success in the practice of preparing leaders but rather reported on actors within specific contexts. Studies focused on actors collected data primarily from persons who have recently graduated from social justice preparation programs, current students in social justice preparation programs, and k-12 social justice principals. Relatively few studies (approximately 5% of the total number of articles in the sample) focused on capturing the voices of k-12 students, policymakers, social justice organizations, or professors of social justice (see Shields, 2004).
3. *Focus on Literature*: Approximately 41% of the literature relied on historical documents, previously established theoretical constructs, evaluation of

frameworks, literature reviews, or analyses of education policies and standards to discuss or formulate findings. The literature in this category was primarily conceptual/theoretical, meaning most of the texts were philosophical tenets driving the field.

The secondary level of categorization was primarily concerned with a focus on the findings as stated from within these publications, which refers to the research results and stated scholarly significance. The following four categories were identified:

1. *Classroom Teaching Strategies*: This category of literature (approximately 15% of the texts) focused on specific methods of preparing social justice leaders within the higher education classroom (e.g., using case studies, reflective journaling, etc.). As a note for clarification, this is where JCEL articles, had been included, would have been as a sub-category of the literature representing exemplars of classroom strategy or tools in action, as someone might use JCEL to deploy case studies as part of the leadership preparation work in the classroom. JCEL articles were representative of the actual deployment of the theory usually discussed in the other articles in this category.

2. *Frameworks of Leadership Characteristics or Actions:* This category of literature (approximately 20% of the texts) provided summaries of identifiable actions or desired characteristics associated with social justice leadership.

3. *General Program Focus*: This category of literature (approximately 43% of the texts) provided theoretical frameworks or models for social justice preparation programs. Some literature specified using specific theories or constructs from other fields to inform programmatic design and implementation. Some advocated

for a specific theoretical focus (e.g., inclusion, feminist studies, etc.) in designing curricula and programs. This literature also reported practical or strategic applications that should be incorporated in effective program design (e.g., providing fieldwork opportunities, traveling abroad, using the cohort model, etc.).

4. *Program Climate and Culture*: This category of literature (approximately 22% of the texts) was mostly concerned with reporting on the experiences/perceptions from within social justice preparation programs. Researchers were seeking to uncover viewpoints or practices associated with social justice preparatory work. Relatively few articles in this category were overt in their concern with the climate/culture of k-12 schools (1% of all articles in this category) attempting to relate that context to leadership preparation in the higher education context.

Beyond these categories, a more refined textual analysis identified a broader characterization of the literature that summarized what can be considered as a meta-analysis of trends located in the field. This layer of analysis considered the entire body of literature as a whole unit and more thoroughly investigated the content and tenor of each publication as each built ideas about social justice leadership preparation through a juxtaposition of text next to text (Jackson & Mazzei, 2013). Very often, the use of citations helped to guide the researcher as she followed throughout the texts how each subsequent text used the cumulative work in the field to inform thinking.

This macrocosmic vantage point helped the researcher better understand what was present in the literature and, through a close and careful reading of the text (Butler, 1995; St. Pierre, 2015), helped her summarize notions that were limited or absent altogether. During this phase, the researcher often found herself searching for reasons why the field

reported that it was stuck and unable to move forward (Diem & Carpenter, 2012; McCarthy, 1999). Table 3 summarizes the findings from this level of textual analysis, which helped frame the remainder of the analysis presented in this section. The table describes what was both present in the literature (11 categorical findings) and what was notably absent in the literature (10 categorical findings). These categories are provided along with the recognition that, not unlike all constructs, they are interpretations on the part of the researcher. Therefore, these categories can and should be, deconstructed, discussed, added to, and questioned. These two categories of textual findings subsequently helped to inform and frame the remainder of the analysis presented.

Drilling Down: A Discursive Analysis of The Texts

Critical discourse analysis "begins with the assumption that language plays a primary role in the creation of meaning and that language use must be studied in social context, especially if we are interested in the politics of meaning" (Apple, 1996, p. 172). Throughout his body of work, Foucault (1974) was fascinated by how material texts formed our existence as a society and as individuals. The leap from the words and terms written on a page to the verifiable "truths" captured by the minds and hearts of humankind was, for Foucault (1974), conceptualized as the liminal space of discourse. He wrote:

> Discourse is secretly based on an 'already said;' and that this 'already said' is not merely a phrase that has been already spoken, or a text that has been written, but a 'never said' an incorporeal discourse, a voice as silent as a breath, a writing that is merely the hollow of its own mark. (1974, p. 25)

According to Foucault (1997), discourse was a communicative process that created meaning. Discourse is not about the materiality of the printed articles themselves as a compilation of words juxtaposed upon a page. Rather, discursive practices communicate the tacit, almost subconscious, intentionality of these texts. Most often, discursive meaning is not readily evident or designed with conscious intention, but rather it can be characterized as a byproduct of placing words next to other words in systematic ways (Deleuze & Guattari, 1987). These discursive constructs build up over time (Ball, 1993; Scheurich, 1994) and are, according to Ball (1993), "about what can be said, and thought, but also about who can speak, when, where and with what authority" (p. 14).

Therefore, power is a central influence on discourse (Foucault, 1997). It is through the critical analysis of texts that intentions emerge. Luke (1996) suggested that this type of undertaking exposes what is disguised, and to connect to Scheurich's (1994) discussion, what is naturalized. Luke indicated that "such an analysis attempts to establish how textual constructions of knowledge have varying and unequal material effects, and how these constructions that come to 'count' in institutional contexts are manifestations of larger political investments and interests" (p. 9). To summarize, it is through the use of a critical policy sociology framework (Apple, 1996; Ball, 1997; Gale, 2001) that incorporates notions of a policy archaeology (DeBeer, 2015; Foucault, 1974; Scheurich, 1994) that discourse analysis (Foucault, 1974; Kendall & Wickham, 1998) was deployed as a means of excavating the symbolic power of these texts in an attempt to disrupt "authoritative discourse" (Apple, 1996; Bakhtin, 1981; Luke, 1996), by bringing together the actors with the policy that they themselves have constructed (Ball, 1997). This level of analysis will be presented as a series of discussion points around the arenas

established through the work of Scheurich (1994) in order to substantiate the notion that disruption of discourses does not occur in isolation but rather collectively, whereupon theoretical suppositions are presented and challenged (Scheurich, 1994).

Arena 1: The Givenness of The Problem

Scheurich (1994) maintained that Arena I is about "the naming process" (p. 300). This is a process through which power actors notice and select problems to enact, construct, and critique policy *around.* This process questions the "givenness" of social problems and attempts to disrupt what seems to be merely ordinary issues that crop up naturally as byproducts of societal systems.

Heroism and Attainability. To be sure, social justice is not an easily quantifiable concept, which also makes it a difficult construct to research and subsequently teach (Bogotch, 2000, 2002). Researchers such as Bogotch (2002) or Furman and Gruenewald (2004), for instance, posited "'social justice' has 'no fixed or predictable meanings' . . . and has been continually reconstructed since the time of Plato. Yet. . .constructs such as social justice acquire a shared, although imprecise, meaning during certain periods of time" (p. 50). As a result, there is an apparent hesitation or somewhat of an unwillingness from within the social justice leadership preparation literature to present a discussion of the term social justice from within the texts on leadership preparation (Bogotch, 2002). Instead, much of the literature provided an implied definition of social justice through a juxtaposition against other imprecise constructs like democracy, advocacy, ethical decision-making, etc. This further illustrated the rhizomatic constancy of the term social justice (Deleuze & Guattari, 1987) and, more importantly, how, as a field, we must take the time and space within our research texts to attend to the concepts germane to our

interests so that these terms might be regularly reframed and contested (Ball, 1997; Lather, 1999; Scheurich, 1994; Torraco, 2005).

The texts did, however, define social justice leadership as a singularly connected concept. This, indeed, might seem like a logical progression of events since the topic of this review is social justice leadership preparation. Nevertheless, this observation was more about how the literature, as a unified whole, strived to paint the picture of social justice leadership, and ultimately, for whom that picture was intended. While it can be posited that perhaps the literature on social justice leadership preparation was hesitant in attending to the concept of social justice, it did define social justice leadership almost prescriptively at times, whereupon the onus of social justice work was often placed squarely on the shoulders of the educational leader. Much of the research simultaneously provided a somewhat idealistic vision for what social justice leadership should resemble and, more precisely, how social justice leaders should act (Robertson & Guerra, 2016). For example, a number of these articles would evoke Bogotch's (2002) claim that social justice was a somewhat unpredictable construct and that it was indeed difficult to define. This assertion was often followed by Theoharis's (2007b) definition of social justice leadership as "Principals make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (p. 223).

Theoharis's (2007b) definition embraces forms of social justice that are both cultural and associational, rather than merely distributive or economic in nature (Cribb & Gewirtz, 2003). Cultural and associational social justice forms center on conversations of respect and the agency of marginalized or non-dominant socio-cultural groups within

society (Taysum & Gunter, 2008). However, this very Rawlsian perspective still operates within a framed systematic and hierarchal structure, whereupon educational leaders may never have the opportunity to ask, from a Foucauldian archeological sense (Scheurich, 1994), what conditions even cause the term social justice to exist in the first place and how might the social justice work we seek to conduct somehow makes us complicit in perpetuating the very inequities we wish to interrupt? Theoharis (2007b) explains that a deeper investigation of the complexities of doing this work – the toll it takes on the leader emotionally; the resistance the leader might face in doing this work; the political and social implications of becoming a warrior for social justice – must be taken up within the field. Also, it is important to note that the first part of the Theoharis (2007b) citation is often eliminated; "For this article, I define social justice leadership to mean…" (Theoharis, 2007b, p. 223) whereupon the researcher is acknowledging the contextual specificity of his intent. This acknowledgment, which often goes overlooked and is left out when citing this definition, indeed, is the crux of the very challenge that this archeology is posing. It is concerned for how research texts might add to the *stuckness* of a field, if there is a repudiation of the deconstructive process in relation to how meaning is created, how in turn, contexts impact meaning, and most importantly, how the fixedness of the materiality of text sometimes perpetuates our collective amnesia, which, in turn, reminds us from the expectation to be vigilant in our refined understanding of concepts and their relation to one another.

As researchers took up the challenge of understanding how to prepare leaders for social justice work, these texts often focused on providing readers with a summation of generalized, ideological tenets associated with the task of defining social justice

leadership. This has had unintended, perhaps unconscious consequences, on how social justice leadership gets taken up and reframed (Scheurich, 1994) and calls into question the intended audience for these research texts. If, on the one hand, these texts are primarily intended for professors of social justice leadership, then what is presented can be viewed as more of a master blueprint of what the intended outcomes of our preparation efforts should ideally produce. If, on the other hand, these texts are intended for the leaders of social justice themselves, then what is presented becomes a benchmark or measure of success relative to social justice leadership. However, an individual's lens may force a collision of perspectives at any given time, which inevitably may cause dissonance associated with resolving these texts in relation to sharing both contexts or labeling themselves in multiple ways, for instance, as both social justice professor and social justice leader.

While it may be true that "Leaders are in a unique position in schools with the power to affirm marginalizing policies and practices or to counter them" (Grogan, 2004, p. 227), and educational leadership is a "deliberate intervention that requires the moral use of power" (Bogotch, 2000, p. 2), it is important to ask who, from within the system of education, is not being held equally accountable? This is not to say that those in power are not responsible for helping to achieve justice, but the question remains as to whether these leaders are solely responsible for offsetting the systemic inequities that target specific groups and persons or if improving these inequities might take something more than a unidirectional address? For example, when considering the breadth and scope of the educational pipeline, one might call into question other entities and persons within the social sphere that may be equally complicit in regards to the maligning of marginalized

groups of individuals, and that may also have the moral obligation to address inequity: teachers, guidance counselors, parents, bus monitors, security guards, administrative and clerical support, the board of education, the clergy, police persons, the surrounding community, colleges, universities, politicians, politics, programs of leadership preparation, researchers, professors, etc., (Green, 2017; Larson, 2010; Marshall & Khalifa, 2018; Peters-Hawkins et al., 2018; Rodela & Rodriguez-Mojica, 2020). Moreover, the question remains as to what happens to those individuals living within various contexts, such as social justice leader and social justice professor, for instance. Are they more responsible for doing social justice work? So too, we must expand our definition of social justice leadership preparation if we consider other participants from within a given context as part of the cause and/or solution to inequity in our society.

This might also call into question how the current conceptualization of social justice leadership, if left uncontested or untroubled, might arguably perpetuate these ideologies and lock them into place. For example, if social justice leadership is an emancipatory act and that emancipation focuses largely on marginalized groups of people based upon various, essentialized identity constructs, then how does that affect a leader's perception of their students, the community, and their faculty and staff when considering the political landscape of K-12 schools within the United States? How does it affect a leader's perception of social justice work? Suppose for a moment that we were to trouble this definition, and assume a more Taparellian mindset, namely that social justice is a form of moral governance built upon the practiced virtue of justice. In that case, social justice becomes a relational understanding that exists between individuals from within the social sphere. Therefore, the social justice leader must not only consider the needs of

the entire school, but they also must consider the needs of the individual student – the complex, intersectional, multi-dimensional student – which, in turn, requires that the leader must make provisions for the equitable treatment and fairness of responses to that individual student's well-being relative to the grander context of the school, community, and nation. This slight rearrangement might help to more accurately identify the complexities and tensions associated with social justice leadership. However, this does not erase larger constructs such as race, gender, ability, sexuality, etc., but rather it reinforces the need to acknowledge the complex nature of identities. The socially just leader must still investigate their personal biases and socially constructed narratives. Only now, the leader must be reflexive within a specified context when a specific individual is standing before them rather than make suppositions regarding homogenized groupings of large, intangible persons. The social justice leader must further develop their understanding of constructs such as empathy, trust, friendship, relationships, and difference from within this arrangement. Therefore, in regards to social justice leadership preparation, an argument could be made that the field, as a whole, has been focusing on teaching an understanding of social justice when in fact, what might be a more effective pursuit would be an implementation of curricular interventions that resemble character education development and encouraging practices that would help to improve an individual's understanding of how to relate to other individuals rather than a group of people outside of their sphere of influence or locus of control.

Arena II: Unearthing the Rules of Formation

Arena II focuses on unearthing the "rules of formation," or what Scheurich (1994) referred to as "social regularities" across societal systems. It was through these

regularities that policy actors "define their objects, form their concepts, building their theories in seemingly different fields unconsciously" (p. 301). A policy archaeologist will attempt to locate these regularities and openly present them to the public for critique.

The Nature of Qualitative Inquiry. The methodology within this specific body of literature was decidedly qualitative. Twelve notable articles identified either a quantitative or mixed methods component to the research design (see the following examples: Agosto & Karanxha, 2012; Brown, 2004a; Brown, 2005; Bustamante et al., 2009; Carpenter & Diem, 2013, 2015b; Hoff et al., 2006; Fine & McNamara, 2011; Kemp-Graham, 2015; McCarther et al., 2012; Rucinski & Bauch, 2006; Woods & Hauser, 2013). Brown's (2004a) literature review of quantitative work in social justice leadership preparation is one of the most frequently cited texts that focuses on quantitative research. Concurrently, approximately 1/3rd of the qualitative publications were conceptual/theoretical presentations, explanations of historical accounts, literature reviews, response essays, introductions to special issue journals, or some other form of critical document analysis conducted on the extant scholarly literature within the field. Finally, 1/4 of the remaining publications, apart from those categorized as theoretical, deployed some form of case study design whereupon the findings served to inform practices in leadership preparation as particularly focused on social justice development. Notably, the sampled publications contained minimal longitudinal studies that sought to measure programmatic impact in relation to social justice preparation.

In and of themselves, these findings are perhaps not particularly fascinating until they are juxtaposed against other discourses found within the literature. For instance, when considering these findings in connection to the critique provided by McKenzie et

al. (2008) that the field of social justice leadership preparation was somewhat stuck and not making adequate progress, other possibilities began to emerge to disrupt this supposition. Perhaps the field is not stuck, but rather, perhaps the field is still relatively new and uncharted, dealing with complex ideological constructs while still struggling to find its niche in relation to the larger field of leadership preparation (Kafka, 2009; McKenzie et al., 2008). Although publications pertaining to the preparation of socially just leaders have steadily increased (Wang et al., 2017), the general field of leadership preparation is still relatively new historically (McCarthy, 2015). The attention to the subcategory of social justice leadership preparation coincides with other historical benchmarks, such as the creation of the Leadership for Social Justice SIG in 1993. Since that time, the term has been more prevalently used within the literature. So, texts in this subcategory of literature are still overwhelmingly conceptual/theoretical in nature.

The proliferation of social justice leadership preparation as a concept could also be related to the way terms such as social justice get taken up and popularized within any given field during specific times (Ahmed, 2006) and how concepts sometimes become trendy notions that justify the need to prepare school leaders in these new ways (Huchting & Bickett, 2012). Once the novelty of the term wears off, new terms emerge from within the literature. This may happen for several reasons. It could be a commentary on the relatively organic nature of research. Researchers exhibit their knowledge and expertise through research texts, and as such, these texts represent an accumulation of the summative knowledge of a field. As researchers continue to investigate the meaning of things, some words and terms are subsumed by terms that better express what is meant philosophically. Nevertheless, the over-abundance of theoretically based papers might

suggest the need for the field to conduct more studies that attempt to measure programmatic impact longitudinally. As the field moves forward, it might benefit from a better understanding of what we are trying to measure and how we will know we have achieved relative success.

Critical Frameworks. Within this body of literature, the critical lens/theoretical framework was, by far, the most deployed theoretical framework. Merriam (2009) posited that the critical frame views social reality as a multiplicity of experiences that are situated within political, social, and cultural contexts and that from within these contexts, there is a dominant version of reality that is "privileged" while other perspectives are marginalized (p. 11). Of the literature included within this review, approximately 82% identified critical theoretical frameworks. Of these, 41% of this literature adopted a generalized critical framework, approximately 28% focused specifically on race, 11% on critical policy frameworks, 9% explicated a feminist standpoint, 6% a queer epistemology, 3% critical disabilities. Finally, 2% theorized from a critical ecology perspective. Relatively few examples from within this body of literature offered up a different theoretical approach or lens through which to view the problem of social justice leadership preparation. As a matter of example, Bogotch (2002) and Grogan (2004) both claimed a postmodernist lens, and there are a couple of examples – such as Jenlink and Jenlink (2012) and O'Malley and Capper (2015), for instance – that ascribe to a poststructuralist/public pedagogy framework.

In large part, much of the research appears to be generated from specific vantage points strongly associated with at least one of the researchers' core identity constructs. This was made evident upon reading through many of these texts, whereupon the

researcher claimed a specific lens through which the research was presented. The researcher would often establish their identity and often claim a shared perspective with the subjects within the study. Therefore, it could be surmised that those concerned with social justice issues from within the field of leadership preparation are often located within a subset of discourses surrounding marginalized populations. These populations tend to be associated with the researchers' own identities. In this way, it can also follow those hegemonic discourses, for the most part, are not being disrupted by persons representative of the dominant culture, but rather, the onus of social justice work is placed, once again, onto marginalized populations (Eagan & Garvey, 2015; Harlow, 2003; Hirshfield & Joseph, 2012; Howard-Baptiste, 2014; Moule, 2005). Even more specifically, the responsibility of preparing leaders for social justice lies heavily on individual researchers who claim and are either self or publicly identified through their research as having specific identity constructs that are often considered marginalized (Savin-Baden et al., 2008). This has specific political implications for these professors in relation to their positions within their home programs and also within the academy, in general (Graf et al., 2009).

Likewise, the concept of social justice is often perceived as being concerned with "the other" or those persons that have been systematically marginalized or ostracized through hegemonic structures. This is juxtaposed against perceptions of demographic hierarchies that are generational and ideological in nature (Bogotch, 2002; Burke, 2010; Karpinski & Lugg, 2006; Pattee, 2016; Rhonheimer, 2015). Theorists and philosophers attest to the notion that social justice is indeed an investment by individuals into the shared society (Aquinas, n.d.; Bankston, 2010; Burke, 2010; Dewey, 1944; Goodlad,

2008. 2009; Noddings, 2012; Pattee 2016; Rawls, 1971). However, when thinking upon this philosophical arrangement of the self to the greater whole, there is an overly asserted tendency to think about the greater whole in a somewhat generically utopic and simultaneously homogenized way. Capper et al. (2002) offered an explanation of community that problematized the underlying philosophical tenet that sameness was the ultimate good in this arrangement of individual to society. These researchers suggested that exclusion could actually outweigh the benefits of inclusion, given that exclusion from the larger community supports individuality as members of the society find comfort and acceptance among their shared difference. The authors stated:

> Some individuals, particularly those with experiences of marginalization, find strength, solace, and nurturing in communities that consciously exclude others – communities that define themselves in opposition to others. In this sense, exclusive community becomes a means to nurture otherness and to prevent assimilation into the dominant culture – an otherness seen as essential to survival and social transformation. (p.89)

Therefore, regarding social justice leadership preparation, perhaps the field would benefit from continued conversations on understanding systems, sameness and difference, and the societal rules establishing inclusion and exclusion. These concepts should be core to preparing leaders for schools.

In sum, English (2003) maintained "that there is no "one 'right way' of thinking about anything, doing anything, or searching for anything ...no 'knowledge base' which is above challenge or deep questioning" (p. 243). The question remains as to what other theoretical standpoints exist that perhaps trouble these hierarchal notions of social justice

and what impact would adopting or differing our collective theoretical arrangements have on research and, more particularly, on discussions surrounding social justice leadership preparation (Gordon, 2012)? This question is of the utmost importance when considering the conceptual understandings presented by the field and how far the field has come, or more significantly, how it has remained unchanged (Diem & Carpenter, 2012). The application of different frameworks would suggest an attempt at thinking about things differently. It would help to present alternative conceptualizations of social justice – ones that trouble the binary of self to other – and may, in turn, yield differing discourses around the concept (Gordon, 2012). This is not to say that racism, sexism, homophobia, misogyny, ableism, etc., do not exist, and individuals are not socialized towards and oppressed by these behavioral constructs. Rather, this is merely a suggestion that engaging with differing ideological frameworks might reveal alternative ways of connecting to ideas and concepts, viewing constructs through differing ontological and epistemological arrangements, hermeneutical understandings, and those notions of social justice that, as a collective body of researchers, we choose to carry forward or leave behind when addressing issues of justice (Schommer-Akins, 2004).

Arena III: The Range of Acceptable Solutions

Arena III was concerned with the "range of acceptable solutions" that are presented to any given problem; the rules of formation that are often constructed through an unconscious, and discursive process, creating what Scheurich (1994) referred to as "a preconceptual field" where only certain solutions to problems become appropriate, while others are silenced or invisible (p. 303). By understanding what is presented as solutions

and subsequently what is omitted, a policy archaeology problematizes the power that privileges what is deemed acceptable policy.

Practiced Reflexivity. These stuck places (Diem & Carpenter, 2012; McKenzie et al., 2008) are also reminiscent of another debate from within the academy surrounding the general purpose of leadership preparation programs and, concurrently, how concepts such as leadership and social justice are presented as action-based constructs (Bogotch, 2002; Theoharis, 2007a, b). Theory vs. practice; thinking vs. doing – is thinking an act, and how much of the commentary from within the literature still inadvertently silos one from the other? There was an overwhelming narrative presented with an almost dogmatic obsession within this literature espousing the notion that *practiced reflexivity* (McKenzie & Scheurich, 2004) is very much connected to an individual's impetus to act in regards to social justice leadership (Bogotch, 2002; Martinez, 2015; Robertson, 2013, Santamaría, 2014; Theoharis, 2007ab) and that the ability to critically self-reflect on one's own identity, beliefs and dispositions is indeed, a requisite task to undertaking social justice work. This is the kind of self-reflection that calls for internal transformation (Harris, 2006, 2008), where "people become aware of the dynamics of power and begin to question their assumptions, values, norms and practices" (Robertson, 2013, p. 61).

This ability to engage in practiced reflexivity was often related in the literature to the supposition that this kind of self-orchestrated dissonance is what moves an individual to external activism (Brown, 2010; Marcellino, 2012; Sensoy & DiAngelo, 2009), whereupon "reflection is the forerunner of greater cooperation and collaboration" (Robertson, 2013, p. 61). However, while many of the publications presented classroom and programmatic interventions that provided spaces for reflexivity to students of

leadership preparation, what the field still seemed to be grappling with was understanding more deeply how to identify and deploy the specific kind of reflexive work that transforms a person's mindset and leads an individual to the practiced virtue of justice (see Normore, 2008; St. Thomas Aquinas, n.d.). In turn, the field is still just beginning to ask; what kind of reflection develops an individual's will to act in socially just ways continually and consistently, particularly from within the highly political contexts of educational systems (McKenzie & Scheurich, 2004)? In addition, studies that conducted longitudinal assessments of how this transformative work might actively disrupt individual ideological constructs in the future, once they are away from their programs and working within schools (Giroux, 2003), were considerably lacking. Instead, most discussions turned to conversations on resistance. Concurrently, very few articles explained how to deal with resistance (see Martinez, 2015).

Aguilar (2017) called reflexivity in social justice work a revolution of the mind. He acknowledged that this internalized effort is meant to divert, even supplant, and transform an individual's current belief system. Therefore, a commitment to social justice is not something that can be done halfway. It is a substantive undertaking that has a sort of ripple effect (Boske, 2012b). Preparing social justice leaders is an act of ontological and ideological intervention in which students may resist the presented social justice narrative as a normal part of the process (Hernandez & McKenzie, 2010; Hynds, 2010; Rodríguez et al., 2010; Theoharis, 2008, 2010). Social justice is an attempt at supplanting ideological beliefs, and as such, those teaching in preparation programs must understand the reactions to this narrative and be prepared for those responses (Giroux, 2003). This is a component of social justice work that should be acknowledged more openly and with a

greater sense of urgency within the preparation literature that ascribes to social justice tenets so that this might eliminate false expectations and so that future professors of social justice leadership preparation might be better prepared to navigate the complexities associated with the work. This evokes a series of questions in the researcher's mind – Where are the classes in these preparation programs that teach prospective leaders or future professors how to resist the resistance? How do programs teach people to navigate the very real political and social implications of taking up social justice work? Furthermore, O'Malley and Capper (2015) found that of all the identity constructs related to social justice work, religion was often one of the least addressed within social justice preparation classrooms, which further substantiates the complexity of the concept of social justice and presents the Taparellian argument that social justice is its own belief system and form of governance.

Case Studies. To pull together these notions with some of the other findings – namely that the field of social justice leadership preparation is overwhelmingly qualitative and that case study methodology was the most frequently used when conducting human subject studies – opens a platform from which educational researchers within the field of social justice leadership preparation might consider (re)imagined discourses. Merriam (2009) suggested that "qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences' (p. 5). Subsequently, case studies as a form of methodology attempt to present a platform where researchers theorize from a specific case within a specific context to a more complex whole (Merriam, 2009). So, it is

particularly fitting that most research conducted on social justice leadership preparation was concerned with the study of these relationships and contexts.

However, from within this grander narrative, these case studies very rarely focused on capturing the voices of K-12 students as a direct unit of analysis (approximately 1% of the articles) in relation to how programs might better develop social justice leaders that are reflective of what k-12 students suggest they need (see DeMatthews, 2016a, b; Evans, 2007; Johnson et al., 2009; Lalas & Valle, 2007; Mansfield, 2014; Miller & Martin, 2015; Shields, 2004). Concurrently, the field of social justice leadership preparation, which seems to suggest that the research therein would be widely used to inform professors located in higher education contexts about how to structure their social justice work, did not seem to adequately capture, from within this subset of boundaried texts, a notion or understanding that the professor could also be considered a social justice leader from within educational contexts. There are specific implications for all professors claiming a social justice lens regardless of their other identity constructs. For a new professor looking for guidance and understanding as to what the complexities and implications associated with conducting social justice leadership preparation from within the academy might entail, the field would have to talk to itself and capture the voices and experiences of these professors that have, for decades, shaped the field through their research texts on the topic. In other words, the field of social justice leadership preparation might benefit from studies that capture the experiences of the professors of social justice leadership as if they themselves were social justice leaders within the larger field of education while addressing the impact that the higher education context may have on how professors actually go about doing the work

of preparing leaders of social justice in a way that overtly connects their pedagogical approaches in the classroom to an act of social justice leadership itself. The social justice professor/researcher would often remain evaluators or purveyors of events rather than locating their professorship inside the critique and as part of the focus.

This notion was further illuminated by commentary from researchers in the field that stated that the literature and programs of social justice leadership placed an almost unattainable requirement on the individual leadership student to conduct the kind of reflexive work that was expected while also acknowledging that these requirements were not often modeled by those within the academy who were prescribing these benchmarks (Robertson & Guerra, 2016). Robertson and Guerra (2016), for instance, questioned their colleagues on their quest for the heroic social justice leader; "Why are we expecting new educators to enter schools often as the sole crusader in leading social justice transformation, something that we would not dare conceive of doing alone and could not do by ourselves" (p. 11)? Woods and Hauser (2013) provided a commentary on the main goals and aspirations of any program of social justice leadership preparation; "Professors of education administration preparation programs should ensure that their graduates develop the competence and commitment to lead schools with equity" (p. 17). This echoed the assertion by Capper et al. (2006) that a program needs to be specifically aligned to issues of social justice to be successful in preparing leaders for social justice work. The question remains as to how these professors and programs actually do this work and perhaps, more specifically, what it actually takes to develop the professor's acumen to do so. This wondering is riddled with political, social, and ethical implications that the literature on social justice preparation less than comprehensively addresses.

To be sure, there is not a total absence of literature that studies professors in higher education out there, and there are some researchers that attempt to link their social justice work with their professor identity (see Cambron-McCabe & McCarthy, 2005; Carpenter & Diem, 2013; Dantley & Green, 2015; DeMatthews, 2016b; Diem & Carpenter, 2013; Guerra & Pazey, 2016; Karanxha et al., 2014; Karanxha et al., 2011; Lalas & Valle, 2007; Mansfield, 2014; Martinez & Welton, 2015; Rusch, 2004; Sherman et al., 2010; Shields, 2004; Theoharis & Causton-Theoharis, 2008), but the literature on social justice leadership preparation did not generate from within this boundaried search a large enough sample of the literature that uses the university professor as the unit of analysis, which inevitably requires reflection upon identities, mindsets, competencies, cultural lenses, short-comings, capacity for empathy and abilities to take difficult stands within the specific contexts of leadership programs, their universities and their classrooms and how the experiences from within the political systems of the academy directly connect to the outcomes of social justice leadership preparation.

The Cohort Model. The profession of educational leadership has been reported to be one that is already somewhat conducted in isolation and is fraught with very real political, social, and ethical complexities (Brown, 2005; Pemberton & Akkary, 2010; Preis et al., 2007). The heroic narrative often associated with social justice leadership may position it to be even more solitary and more politically troublesome. This type of narrative is also in direct contradiction to the concept of the collaborative system of social justice governance as presented by St. Thomas, Taparelli, Rawls, and Fraser, for instance, whereupon social justice is not a solitary exercise, but rather it requires “a mode of associated living, of conjoint communicated experience” (Dewey, 1944, p. 87). Authentic

social justice work is social in means as well as ends (O'Malley & Capper, 2015). Concurrently, under the category labeled *Program Climate/Culture*, researchers often turn to their students in these programs of leadership preparation to understand the dynamics of learning, discourse, and exchange. The cohort model has been well substantiated as an effective programmatic design within the field of leadership preparation (Barone & Eisner, 2012; Horn, 2001; Killingsworth et al., 2010; Rusch, 2004; Sperandio, 2009; Zembylas, 2010). By investigating these cohorts, researchers have been able to ascertain underlying issues of injustice, both within these programs and how these programs reflect the grander narratives within society (Hoff et al., 2006; Lalas & Valle, 2007). On the one hand, the message assigns the task of social justice to the individual leader, but then on the other, develops these leaders from within pedagogical models that require collaboration. This is not to say that both skill sets are not necessary from within today's context of education. Rather, this philosophical dichotomy illuminates the bifurcation sometimes found within the field. This again returns to the topic of studying the relative impact that these pedagogical practices may have on social justice leaders once they have (re)entered schools and have had the opportunity to enact their leadership within educational contexts. It also suggests that a deeper investigation into how cohort models are constructed and what theory or framework guides that model might be helpful to the field.

Program Candidate Selection. Researchers within this field have also studied how policies influence programs (Carpenter & Diem, 2015a; Marshall & McCarthy, 2002) while tackling their own policy issues. For example, the literature presents two divergent narratives in relation to the best means for admitting candidates to social justice

leadership programs (see Agosto et al., 2015; Bustamante et al., 2009; Karanxha et al., 2014; Rivera-McCutchen, 2014). There is also a subgroup that investigates both qualitative and quantitative measures for assessing social justice as a candidate predisposition (see Achilles et al., 2009; Agosto & Karanxha, 2012; Brown, 2004a, 2005; McCarther et al., 2012; Nelson & Guerra, 2014; Rucinski & Bauch, 2006).

The research supports a screening process that uses various benchmarks to assess whether a candidate is primed for social justice work. Other research literature refutes the claim that candidates can be measured for a predisposition towards social justice, nor should they, for this would lead to exclusionary practices that would directly contradict the philosophical underpinnings of conducting social justice work. This argument further illuminates how the field still needs to investigate a shared understanding of larger, ideological constructs like free will, commitment, predispositions, fear, leadership, and social justice. There are often competing narratives in the literature when it comes to expectations for leadership for social justice and leadership preparation. Unraveling these discourses tends to illuminate further the complexities associated with the field. In general, researchers must continue to try to investigate the historical and psychological underpinnings associated with this work and further investigate how the literature canonizes the ways in which social justice leadership preparation programs are formulated and established (Papa et al., 2012).

Arena IV: Standing Outside Our Own History

Arena IV takes up a macro-cosmic vantage point that attempts to critique "the social functions of policy studies itself" (Scheurich, 1994, p. 310). This is relative to the inherently imperative notion embedded in all critical policy analysis – that the field is

responsible to itself and, therefore, must constantly question why we have not examined a particular policy before. As Ball (2015) maintained, “We must confront the problem of standing outside our own history, outside of ourselves and do ethical work on ourselves” (p. 310). To add to this, perhaps every field could benefit from taking up this notion of self-critique to deconstruct and (re)constitute rules and theories taken as empirical givens.

Intersectionality. There were only a handful of articles that purposefully claimed a critical lens which also attempted to study more than one identity construct at a time (i.e., Agosto & Roland, 2018; Capper et al., 2006; Caruthers & Friend, 2014; DeMatthews & Mawhinney, 2014; Guerra & Pazey, 2016; Normore & Jean-Marie, 2008; Reed, 2008; Sperandio, 2009). The literature under the category *Classroom Teaching Strategies* was concerned with providing social justice professors with pedagogical approaches to training social justice leaders. Within this category, there was one article that was particularly relevant regarding this discussion point. Martinez’s (2015) article on using self-reflection as a tool in the social justice classroom explored the reality of the three types of resistance that Young et al. (2006) suggested occur in the social justice classroom: “distancing, opposition, and intense emotions” (as cited by Martinez, 2015, p. 766). Martinez presented a study in which she used her course as an experimental space where she deployed various self-reflection tools to get her students to focus on their perceptions and feelings of resistance while simultaneously investigating their own identities.

In this article, Martinez (2015) also addressed the phenomenon students experienced when considering the intersectionality of their identities. She wrote, “Some students became cognizant of how the intersectionality of their social identities accounted

for being simultaneously oppressors in some ways and oppressed in others" (p. 772). This observation highlights the importance of Reed's (2008) description of reconciling her social justice work with the "black community and religious views about homosexuality" (p. 211). Reed supplied a very candid view of how her religious ideologies clashed with the equitable understanding and treatment of LGBT persons. Reed stated, "Scholars of educational leadership should consistently be reflective and evolutionary in their work" (p. 201), whereupon she placed the onus of vigilant self-critique on those that have the scholarship and knowledge, namely social justice researchers and professors. In addition to this notion, researchers of social justice leadership preparation attempt to accomplish a lot within their research – they are attempting to provide a critical or emancipatory narrative for those voices within society that often go unheard, conducting social-justice-oriented work while offering theoretical and/or curricular interventions to their colleagues; they are advocating for the necessity of social justice preparation from their own marginalized positions; and they are trying to provide adequate pedagogical interventions to quicken the pace of social justice leadership preparation, which is considered a specialized and often contested offshoot of leadership preparation (Bogotch & Reyes-Guerra, 2014).

Concurrently, in doing social justice work, the tendency to perceive individuals from a deficit perspective may repeat the original offense by maintaining marginalization in a never-ending, topological discourse. Discourses around social justice are often focused on a critique of deficit thinking, which is the hegemonic assumption that marginalized communities are lacking in strengths, skills, strategies, and dispositions necessary for "success." (Capper et al., 2002; Rawls, 1971). The literature reflects a

tendency to *essentialize* by isolating identities as fixed objects of study rather than intersectional subjective complexities. While scientifically, there may be contexts in which there is a need to proclaim "in essence, all things that resemble this are bound together here," there may also be a time to deconstruct the silos that segregate one set of subjects from another. The question remains as to how researchers might rearrange discourses without subversively dismantling group constructs or denying certain other constructs such as race, for instance, as fundamentally the greatest marginalizing construct affecting our systems of social organization within the United States. How might we illuminate oppression through an "alliance across difference" (Brady, 2006)? The concept of intersectionality returns full circle to the virtue of justice – at its core, justice is the practice of how individuals, communities, and systems relate to one another. It could follow that justice is, therefore, about how we see and are seen.

Concept Collaborations and Shared Understandings. There are two, main influences that have been significantly lacking throughout this body of literature: 1) connections to fields of study outside of social justice leadership preparation; and 2) the voices and experiences of international scholars studying social justice leadership preparation, specifically as these scholars are asked to enter in and study the United States context. This review has already presented the idea that often within social justice leadership preparation literature, researchers stay within the field and do not tend to seek connections to different fields for insight and corroboration (Bogotch, 2002; Oplatka, 2009). Therefore, it might logically follow that social justice leadership preparation requires a different research approach; one that moves beyond the rigid boundaries of the field and inquires:

> Where in today's leadership preparation programs do, we find deep discussions on the purposes of education as art, experience, and democracy articulated by John Dewey, which also encompasses a love for education which is at the heart of Paolo Freire's writings, and a place for the human imagination to blossom within the curriculum as envisioned by Maxine Greene? Where in leadership for social justice do we align with the assessment of Elliot Eisner (2002) that "the function of schooling is not to enable students to do better in school? The function of schooling is to enable students to do better in life"? (Bogotch & Reyes-Guerra, 2014, p. 38)

Notably, literature was limited that described connecting social justice, social justice leadership, or social justice leadership preparation to other literature outside of this boundaried sample of texts. There were, however, some examples from the literature that described using different paradigms like the arts, technology, disability studies, or counseling to inform research (see Crawford et al., 2014; DeMatthews & Izquierdo, 2018; Guajardo et al., 2011; Ginsberg et al., 2014; Mavrogordato & White, 2020; Normore & Brooks, 2014; Pazey & Cole, 2013; Pazey et al., 2012) or presented variations in theoretical constructs – for example, constructs like adult learning theory, critical social theory, feminist studies or public pedagogy – to guide or inform preparatory practices (see Dentith & Peterlin, 2011; Jenlink & Jenlink, 2012; O'Malley & Capper, 2015; Young et al., 2006). This discussion point is also corroborated by various critiques from within the field that maintained that thinking with others outside the field expands the field comprehensively while providing new opportunities to vigilantly

investigate and critique suppositions to move forward in this unique and collective work (Orr, 2006).

Connecting to scholarly work outside the field was accompanied by the challenge put forth by many scholars of social justice preparation, both domestic and international, to also connect research work transnationally (Blackmore, 2009; Boske, 2012a; Brooks & Brooks, 2015; English, 2003, 2011; Jean-Marie et al., 2009; Lumby, 2014; Lumby & English, 2009; McKerrow, 2006; Oplatka, 2009; Oplatka & Arar, 2015). There is a growing body of literature on social justice leadership preparation that considers an international perspective that will often help disrupt the US-centric discourses on this topic. However, there are still relatively few mentions of transnational or international collaborations on this topic, which invites international scholars to engage in conjoint research projects that evaluate social justice leadership preparation programs from inside the context of the United States. As a result, the opportunities for global discourses have been limited, and social justice, while not solely a United States issue, is taken up in specific ways by researchers within the United States. Therefore, this has a defined applicability and limitation to contexts explicit to this country (Oplatka & Arar, 2016). International scholars maintained that this is exclusionary and is, in and of itself, a form of marginalization (Blackmore, 2009; Jean-Marie et al., 2009; Lumby, 2014; Oplatka, 2009; Otunga, 2009; Santamaría, 2014; Zembylas & Iasonos, 2010). This penchant for exclusivity seems loosely related to how heroism might also be ideologically related to American rugged individualism, which might be more generally related to the egocentric and colonizing perspective that social justice is somehow exclusive to the United States and our “problem” can only best be addressed internally. Therefore, it is perhaps a moral

obligation of those researchers studying the topic of social justice leadership preparation from within a United States context to actively seek out opportunities that will engage international perspectives, particularly from and with the Global South (Coloma, 2009).

Gender Perspectives. The textual analysis also revealed that social justice leadership preparation was of a particular interest to researchers identified as female. Of all the literature included in this review, 71% were first-authored by those persons who identified as female, 29% identified as male, and there was one entry where the gender of the first author was not identifiable. It is important to note that the gender of an author was determined by how that author personally chose to identify – information was obtained by investigating the pronouns used in author biographies, the articles themselves, websites, personal correspondence, and/ or personal relationships and/or knowledge of the individual. Concurrently, of all the researchers located within this literature sample, 69% identified as female (including second authorship counts). While the field could include more transnational perspectives in research and perspectives from other research fields, social justice leadership preparation has been relatively successful at including the perspectives of women through the highly visible presence of female researchers located within the field.

It is also important to note that transgender persons were not represented within this body of literature unless mentioned as the "T" at the end of the "LGB." These decidedly absent voices illuminate the complexities associated with gender not only from within the field of social justice leadership preparation but more pointedly from within the field of educational leadership, in general. Taking into consideration the most recent findings of the O'Malley and Capper (2015) study – a descriptive survey of principal

preparation programs at UCEA member institutions that found these UCEA programs evidenced a consistent lack of purposeful focus on degrees of emphasis given to differing social identities when preparing aspiring principals for equity-driven leadership, and in particular, differences involving sexual, gender, and religious/belief identities were the noticeably least addressed among eight identity constructs measured. Furthermore, from within this body of literature, there were relatively few studies designed to guide and facilitate discourses on LGBT persons within the social justice leadership classroom (see examples Capper et al., 2006; Hernandez & Fraynd, 2014; Hernandez et al., 2015; Lugg & Tooms, 2010; Marshall & Hernandez, 2013). Although dissertation work was eliminated from the final review, recognition needs to be given to the dissertation work of Beck (2014) and Lewis (2017). They wrestle with the complexity of transgender and gender non-binary experiences, respectively, within educational contexts.

When juxtaposed against other higher education and leadership statistics such as those that describe the steady rise in women professors entering the academy (Acker & Armenti, 2004), or those that describe the leadership profession as a predominantly male discipline, one wonders if the field of social justice leadership preparation has the potential of being marginalized within the grander schema of leadership preparation, which has been historically Anglo-male dominated profession. Women scholars are voicing their perspectives on how to prepare social justice leaders, but as Karpinski and Lugg (2006) maintained, “An ambitious goal like ‘leading for social justice’ represents a radical departure from the history of educational administration as a profession” (p. 280). From within Taparelli’s contexts, social justice was a form of governance that, in his estimation, was to supplant other forms of governance. While much of the literature

within this review often presents a characterization of resistance or explains practices that perhaps might alter the trajectory of an individual's mindset, less often do these texts lay claim to the radical and revolutionary processes associated with recalibrating socialized and hegemonic perspectives (Aguilar, 2017; Bogotch, 2008; Boske & Diem, 2012; Giroux, 2003). The field of social justice leadership preparation might consider capitalizing on this gendered phenomenon by pronouncing boldly that social justice leadership preparation is not just a field of study, but rather it is a radical and activist social movement (Cambron-McCabe, & McCarthy, 2005).

Limitations

Bahktin (1981) claimed that "the word in language is half someone else's. It becomes one's own only when the speaker populates it with his [sic] own intention" (p. 293). Bahktin explained that through the appropriation of words, meaning and intention are created by the appropriator. He stated, "Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language…it exists in other people's mouths, in other people's contexts, serving other people's intentions…one must take the word, and make it one's own" (p. 293). This Bahktinian notion is related to those expressed by Deleuze and Guattari's (1987) presentation of the rhizome, which is an attempt to rupture the finite representational functions of language by presenting the idea that concepts are not merely encapsulated words or definitions, but rather concepts are made up of other concepts, and they are also made up of histories, politics, cultures, identities, beliefs, even perceptions of time and space. These influences provide a shape to the concept that surround it with contexts or what Lorraine (2011) called "textured

specificity" (p. 1). Therefore, it is difficult to unravel this complexity that begins with language and text and finishes somewhere within the imagination.

The policy also exists to change something within the social stratosphere, something that has been identified as a problem that needs immediate action (Scheurich, 1994). Of course, there is no one way to interpret the policy's intent or its long-ranging effects on the citizenry it attempts to monitor and govern (Ball, 1997). Understanding the origination of those "problems" that undergird and define policy and practice can often be even less explicit and entrenched in histories that omit origins and naturalize problems as "an empirical given" rather than questioning that problem's very existence (Scheurich, 1994). It is also important to mention that the researcher used digital engines available to her and was therefore reliant on how articles were categorized and indexed as well as how these indices were shared transnationally. This leads to the obvious limitations of language and interpretation as the inclusion of articles was limited to English language texts only, further substantiating the necessity for creating opportunities to collaborate with international researchers.

Significance and Implications

Shulman (1999) maintained that *generativity* is a form of scholarly discipline that makes research sophisticated and meaningful. By building upon research already located within the field, a scholar imbues their research with a deeper understanding of what has come before. This brings forward past research, fusing it into current research designs (Boote & Biele, 2005). Concurrently, in qualitative research, the concept of *reflexivity* was defined by Patton (2002) as "a way of emphasizing the importance of self-awareness, political/cultural consciousness and ownership of one's perspective" (p. 64). Social

justice leadership preparation originates in higher education classrooms where professors train aspiring educational leaders that will, in turn, directly affect the lives of students in schools. Rapp (2002) maintained that professors "take the lead and produce counter-narratives . . . in our classrooms of higher education, we partner with our colleagues in the field and work toward preparing and supporting principals and superintendents to encourage 'oppositional imaginations'" (p. 235). Therefore, researchers "have a moral responsibility to ask probing questions about who benefits from our educational policies and practices and who loses out" (Grogan, 2004, p. 223). Scheurich (1994) corroborated this point by stating that to assume the *givenness* of any problem without a thorough investigation into the historicized ideologies that inform perceptions and assumptions leads to faulty thinking and incongruence.

The field itself recognizes that processes that require humans to address deeper ontological questions help to develop a greater sense of awareness, accompanied by an understanding of individual positionality as it relates to the world (Badiali, 2005; Brooks, 2008; Goodlad, 2009; Slattery et al., 2007; Theoharis, 2007b). As preparers of school leaders, we may not always be successful in changing a student's personal disposition about justice issues, but we can provide students with the opportunity to critically reflect upon their own identities and experiences and how that relates to their obligation as leaders "to create safe, supportive, and nurturing environments that support all students and staff" (Theoharis, 2007b, p. 221). Therefore, those who prepare leaders should design educational opportunities within which learners have time to think and behave reflexively (Theoharis, 2007b) and work to better understand the implications of this work on the communities in which they live and work. This begins with a deeper investigation of the

system of higher education and how that space may be complicit in either helping or hindering social justice professors in the work of preparing these leaders. This review set out to answer a series of questions that were posed to understand the current terrain of the field better and understand where some of the underlying assumptions that are forming that trajectory might be. A literature review of this kind helps provide a vantage point from which to view these trajectories while simultaneously creating a summary of research thus far. This helps to illuminate the possible spaces for continued (re)invention and discourse. This review was assembled with this intent and did so through a careful reading (Butler, 1995; St. Pierre, 2015), and deeper investigation into the cumulative suppositions pulled from the material research on social justice leadership preparation (Butler, 1995; Deleuze & Guattari, 1987, Lather, 1999; St. Pierre, 2015). While some of the findings corroborated what was already espoused in the literature, the importance of this work relates to the attempt made to reframe and disrupt, to dislodge our discourses from stuck places and (re)imagine the planes of pedagogy (Ellsworth, 2005) when it comes to social justice leadership preparation. Hopefully, this work might provide the field with a moment to pause, reflect and move forward in differing ways.

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Table 1

Table 1

Table of Ball's (1997) 13 Characterizations of Policy Reterritorialized

Policy	Research
Is both contested and changing, always in a state of *becoming*, of *was* and *never was* and *not quite*;	Is both contested and changing, always in a state of *becoming*, of *was* and *never was* and *not quite*;
Shifts and changes as key interpreters change;	Shifts and changes as key interpreters change;
has its own momentum as purposes and intentions are re-worked and re-oriented over time;	has its own momentum as purposes and intentions are re-worked and re-oriented over time;
Is represented differently by different actors and interests;	Is represented differently by different actors and interests;
Is not exterior to inequalities; although it may change them, it is also affected, inflected, and deflected by them;	Is not exterior to inequalities; although it may change them, it is also affected, inflected, and deflected by them;
Does not normally tell you what to do; it creates circumstances in which the range of options available in deciding what to do are narrowed or changed;	Does not normally tell you what to do; it creates circumstances in which the range of options available in deciding what to do are narrowed or changed;
Is a textual intervention into practice;	Is a textual intervention into practice;
The more ideologically abstract any policy is, the more distant in conception from practice, the less likely it is to be accommodated in unmediated form into the context of practice; it confronts *other realities*, other circumstances, like poverty, disrupted classrooms, lack of materials, multi-lingual classes;	The more ideologically abstract (research) is, the more distant in conception from practice, the less likely it is to be accommodated in unmediated form into the context of practice; it confronts *other realities*, other circumstances, like poverty, disrupted classrooms, lack of materials, multi-lingual classes;
Some policy change some of the circumstances in which we work but cannot change all the circumstances;	Some (research) changes some of the circumstances in which we work, but cannot change all the circumstances;
Interpretations of policy attempt to represent or re-represent policy sediment and build up over time, spreading confusion and allowing for play in the playing-off of meanings. Gaps and spaces for action and response are opened as a result;	Interpretations of (research) attempt to represent or re-represent (research) sediment and build up over time, spreading confusion and allowing for play in the playing-off of meanings. Gaps and spaces for action and response are opened as a result;
Does not enter a social or institutional vacuum. The text and its readers and the context of response all have histories;	Does not enter a social or institutional vacuum. The text and its readers and the context of response all have histories;
Enters existing patterns of inequality, so, therefore, *impact* is taken up differently as a result; and	Enters existing patterns of inequality, so, therefore, *impact* is taken up differently as a result; and
Texts enter rather than simply change power relations.	Texts enter rather than simply change power relations.

Table 2

List of Literature Reviews

Author(s)	Year	Title	Focus of Review	Main Contribution
Agosto, V., & Roland, E.	2018	Intersectionality and Educational Leadership: A Critical Review	Review of the term Intersectionality as this relates to Educational Leadership	Intersectionality is placed at the center of the review
Wang, Bowers, & Fikis	2017	Automated Text Data Mining Analysis of Five Decades of Educational Leadership Research Literature	Text data mining to derive 19 topics of ed leadership research in the past 50 years	Presentation of categories with social justice leadership preparation as part of one category
Khalifa, Gooden, & Davis	2016	Culturally Responsive School Leadership	Includes social justice as a strand of cultural responsivity	Conceptual framework for culturally responsive school leadership (CRSL)
Bogotch & Reyes-Guerra	2015	Leadership for Social Justice: Social Justice Pedagogies	SJ Pedagogies	Curricular model for SJ leadership prep
Bogotch & Shields	2014	International Handbook of Educational Leadership and Social (In)Justice	Book – Multilevel analysis of social justice leadership preparation presented through individual chapters on the topic	8 part, 62 chapter compilation of various strands of the concept of social justice and how it also is situated within the field
Furman	2012	Social Justice Leadership as Praxis: Developing Capacities Through Preparation Programs	Excavation of 3 main themes in order to inform a framework	Conceptual framework of SJ as praxis
Diem & Carpenter	2012	Social Justice and Leadership Preparation: Developing a Transformative Curriculum	Excavation of literature concerned with curricular interventions	Curricular Model
Lugg & Tooms	2010	A Shadow of Ourselves: Identity Erasure and the Politics of Queer Leadership	Literature Review based on identity, sexual orientation, gender identity and how this intersects with leadership preparation	Presenting the argument for a consciously queer approach to SJ leadership prep

Jean-Marie, Normore, & Brooks	2009	Leadership for Social Justice: Preparing 21st Century School Leaders for a New Social Order	SJ Preparation and Internationalization: Global preparations and perspectives (new social order)	Framework for incorporating global perspectives into SJ leadership prep
Otunga	2009	A Response to "Leadership for Social Justice:" A Transnational Dialogue	Response to Jean-Marie, Normore, & Brooks (2009) – continued synthesis (new social order)	To expand and include international perspectives of Kenya; a synthesis of 4 dominant issues presented
Ottmann	2009	Leadership for Social Justice: A Canadian Perspective	Response to Jean-Marie, Normore, & Brooks (2009) – continued synthesis (new social order)	To expand and include international perspectives of Canada
Capper, Theoharis, & Sebastian.	2006	Toward a Framework for Preparing Leaders for Social Justice	Excavation of themes in order to inform a framework	Framework for SJ leadership prep
Brown	2004a	Assessing Preservice Leaders' Beliefs, Attitudes, and Values Regarding Issues of Diversity, Social Justice, and Equity: A Review of Existing Measures	Quantitative Measures: Assessment of beliefs, attitudes, and values (10 studies identified prior to 2000)	Synthesis of quantitative measures for assessing beliefs in SJ leadership prep
Riehl	2000	The Principal's Role in Creating Inclusive Schools for Diverse Students: A Review of Normative, Empirical, and Critical Literature on The Practice of Educational Administration	A summative review of literature prior to 2000 (term *social justice* was not yet solidified)	Synthesis of literature up to 2000

Table 3

Textual Analysis of Social Justice Leadership Preparation Literature

There	Not There
Much of the research was qualitative in design	Few examples (less than 5%) from the research literature reported on quantitative studies
Most research was conceptual/theoretical designs	There is a complete absence of transgender voices (0%)
When empirical data were presented, the design most often used was some sort of case study methodology	There are a few examples (approximately 12-15%) that connect to fields of study outside the leadership field
Critical Frameworks were the dominant theoretical frameworks deployed	There are few examples (approximately 10%) that present theoretical frameworks other than the critical lens
The focus on social justice leadership preparation has steadily increased over the past 20 years	There are few examples (approximately 5-8%) where the topic is written by researchers from within the US that engage with researchers from outside the US and even less that specifically invite researchers to study the US context (less than 1%)
Social Justice Leadership is defined throughout the texts – from 2007, the Theoharis definition being the most frequently cited	While social justice leadership is defined, social justice is often not
The concept of critical self-reflection is prevalent within the texts, and many pedagogical and curricular interventions focus on "internalized discourses."	There are few examples (approximately 10%) that consider professors of social justice as leaders found within the context of higher education settings as they conduct social justice leadership preparation
The cohort model is seen as the dominant model for preparation programs	There are few examples (less than 5%) that capture the voices of k-12 students as their contexts relate to leadership preparation
There is a divide over the need for screening leadership program candidates for predispositions toward social justice	There are few examples (approximately 10-12%) that deal with the implications of religion on social justice leadership preparation
Identity work is prevalent and present within this literature	There are few examples (approximately 8-10%) that intentionally present discourses that intersect various identities
Social justice leadership preparation is of a particular interest to researchers that identify as female (71% of first authors identify as female)	

Appendix A: Sample of Coding

Title	Mea	Author(s)	Yea	Journal	Geography of Aut	Gender of Aut	First	Reference	Summary	Supplies De	Category	And Focus	Framewor	Meth	Useful Lit Re	How Data was Col	End Result	Reference Citations
Exploring Dimensions of Critical Awareness throu	y	Harris, Carol	2	EAF Journal	Canada	Female	x	Journal Article	The paper offe	Implied	Curricular Components - ABER	Bros Using the arts to op	ABER	ABER		Focus on Actors - SJ1 Classroom Teaching Strategy		Harris, C. (2009). Exploring
Audio and Video Reflections to Promote Social Ju	y	Boske, Chioma	2011	Multicultural Education & Technology Journal	Ohio	Female	x	Audio/Visual	The purpose o	Implied	Focus on Actors - Current Students in Prep program	Bros Video Journaling as	ABER	ABER, Video Journaling		Focus on Actors - SJ1 Classroom Teaching Strategy		Boske, C. (2011). Audio an
SENDING FORTH TINY RIPPLES OF HOPE THAT	y	Boske, Chioma	2	Pleasing and Changing	Ohio	Female	x	Journal Article	The purpose	Implied	Focus on Actors - Current Students (all leadership)	Bros Focus on how stre	ABER	Case Study		Focus on Actors - SJ1 Overall Program Focus or Frame		Boske, C. (2012). SENDING
Developing School Leaders Through the Arts	y	Kate Bennincasa,	2	Journal of School Leadership	Pennsylvania	Female	x	Journal Article	This indepen	No	Teaching Strategies - Using Arts-Based Approaches	SJ Pr Focus on concepts	ABER	Case Study - Comparat		Exemplar - SJ Classro Classroom Teaching Strategy		Bennincasa, K. (2016).
Using an Ethnodramatic Case to Discuss Leadership	y	Hoover, Charles	2	University of South Florida St. Petersburg Digital	Florida	Male	x	Symposium/ID	This composite	Implied	Focus on Actors - SJ Principals	Bros Ethnodrama	ABER	Ethnodrama		Focus on Actors - SJ1 Program Climate and Culture		Using an Ethnodramatic C
Preparing Educational Leaders for Social Justice,	y	Marcelino, Patricia	2	International Journal of Educational Leadership Prep	New York	Female	x	Journal Article	Within a primar	No	Exemplars - SJ Classroom strategies to a Framework -	Bros looked at what wor	CPA	Case Study		Exemplar - SJ Classro Overall Program Focus or Frame		Marcelino, P. (2010). P
California Association of Professors of Education	y	Dell'Olio, Frances	2	Educational Leadership and Administration Teachi	California	Female	x	Journal Article	This feature ar	No	Exemplars - Organization Committed to SJ	SJ Pr CAPEA - how this c	CPA	Case Study - CPA		Exemplar - SJ Organiz Overall Program Focus or Frame		Dell'Olio, F., Gray, K., &
School Leadership Reforms: Filtering Social Justice	y	Marshall, Catherine	2	Journal of School Leadership	North Carolina	Female	x	Journal Article	Analyzes polic	No	Curricular Components - standards for licensure	Bros Finds policymakers	CPA	Critical Discourse Analy		Focus on Actors - Poli Program Climate and Culture		Marshall, C. (1999). Sch
Guidance, Mentoring: A Critical Discourse Analysis o	y	Carpenter, Bradley	2	Urban Education	Kentucky	Male	x	Journal Article	Informed by th	No	Theoretical/Historical	Bros Using a CPA and cr	CPA	Critics x		Focus on Literature - C Program Climate and Culture		Carpenter, B. W., & Dun
"Yes, but..": Education Leaders Discuss Social Ju	y	Marshall, Catherine	2	Journal of School Leadership	North Carolina	Female	x	Journal Article	This article, pro	Yes*	Focus on Actors - Policy Makers in Ed Leadership	Bros Using Data supplie	CPA	Critical Discourse Analy		Focus on Actors - Poli Overall Program Focus or Frame		Marshall, C., & Gerst, M.
Radical Reconstructing: Equity in Educational Leader	y	Galloway, Molly K.	2	Educational Administration Quarterly	Oregon	Female	x	Journal Article	Background: T	Defined in relat	Framework - standards	Bros Takes the ISLLC sta	CPA	Document Analysis		Focus on Literature - C Overall Program Focus or Frame		Galloway, M. K., & Ishimaru
Transformational and Transformative Leadership in	y	Hewitt, Kimberly Kay	2	Journal of Research on Leadership Education	North Carolina	Female	x	Journal Article	This article, dis	Defined in relat	Exemplars - Program Analysis IMPACT V	SJ Pr Grant funded curric	CPA	Document Analysis		Exemplar - SJ Program Overall Program Focus or Frame		Hewitt, K. K., Chen, J. V.
Equity Audits: A Practical Leadership Tool For Dev	y	Skrla, Linda	2	Educational Administration Quarterly	Texas	Female	x	Journal Article	Part of a special	No	Teaching Strategies - Equity Audits	Bros Equity Audits as a t	CPA	Exploration Paper		Focus on Literature - C Overall Program Focus or Frame		Skrla, L., Scheurich, J. J.,
From presenting leaders to advocacy leaders: supp	y	Crawford, Emily R.	2	International Journal of Leadership in Education	Missouri	Female	x	Journal Article	In this unpubl	Defined in relat	Teaching Strategies - Through a Counseling Standards	SJ Pr Components of SJ	CPA	Qualitative Survey		Focus on Actors - SJ1 Overall Program Focus or Frame		Crawford, E. R., Kowalski,
Transformative Leadership: Working for Equity in I	y	Shields, Carolyn M.	2	Educational Administration Quarterly	Illinois	Female	x	Journal Article	The purpose o	Implied	Focus on Actors - SJ Principals	Bros Trying to further de	Critical	Abductive Reasoning		Focus on Actors - SJ1 Leadership Framework (Character		Shields, C. M. (2010). Tra
"At Every Turn": The Resistance That Principals Fa	y	Theoharis, George	2	Journal of School Leadership	New York	Male	x	Journal Article	This article, dot	SJ Leadership	Exemplars - SJ Principals	Bros Study of resistance	Critical	Autoethnography		Exemplar - SJ Principa Overall Program Focus or Frame		Theoharis, G. (2009). "At
Social justice educational leaders and resistance: T	y	Theoharis, George	2	Educational Administration Quarterly	New York	Male	x	Journal Article	A subgroup of	Yes	Exemplars - SJ Principals	SJ Pr Theory of resistance	Critical	Autoethnography		Exemplar - SJ Principa Leadership Framework (Character		Theoharis, G. (2010). Soc
Developing the Leaders We Want to Follow: Issue	y	Preece, Robin	2011	Contemporary Management Quarterly	Poland	Female	x	Journal Article	Leadership of	Defined in relat	Exemplars - Program Analysis (Framework)	SJ Pr presentation of a sp	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		Preece, R., Edwards, M. F.
Reflections of Practicing School Principals on Ethi	y	Gardiner, Mary E	2	Principal's Research Review	Idaho	Female	x	Journal Article	This study ship	Defined in relat	Focus on Actors - SJ Principals	Bros Evaluation of princi	Critical	Case Study		Focus on Actors - SJ1 Leadership Framework (Character		Gardiner, M. E., & Tenuto
A Cross-Case Analysis of Three Social Justice-Ori	y	Rodriguez, Manuel	2	Journal of Research on Leadership Education	Texas	Female	x	Journal Article	Third, the mate	Implied	Focus on Actors - Case studies to Curricular Compone	Bros Components of SJ	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		Rodriguez, M. A., Dantley
The Journey of Ethos: the Pedagogy as a Public Int	y	Kuruvilla, Zorina	2011	Educational Leadership and Policy Studies Faculty	Florida	Female	x	Journal Article	We explore pe	No	Exemplars - SJ Professors	Bros Biographical in nat	Critical	Case Study		Exemplar - SJ Professor Leadership Framework (Character		Kuruvilla, Z., Hewitt, K.
Using Transformative Experiences to Prepare Lead	y	Gintberg, Morgan	2	Journal of Research on Leadership Education	Wisconsin	Female	x	Journal Article	This article, usi	No	Framework - transformative learning	SJ Pr Not sure if it should	Critical	Case Study		Exemplar - SJ Classro Overall Program Focus or Frame		Gintberg, M. B., Knapp, M
Prioritizing Social Justice in Leadership Preparation	y	Hernandez, Frank	2	Journal of Research on Leadership Education	Texas	Male	x	Journal Article	This manifesto	No	Framework	SJ Pr Turned a previously	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		Hernandez, F., & McKinney
Investing in diversity: changing the face (and the fo	y	Campbell-Stephens	2	School Leadership & Management	United Kingdom	Female	x	Journal Article	Sack aspiration	No	Exemplars - Program Analysis (UK)	Bros Discourse surround	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		Campbell-Stephens, R.
What Makes a Leadership Preparation Program Ex	y	Jacobson, Stephen	2	Journal of Research on Leadership Education	New York	Male	x	Journal Article	Jacobson, S.,	No	Program Climate and Culture - UCEA Exemplary Ed Lea	SJ Pr looked at composo	Critical	Case Study		Focus on Actors - SJ1 Program Climate and Culture		Jacobson, S. (2010). What
Preparing Leaders for Social Justice: Lessons from	y	McKinney, Sarah A.	2	Journal of Research on Leadership Education	Wisconsin	Female	x	Journal Article	This literature r	No	Exemplars - Programs of Ed Leadership to a Framework	SJ Pr looks at the exampl	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		McKinney, S. A., Cipkins
Weaving Theory into Practice: Preparing Transform	y	Brown, KM	2	Scholar-Practitioner Quarterly	North Carolina	Female	x	Journal Article	The purpose o	Yes	Teaching Strategies - Critical Reflection, Rational Disc	SJ Pr Excellent "Methods	Critical	Case Study		Exemplar - SJ Classro Classroom Teaching Strategy		Brown, K. M. (2014). Weav
Educational Leadership for Social Justice: Enhancin	y	Everson, Susan Tofi	2	Cultivate Education: A Journal of Inquiry & Practice	Missouri	Female	x	Journal Article	Much criticism	Yes	Exemplars - Program Analysis	Bros unsupportive member	Critical	Case Study		Exemplar - SJ Program Overall Program Focus or Frame		Everson, S. T., & Bishop,
Enacting Social Justice: Perspectives of Education	y	Vogel, Linda R.	2011	Administrative Issues Journal: Education, Practice,	Colorado	Female	x	Journal Article	This qualitative	Yes	Focus on Actors - Current Students-Pre-Service up to 5	Bros Survey study of pre-	Critical	Case Study		Focus on Actors - Rac Program Climate and Culture		Vogel, L. R. (2011). Enacti
Urban school principals and their role as multicultu	y	Gardiner, Mary E	2	Urban Education	Idaho	Female	x	Journal Article	This study focu	Defined in relat	Focus on Actors - SJ Principals	SJ Pr Focus on principals'	Critical	Case Study - Cross-Cu		Focus on Actors - SJ1 Leadership Framework (Character		Gardiner, M. E., & Enomoto
The Uneven March Toward Social Justice: Diversit	y	McCollum, Rhonda	2	Journal of Educational Administration	Texas	Female	x	Journal Article	This paper sum	Implied	Framework - Teaching Strategies - Looked at Another I	Bros Curriculum	Critical	Case Study - Cross-Cu		Exemplar - SJ Program Overall Program Focus or Frame		McCollum, R., & Dunaway,

Appendix B: Extended Version of 5 Theorists

The information in this Appendix expounds upon the hermeneutic investigation of the term social justice found earlier in the chapter. I added the fuller version of this history for dissertation purposes, with the truncated version remaining in the manuscript.

St. Thomas Aquinas: The Virtue of Justice

The catholic scholar, doctor, and Dominican priest, St. Thomas Aquinas (n.d.), wrote:

> Now it is evident that all who are included in a community stand in relation to that community as parts to a whole; while a part, as such, belongs to a whole, so that whatever is the good of a part can be directed to the good of the whole. It follows therefore that the good of any virtue, whether such virtue direct man [sic] in relation to himself, or in relation to certain other individual persons, is referable [sic] to the common good, to which justice directs: so that all acts of virtue can pertain to justice, in so far as it directs man to the common good. It is in this sense that justice is called a general virtue. (pp. 1915 - 1916)

St. Thomas (n.d.) ascribed to the belief that "justice is a habit whereby a man [sic] renders to each one his due by a constant and perpetual will" (p. 1911). According to St. Thomas, there is an effort expended on the individual's part to pursue justice actively. St. Thomas perceived the act of justice through a philosophical alignment and orientation as articulated by the Greeks; "a virtue is a skill or particular activity that we learn by

practicing it" (Pattee, 2016, p. 99). Therefore justice develops through an individual's conscious and practiced choice to behave justly in an effort to become more just.

According to Cunningham (1982), the four main virtues as first conceptualized by the Greek philosophers were temperance, prudence, courage, and, finally, justice. When St. Thomas (n.d.) asserted the notion that "justice is every virtue" (1915), he established the importance of maintaining virtuous human relationships, an idea that was frequently corroborated through scriptural passages found throughout much of the New Testament gospels; "Therefore all things whatsoever ye would that men [sic] should do to you, do ye even so to them" (Matthew 7:12). St. Thomas comprehended the magnitude and impact of human relations within an ever-expanding global society. Therefore, an orientation towards justice was, according to St. Thomas, an essential practice wherein justice was the cumulative virtue guided by the practice of all other virtues and was the singularly most important relationship shared between humans.

St. Thomas believed justice was a three-tiered, relational arrangement (Pattee, 2016). St. Thomas asserted that justice was "commutative, distributive, and legal" (Pattee, 2016, p. 101). While commutative justice (justice that is based on how one individual treats another individual) and distributive justice (justice that is based on how a group treats another group or individual) are indeed significant strands of the virtue of justice, it was the form of justice labeled *legal justice* that, according to Pattee (2016), eventually evolved into the term *social justice*. St. Thomas (n.d.) explained that legal justice was "one supreme virtue essentially distinct from every other virtue, which directs all the virtues to the common good" (p. 1917). Pattee (2016) summarized, "The aim is not simply to perform individual, occasional acts of justice as much as actually to be and

become just in our relations with others" (p. 101). Pattee (2016) stated that according to St. Thomas, justice is "a disposition wherein one renders to others their due with constancy and determination" (p. 101). Thus, legal justice acts as an umbrella term, more likely referring to the scriptural and cosmic law of "do unto others" and was mitigated by a rational understanding that maintaining the common good benefits the individual and society. Therefore, the concept of social justice is related to the universal law of justice (known initially as legal justice) and is subsequently informed by both commutative and distributive justice that links the individual to the greater cosmos, whereupon the individual becomes oriented toward justice, not merely for her personal gain, but for the good of all humanity (Kohlberg, 1981).

Luigi Taparelli D'Azeglio: (Re)creating Social Justice

The term social justice is believed to have entered the lexicon approximately 270 years ago when a Jesuit priest by the name of Luigi Taparelli D'Azeglio, became concerned with the current state of social instability and moral decline he believed was brought about by the revolutionary climate of his age (Burke, 2010). During the time of Taparelli's writings, Italy was going through a massive social reorganization for unification, the revolution was taking hold in France, and the Industrial Revolution was slowly making its way onto the Italian peninsula (Burke, 2010). Taparelli's construction of a decidedly Catholic and conservative theory for social order was an effort, on Taparelli's part, to counteract what he perceived as strongly anti-Catholic and liberal influences on society (Burke, 2010). According to Burke (2010), when Descartes began to question the trustworthiness and objectiveness of human senses, the surety of human essence, and the transcendence of God, Taparelli believed that society responded with

civil chaos and unrest. As a result, Taparelli's concept of social justice was grounded in Thomism, a term that refers to the philosophical ideologies of St. Thomas Aquinas, which were believed to be based on reason, common sense, and an organized universe with God at the center (Burke, 2010; Pattee, 2016).

Taparelli's original notion of social justice was a decidedly religious construct that was an extension of what Burke (2010) called the "ordinary concept of justice" (p. 97). Pattee (2016) explained that as society evolved, the term legal justice took on a contested meaning based upon establishing stronger systems of law needed to litigate disputes amongst various parties from within society. Legal justice was subsequently renamed due to the influence of various papal writings and treatises for the church to reclaim the term and reestablish the concept (Pattee, 2016). Therefore, legal justice became known as social justice. This particular type of justice was applied to a myriad of issues, up to and including those concerned with the distribution of wealth and honor but was not a justice solely relegated to economics (Burke, 2010). However, according to Taparelli, fair distribution was not equal but was based upon a person's worthiness (Burke, 2010). Taparelli described a person's worthiness to be associated with that person's "natural superiority," wherein the divine right to rule was based on the idea of a person's God-ordained access to wealth and knowledge and the relative sanctity of their character (Burke, 2010, p. 100). Therefore, according to Taparelli, the ruling class was designed by God to keep order in society (Burke, 2010), for "a society cannot exist without an authority that creates harmony in it" (Burke, 2010, p. 100). According to Burke (2010), this original version of social justice did not have anything to do with matters of economics at its core, but instead, was conceptualized, "to defend the inherited

rights of the existing powers, the Church and the aristocracy, against the rising tide of democratic equality" (p. 105).

Taparelli maintained that in order to accept his conceptualization of social justice, it was an obligation to accept inequality as a normative arrangement. Taparelli believed in a hierarchal social order, and he perceived stratification across society to be predestined. This does not mean that Taparelli believed that any singular human was worth less or more than another, as Burke (2010) explained, "not only does individual inequality not contradict species-equality, but it is a product of it" (p. 102), but rather each human was assigned, through birth, an unequal station that they could not, nor should not, attempt to escape (Burke, 2010). In other words, human beings were randomly born into difference and had different capacities and also different opportunities based upon their fated assignment within the social sphere. This led to a final supposition within Taparelli's discussion; "justice has very different requirements for private goods and common or social goods" (Burke, 2010, p. 102). Taparelli made a distinction between what he called "the small societies" – representative of systems like the family or local communities – and "the large society," or the State (Burke, 2010, p. 101). This would seem to suggest that there were various layers of authority and subsequently multiple ways of enacting justice depending on the given context. The individual recognized her positionality from within the social order, which dictated her actions within societal circles. Thus, a portion of identity as individuals was defined by an internalization of cultural rules. According to Rhonheimer (2015), this notion made social justice a system of governance linked to a socially constructed identity system.

Thus, social justice became a specific system of governance that was antithetical to other systems like capitalism, socialism, communism, etc. (Burke, 2010; Rhonheimer, 2015).

John Rawls: The Move Towards Equality

In 1971, Rawls, in his book *A Theory of Justice*, "offered an elite distillation of the preconceptions of a consumer society energized by a vision derived from civil rights" (Bankston, 2010, p. 174). In his discussion of Rawls's theory of social justice, Bankston attempted to explain how the concept of social justice became more centrally focused on economic and political disparity within the United States. Bankston maintained that within the United States, the conceptualization of social justice became highly contextualized and was borne out of two coalescing narratives present within the United States during the 1950s and 60s; the effect of mass consumption and blossoming individually privatized wealth sources, where certain individuals within society appeared to have more economic stability and growth potential than others, combined with the "moral drama" of the civil rights movement (p. 176). Bankston (2010) wrote, "By the late nineteenth century, the term civil rights had come to mean not simply citizens' rights, but citizens' rights that the government actively protects" (p. 169).

It was at this point that economic and social policy collided – the economic policies adopted by the United States that had led to a massive upturn in economic growth and consumerism, and the civil rights movement that adhered to the philosophy that "civil rights were held by individuals, but they were threatened on the basis of group identity and therefore required protection on the basis of group identity" (Bankston, 2010, p. 169). It was in this way that Bankston (2010) explained, "The civil rights movement

worked a deep change in Americans' social vision. It became a way in which people began to think of themselves as members of 'categories requiring protection'" (p. 169). It altered the concept of social justice to take on what Burke (2010) would identify as a more liberal or socialist conceptualization of the term. Social justice was still interpreted as economic and political fairness, but this time certain people within society would win, and certain others would lose (Rawls, 1971). Therefore, redistribution transformed into economic and political policies that took from one group in order to right the system for the other group. In this updated version of social justice, economic and political wealth also became more readily and specifically associated with identity constructs such as race, gender, sexuality, and (dis)ability (Bankston, 2010).

It was through this socio-political lens that Rawls (1971) formulated his perspective of social justice. Bankston (2010) stated that it was Rawls's definition of social justice that has become the most influential and foundational conceptualization surrounding discourses on the topic from within the context of the United States. Bankston wrote, "Some version of his theory can arguably be found in most uses of the term social justice, even on the lips of those who have never read him" (p. 165). This notion appeared to be confirmed by Burke (2010). He maintained that the complexity of the concept of social justice has indeed been ensnared by individual perspectives as the term has continued to evolve. Many Catholic scholars have criticized the modern usage of social justice for as Burke (2010) stated in his study on the origins of social justice, "It is one of the ironies of history that the quintessentially 'liberal' idea of 'social justice,' as it was to become (in American terminology), should have been originated by an ardent

conservative" (Burke, p. 99). Burke was referring directly to the work of Rawls (1971) as it compared to Taparelli's explanation of social justice.

Rawls (1971) definition of social justice disrupted Taparelli's divine hierarchy and replaced it with a more Marxist narrative; a conceptualization of justice that accounted for an individual being assured equal rights and liberties as compared to another individual regardless of their identity or subsequent social status (Marx & Engels, 2002). Thus, social justice became a principle that would "allow the inequality of conditions implied by equality of opportunity but will give more attention to those born with fewer assets and in less favorable social positions" (Bankston, 2010, p. 173). This more modern interpretation of social justice was also more focused on a reinvention of the term *distributive justice*, or that form of practice concerned with "justice in dealings of superior communities or authorities, namely the state, with single persons posited under their authority or command. Distributive justice refers to the just distribution of burdens (e.g., taxation) and of benefits" (Rhonheimer, 2015, pp. 35-36). Thus, within the economic and political climate characterized by Bankston (2010), the individual moved away from the premise of accepting one's social station as a consignment of fate, towards a demand for equality, where "disadvantage is a consequence of social structure, and the just way to proceed is by political action aimed at benefiting those at the bottom through the redistribution of goods, opportunities, and power" (Bankston, 2010, p. 174).

Friedrich Hayek: Social Justice in a Market-Based Society

Friedrich Hayek (1960, 1973, and 1976) was a fierce opponent of the post-war American definition of social justice. Hayek believed in the spontaneity of economic markets to which he believed degrees of justice could not be attributed (Rhonheimer,

2015). Hayek's (1976) main argument was that "the outcomes of markets can be called neither 'just' nor 'unjust': 'only human conduct can be called just or unjust'" (p. 31). For Hayek, economic and social systems were considered spontaneous occurrences. Rhonheimer (2015) argued that Hayek's assumption did not account for the human capacity to manipulate the system. Hayek (1976) also believed that social justice was a dangerous arrangement in a free, market-based society. He believed that when the government was given the power to redistribute, then "policy becomes a matter of responding to absolute assertions of oppressed groups' rights rather than a process of balancing individuals and interest groups' competing claims" (Bankston, 2010, p. 176). Hayek believed that a pursuit of social justice would destabilize the economic and political system, and in a sort of cyclical philosophy, cause the system to become even more unbalanced and less just.

Hayek (1976) asserted the libertarian-esque philosophy that if individuals within a free (or free-market) society are left alone to pursue their goals, that the concept of social justice becomes irrelevant, and even moreover, it appears contradictory to the philosophical underpinnings of capitalism and freedom, two core ideological beliefs that shape the culture of the United States. Rhonheimer (2015) summarized, "Hayek argues that social justice is essentially an excuse for the exercise of power . . . social justice is meaningless. It has meaning, he proposes, only when a government or army has power to enforce its own distributional preferences" (p. 37). This sentiment would appear to substantiate the notion of social justice, as Taparelli understood it; social justice was its own political and economic arrangement quite different from capitalism, or even socialism, whereupon societal roles were preordained and beyond human control (Burke,

2010). However, it must be said that the context for Taparelli was unique – his form of social justice was developed on the Italian peninsula. It was reconstructed through the teachings of the Church, an organization that felt it had to reclaim power from the more liberal and revolutionary discourses and movements of the time (Burke, 2010; Pattee, 2016). In a pluralistic society such as that of the United States, and in light of the history of civil rights, Taparelli's definition transforms and seems to take on another meaning entirely.

Hayek was concerned by the economic perception of his time, where wealth was perceived as a pie divided and distributed "predicated on an inequitable social order where the 'fittest' survived," but this was an arrangement that Karpinski and Lugg (2006) maintained was not at all surprising, "since it played to Anglo American notions of racial superiority, Social Darwinism provided a pseudo-scientific patina for the racial, ethnic, and class bigotry of the time" (p. 280). Hayek (1960, 1973, 1976) regarded that this conceptualization, accompanied by governmental interventionist policies to balance the system, to be extremely dangerous. If wealth is perceived as a pie rather than something that can be consistently generated, then there are winners and losers depending on who gets the bigger piece. In Hayek's world, economic wealth and stability dictated quality of life and the ability to be a good consumer (Rhonheimer, 2015). Economic solvency was inextricably linked to one's right to pursue one's own course and to fulfill one's own potential and capacity. If there are things in the way of preventing that solvency, then someone has the job of having to step in and fix it, in this instance, the federal government, which, according to Hayek, was a recipe for disaster. This arrangement, he

believed, would eventually lead down the path towards totalitarianism and the subsequent erosion of civil liberties and freedoms (Hayek, 1960, 1973, 1976; Rhonheimer, 2015).

As previously mentioned, by the end of the 70s, in the United States, socioeconomic status, or the lack thereof, became ideologically and politically linked to race, gender, sexuality, (dis)ability, etc., as "the image of the oppressed categories of people had emerged as one of the shaping concepts of national consciousness. The energizing myth of victimized people's struggle animated the redistributive ethic of a society of mass consumption" (Bankston, 2010, p, 172). It is difficult to define a form of justice that does not consider these *violent hierarchies* where "one of the two terms governs the other (axiologically, logically, etc.), or has the upper hand" (Derrida, 1982, p. 41). However, Hayek's assertions about social justice were based on economic theory, and therefore, the form of justice St. Thomas (n.d.) might have more readily called *distributive justice* was the focus of his argum

3ent (Lukes, 1997; Rhonheimer, 2015). Hayek, in other words, was thinking from an economic perspective. His notions about social justice directly contradict Rawls' (1971) more altruistic conceptualization of social justice, which had already taken a strong foothold in the socio-political landscape within the United States. As a result, Hayek's version of social justice is often highly contested or thoroughly discounted (Lukes, 1997; Rhonheimer, 2015).

Nancy Fraser: Identity Politics and Maldistribution

In 2008, the feminist, American political philosopher Nancy Fraser (2008) said this about the concept of justice:

> Today's disputants often lack any shared understanding of what the authors of justice claims should look like, as some countenance groups and communities, while others admit only individuals . . . Often, too, the disputants hold divergent views of the proper circle of interlocutors, as some address their claims to international public opinion, while others would confine discussion within bounded polities. In addition, present-day contestants often disagree about who is entitled to consideration in matters of justice, as some accord standing to all human beings, while others restrict concern to their fellow citizens. Then, too, they frequently disagree about the conceptual space within which claims for justice can arise, as some admit only (economic) claims for redistribution, while others would admit (cultural) claims for recognition and (political) claims for representation. Finally, today's disputants often disagree as to which social cleavages can harbor injustices, as some admit only nationality and class, while others accept gender and sexuality. The result is that current debates about justice have a freewheeling character. Absent the ordering force of shared presuppositions, they lack the structured shape of normal discourse. (p. 395)

Fraser often called justice discourses "abnormal," suggesting that there was nothing "normal" about terms like justice, society, governance, economy, etc., and that any attempt to normalize these terms was to leave them entrenched and uncontested. Fraser maintained that discourses on justice are so often filled with assumptions and that "whenever a situation approaching normality does appear, moreover, one may well suspect that it rests on the suppression or marginalization of those who dissent from the reigning consensus" (2008, p. 394). This was as much a commentary on social justice

within certain bodies of literature as it was a commentary on social justice from within the political contexts associated with the United States.

Most of Fraser's (2009) work on social justice began in the post-Cold War era of the 1980s. Fraser's philosophical tenets reside at the intersection of "redistributive claims" and what she called "the politics of recognition" (p. 73). For Fraser, the tension between economics (see Hayek) and identity politics (see Rawls) from within the discourses on social justice destabilized any justice claims, making them "dissociated from one another – both practically and intellectually" (p. 73), forcing one to "an either/or choice: redistribution or recognition" (p. 74). Fraser's presentation of a reintegrated framework for social justice was influenced by her feminist lens, whereupon she introduced "a case of injustice that cannot be redressed by either one of them alone, but that requires their integration" (p. 74). She stated that the roots of economic injustices are quantified by notions like exploitation, economic domination, non-recognition, and disrespect (Fraser, 2008). Fraser explained that any form of "maldistribution or misrecognition" cannot be isolated because "as soon as we cease considering such axes of injustice singly and begin instead to consider them together as mutually intersecting," only then do we begin to recognize the multiple dimensions of individual identity and how at any given time, any person can be subjected to injustice. Fraser stated, "Anyone that is both gay and working class will need both redistribution and recognition" (p. 77). Fraser maintained that the goal for "anyone who cares about social justice" is to "encompass and harmonize, both dimensions of social justice" (p. 77), returning once again to the practice of justice in all social spheres (Aquinas, n.d.).

CHAPTER III

Article 2

(Re)Imagining Planes of Pedagogy for Social Justice Leadership Preparation: Constructing Spaces of Critical Engagement through Narrative Inquiry

Abstract

Purpose: Informed by the body of literature on social justice leadership preparation, this study presents narratives of 15 professors of educational leadership who, through their scholarship, service, and teaching, exhibited a commitment to social justice. This study examines the complexities of taking up social justice issues within higher education systems in order to inform the field of social justice leadership preparation more generally.

Research Method: Narrative inquiry is a form of qualitative research "motivated by a critique of the question-response schema of most interviews" (Jovchelovitch & Bauer, 2000, p. 61). Narrative inquiry is a form of interviewing that restricts the interviewer and deploys structures of storytelling as a replacement for the typical question-response format (Chase, 2005; Clandinin & Connelly, 2000; Jovchelovitch & Bauer, 2000; Riessman, 2008).

Findings: Analysis of the data suggests that the professors comprehended the significance of engaging in *practiced reflexivity* (McKenzie & Scheurich, 2004), a type of continual and vigilant reflexivity that occurs not in isolation but within the "textured specificity" (Lorraine, 2011) of lived contexts.

Implications for Research and Practice: The ability to critically self-reflect has been widely theorized as an essential activity associated with social justice work (Theoharis, 2007). To summarize the spaces for future research through the words of one of the

professors, “The field must continue to ask; Are we inclusive? Are we reflexive? Are we sure of what outcomes we want? Are we willing to risk? Are we questioning our own ontological perspectives? Do we know the impact of our work?”

Keywords: social justice, educational leadership, educational leadership preparation, narrative inquiry, reflexivity

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Robertson and Guerra (2016) censured the field of social justice leadership preparation for appearing to be somewhat out of touch with the current contexts of schools, and therefore, providing an altogether heroic narrative of leadership that is, to some extent, daunting and idealistic (see also Capper & Young, 2014). However, their criticism is redirected in the following way: "Why are we expecting new educators to enter schools often as the sole crusader in leading social justice transformation, something that we would not dare conceive of doing alone and could not do by ourselves" (p. 11)? In this passage, the authors provided a critical evaluation of themselves and their colleagues as university-based professors preparing leaders for schools. This is significant when taking into consideration how the field of social justice preparation presents research for professors and preparatory programs to think upon, yet very few studies within this field openly investigate the lived experiences of these professors relative to their graduate teaching contexts (i.e., Carpenter & Diem, 2013; Dantley & Green, 2015; Evans, 2007; Guerra & Pazey, 2016; Martinez & Welton, 2017; Robertson & Guerra, 2016).

Purpose

Viewed through the body of literature on social justice leadership preparation and a Confucian framework (DeBary & Wieming, 1998), this study presents and interprets the narratives of fifteen professors of social justice educational leadership in order to understand these professors' experiences of social justice teaching so that this might directly inform the field of leadership preparation regarding the dynamics of social justice

leadership teaching and scholarship[15]. In this study, the stories of these professors create imaginative spaces within which the onus of critique and criticism falls not on any one isolated individual but, rather, upon the fabrications of character, time, and place from within each of the professor's telling wherein the *what if* emerges (Greene, 1995). The stories allow for a productive distancing (Biesta, 2012; Greene, 1995) as they help us, the readers, to reflect upon relevant previous events and contexts from a safer vantage point provided through the effect of temporal ambiguity (Charmaz, 2005; Molet et al., 2010). These narratives are also performative and render a version of actual events as constructed from the perspective of the storyteller for the intended audience (Butler, 1997; Goffman, 1973). In this case, the professor participants in this study tell a story from their subjective vantage point for the researcher. The researcher, in turn, tells an interpreted story from her subjective vantage point for the intended audience of professors in leadership preparation programs.

The presentation of these stories attempts to respond to Ellsworth's (2005) question regarding how experiences might serve as a pedagogical pivot point by pushing the inquiry towards the interpersonal space created by sharing each professor's experiences from within their lived contexts. The details of these individual narratives

[15] The narratives were collected as a component of a larger study, the overarching purpose of which was to create an arts-based presentation of data that traversed the axis between artistic representations (aesthetics) and social justice (ethics) in an attempt to answer Ellsworth's (2005) question of "what environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought?" (p. 8) in regard to social justice leadership preparation. The ethnodramatic representation of data (Saldaña, 2009) was designed to inspire a reconstitution of educational realities through iteratively engaging research participants first as narrators and subsequently as reflexive audience. As Greene (1995) suggested, it is from within these imaginative spaces that the onus of critique and criticism falls not on any one particular individual but rather, upon the fabrications of character, time, and place from where the *what if* emerges. Thus, theatrical representations provide a distancing from our own reality while these representations also help us to investigate patterns shared in general terms. In other words, we can see ourselves through the aesthetic while still enjoying the safety of distancing ourselves from the need for full disclosure if we choose to remain anonymous when confronted with the affect (Biesta, 2012; Greene, 1995; Katz-Buonincontro et al., 2015).

weave together, constructing a new plane from which the field of social justice leadership preparation might (re)imagine pedagogical possibilities. This study was guided by the following research questions – 1) What forces, both internal and external, might influence professors of social justice educational leadership preparation to take up social justice issues within the classroom and as a committed area of research?; 2) What complexities do these professors face in their public, academic, private and professional lives as it relates to the commitment to this work?; 3) What are some of the specific struggles and/or triumphs these professors have endured?; and 4) What is it that they wonder about in relation to the field of social justice leadership preparation, the system of the academy, their lived contexts and themselves as individuals, researchers, and professors of social justice?

Theoretical Framework

This study is concerned with investigating a deeper understanding of the field of social justice leadership preparation. Theoharis (2007), in context to his pivotal research on social justice leadership, defined social justice educational leadership in this way: "principals make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (p. 223). According to Giroux (2003), in regard to the complexity of educational systems, this is a task that is no small feat because schools are not isolated from the rest of the world but rather are a reflection of highly contested "economic, political, and social forces" (p. 8). Therefore, social justice leadership "cannot be reduced to what goes on in schools but must be understood . . . in terms of wider configurations" (Giroux, 2003, pp. 7-8). Furthermore, Rapp (2002) stated

that social justice leaders "resist, dissent, rebel, subvert, possess oppositional imaginations, and are committed to transforming oppressive and exploitative social relations in and out of school" (p. 226), while concurrently Scheurich and Skrla (2003) maintained that the responsibilities of social justice leaders are not just to "create schools in which virtually all students are learning at high academic levels" (p. w2), but these leaders are also "expected to resolve society's social and educational inequities" (Kafka, 2009, p. 328).

It is perhaps no wonder why the field of social justice educational leadership preparation reports that, as a whole, programs have had difficulty developing leaders committed to this kind of work (Diem & Carpenter, 2012; Hawley & James, 2010; Huchting & Bickett, 2012). Therefore, it is an easy jump to say that social justice leadership preparation is charged with a profound moral and ethical response to contexts (Scheurich & Skrla, 2003). Suffice it to say that social justice leadership and the preparation of those who lead in socially just ways takes a deeper understanding of the human condition, history, and complex notions such as identity in order to rationalize judgment (Bogotch, 2002). This requires the development of empathy in those who lead and subsequently those who teach and prepare these social justice leaders.

Calloway-Thomas (2010) posited, "Empathy is the moral glue that holds civil society together; unless human beings have robust habits of mind and reciprocal behavior that lead to empathy, society as we know it will crumble" (p. 7). The concept of empathy has been generally understood to be an individual's innate ability to understand and identify with the feelings of others, which can occur from within shared contexts or that can be perceived through the imaginative (Decety & Jackson, 2004; Hammond, 2014).

Empathy, according to scholars, is not something that an individual learns but rather, "the basic building blocks are hardwired in the brain and await development through interaction with others. Such a capacity to understand others and experience their feelings in relation to oneself illustrates the social nature of the self, inherently intersubjective" (Decety & Jackson, 2004, p. 71). Some scholars also have discovered that an individual's perception of empathy is related to their perception of proximity, or in other words, a person's ability to empathize is related to how "close" an individual believes they are in comparison to others (Preston & DeWaal, 2002). The individual can perceive closeness in several ways; through a strong identification with the other based upon shared or common interests or identity constructs, through a frequency of contact such as defined by repetitive interactions or closeness as perceived through shared contexts, or through perceptions of geographical proximity often related to distance (Decety & Jackson, 2004).

This study relies on viewing the participant stories through a Confucian framework as a way to organize the data presented in this study; a metacognition that DeBary and Wieming (1998) explained as a "perception of human self-development, based upon the dignity of the person, in terms of a series of concentric circles: self, family, community, society, nation, world, and cosmos" (p. 302). There are movements within the study's hermeneutic process that shift the stories from "the quest for true personal identity" toward the move through "the unity of Heaven and humanity," which "transcends secular humanism" and back again (DeBary & Wieming, 1998, p. 302). The analysis of these stories moved through DeBary and Wieming's (1998) six Circles of Empathy framework (see Figure 1). Self is, therefore, never alone at the center of these

stories for too long, but rather, the stories shift through the complex layers of the other circles in a delicate, ephemeral dance as the professors grapple with the retelling of events. The circles provide an organization to the synthesis of themes identified throughout the narratives that are filled with moments of transparency, and that can be interpreted as those "wider configurations" (Giroux, 2003, pp. 7-8) important to the life's work of these professors – the topics they think on, their strategies for navigating their contexts, common perceptions, and most importantly, their conceptualization of social justice and how social justice relates to the broader field of leadership preparation. This framework provided a way to organize the data presentation through a framework based on religious tenets – for religion is always at play when discussing the topic of social justice (Capper & O'Malley, 2015). This is not meant to appropriate these concepts but rather to use them as a tool to understand better how the participants in this study relate to their contexts. However, the connection with Confucianism is far from coincidental as Confucian tenets are deeply aligned with developing one's morality and sense of ethics (Cline, 2014).

Review of Literature

While researchers of social justice leadership preparation often conceptualize their research-based upon their own specific identity constructs, they are less likely to focus on professors of social justice leadership as a unit of analysis when it comes to the topic of social justice leadership preparation. While there is literature that addresses the experiences of professors within higher education or even more specifically within leadership preparation (i.e., Carpenter & Diem, 2013; Dantley & Green, 2015; Diem & Carpenter, 2013; Guerra & Pazey, 2016; Karanxha et al., 2014; Martinez & Welton,

2017; Rusch, 2004; Sensoy & Diangelo, 2009; Shermam et al., 2010), the literature on social justice leadership preparation suggests that leading scholars of that field overwhelmingly tend to focus on understanding the complexities of social justice leadership by attempting to analyze the contextual lives and experiences of others within the field. For example, many researchers tend to focus on students within the leadership preparation classroom (i.e., Martinez, 2015; McKenzie, & Scheurich, 2004; Shields, 2004; Young et al., 2006), while others study exemplars of leaders working towards social justice that are already placed in the field (i.e., DeMatthews, 2015, 2016; Karpinski, & Lugg, 2006; Normore, & Jean-Marie, 2008; Theoharis, 2007). However, the basis of this inquiry is focused on understanding the experiences of social justice professors notable for their research on social justice leadership preparation, who may or may not do autobiographical work and bringing those stories into relation with one another. This step focuses on professors of social justice leadership as a heterogeneous group and their contexts, as they navigate how to prepare leaders, and as they themselves are characterized as social justice leaders or what they experience as they do so from within their academic setting.

There appears to be a layered purpose to conducting social justice leadership preparation research—to do social justice work while simultaneously providing the field with viable frameworks, teaching strategies, assessment tools, etc. This is a field that is complicated by the commitment to social justice work and the subsequent commitment to broadening and influencing the field of leadership preparation, in general. Therefore, it has been a valuable undertaking to learn more about the prominent individuals researching and publishing about social justice leadership preparation. How and why do

they teach about it? From where do they learn to conceptualize resistance? What, in their lives, drove them into this field? What do they expect for and from their students? What obstacles do *they* face? How do *they* resist?

Research Method and Approach

Jovchelovitch and Bauer (2000) stated the following about narratives and storytelling:

> By telling, people recall what has happened, put experience into sequence, find possible explanations for it, and play with the chain of events that shapes individual and social life. Story-telling involves intentional states that alleviate, or at least make familiar, events and feelings that confront ordinary everyday life. (p. 58)

Therefore, to draw data from narrative inquiry is to draw from "the situations of our lives in all their textured specificity" (Lorraine, 2011, p. 1). According to Rice and Ezzy (1999), "telling a story about oneself involves telling a story about choice and action, which have integrally moral and ethical dimensions" (p. 126). Hunter (2010) stated, "The aim of narrative inquiry is therefore not to find one generalisable truth but to 'sing up many truths/narratives'" (p. 44). According to Jovchelovitch and Bauer (2000), narrative inquiry is a form of qualitative research that is "motivated by a critique of the question-response schema of most interviews" (p. 61). Narrative inquiry is a form of interviewing that limits and restricts the interviewer and uses the structures of storytelling and narration as a replacement for the typical question-response format (Jovchelovitch & Bauer, 2000). Therefore, the structures intrinsic to storytelling replace the imposition of a series of structured questions. As a result, the participant follows their natural response to

an inquiry rather than engaging in a dialogical exchange with the researcher. According to Jovchelovitch and Bauer's (2000) interpretation of Schütze (1977), narratives (stories/storytelling) follow an inherent structure that includes main characteristics that draw on "underlying tacit rules" of story construction (p. 60). This is where the clues to the story's implicit meanings reside. In this study, the participants were asked to share with the researcher their stories about how their commitment to social justice leadership preparation teaching and scholarship affected their lives and their livelihood (the actual prompt is presented in a later section).

Subsequently, Jones (2003, 2006) maintained that narratives give essential clues to how participants perceive issues based upon the selection of what a person chooses to leave out as much as by what they attempt to include (Diem & Carpenter, 2013; Mazzei, 2008). Jones (2003, 2006) was also concerned with the aesthetic representation of the interview as a form of performativity. This idea aligns with notions reminiscent of Goffman (1973) and Butler (1997), who, from within their theorizing, often suggested that identities are performed and retold through shared experience that "accentuates matters and conceals others" (Goffman, 1973, p. 67) as individuals "must construct who they are and how they want to be known" (Riessman, 2008, p. 7).

Informed by an integrative literature review (Torraco, 2005) conducted on social justice leadership preparation, participants were selected based on the following criteria: 1) an established refereed publication record on social justice leadership preparation as evidenced by a minimum of three such publications in educational leadership scholarly journals; 2) a ranking total of citations from their social justice publications as reported by Google Scholar, and 3) a commitment to social justice work as evidenced by service

activities and/or professional affiliations listed on their curriculum vitae or publicly available biographical statements. After a preliminary list was assembled based upon these criteria, the selection of the participants was then based upon their willingness to participate and achieving representation of various identity constructs in the sample (see Figure 2). Of the twenty professors contacted, fifteen agreed to participate in this study. Three of the five who did not participate cited time constraints as their primary obstacle. The other two did not reply to the correspondence, so their reasons for not participating are unknown.

Presentation of Data

In order to better understand the impact that these professor narratives might have on the field of social justice leadership preparation, first, there must be a recognition that narrative inquiry and the subsequent interpretation of any type of interview data are contested within qualitative inquiry (Kim, 2015). The driving theory behind narrative inquiry is the belief that participants should be allowed to retell their stories with little to no interference from the interviewer. This perspective follows through to how data are subsequently reported – usually left in large chunks with little to no explanation present. The reader, therefore, is left to interpret the data with minimal help from the researcher.

Kim explained that this "perfect hybrid of research and art" (p. 1) that simultaneously captures the two sides of narrative – telling and knowing (McQuillan, 2000) – is laden with the complexities of interpretation. Byrne (2017) stated, " As the instigator and author of the research story, it is unavoidable that the text produced will be as much that of the researcher as the participants" (p. 41). Byrne then reminds us of the historic tensions that abound when taking up qualitative work by providing a citation

from Lather (1991) where she surfaced the tensions between participant stories and the author's voice, at which point Lather contemplated, "How do we explore our own reasons for doing the research without putting ourselves back at the centre?" (p. 91).

In this study, the narratives of the social justice professors are organized through a thematic coding process (Charmaz, 2005). The professors in this study became a coherent sample through the researcher's categorization of the body of their scholarly work as representative of professors of social justice, and participants unanimously accepted this label. The professors were unified in their shared emphasis on social justice – to paraphrase the words of the Shakespearean prince; *to be a social justice leader, or not to be* – although many expressed compassion and understanding for those persons within their stories that less readily committed to and/or understood the complexities of social justice work. The fifteen participants are widely representative of various identity constructs, and the sample of participants is diverse – 8 Female; 7 male; 7 persons of color, including those that self-identified as Black, Korean, Latino, Latina, White, and mixed-race; and four persons identified as being part of the LGBTQIA community.

Kim (2015) stated that "narrative data analysis and interpretation is a meaning-finding act through which we attempt to elicit implications for a better understanding of human existence" (p. 190). Polkinghorne (1988) posited that meaning is inherent to stories and that searching for meaning is an inexact science because "meaning is not tangible, nor static" (Kim, p. 190). Both Kim and Polkinghorne called narrative analysis a form of *hermeneutic reasoning* whereupon participants and researcher are looking to understand an event while attempting to reframe or gain new insight into the importance and implications of the event (see also Slattery et al., 2007). The creation of the

forthcoming themes, while generated from a close reading of each story, were also influenced by the unique juxtaposition of placing these particular stories next to one another (Deleuze & Guattari, 1987; Jackson & Mazzei, 2013). This was coupled with the researcher's own internalized story; her knowledge, lens, and identity influenced the themes. Here, the researcher acknowledges her subjectivity and embraces the uniqueness of each of the fifteen professors and the part she now plays in reinterpreting these stories. During the presentation of the themes, the researcher will use "I" to establish the subjectivity of the events and perform the retelling of events while providing a context for the reader (Mazzei, 2007).

In the data presentation, participants are numbered rather than given pseudonyms or initials. This was done for two reasons: 1) due to the possibility of participant recognition – all of the participants were well-known researchers and professors in the field - I chose to number the participants in order to anonymize responses further, and 2) as participants were introduced, I wanted to amplify the professors' shared identification as social justice educators and researchers. I did this not as an erasure of identity but rather as a way to elicit a shared context that connected the participants in a new way. I did this in order to experiment with differing ways to represent and introduce participants that share a unifying context and experience and thus are linked up through community (Capper et al., 2002). However, I was also faced with the tension of finding a way to honor identities as multifaceted and complex constructs. I, therefore, asked each participant how they would identify themselves and added the responses to a Wordle (see Figure 1) that captured their responses and allowed for new identity constructs to be incorporated into the research. This conglomerate algorithm is representative of the

unique perspectives of these participants. As always, these themes and the analysis of them can and should be contested.

Circle of Self: The Reflexive Expression of Identity

> . . .reflecting critically on our situation is part of our situation. It is a feature of the peculiar way we belong to the world. . . (Eagleton, 2004, p. 128)

Gemignani (2017) posited, "Reflexivity can be described as the process of exploring the ways in which researchers and their subjectivities affect what is and can be designed, gathered, interpreted, analyzed, and reported in an investigation" (p. 185). In terms of social justice leadership preparation, reflexivity builds upon this notion and expands it to encompass what McKenzie and Scheurich (2004) called *practiced reflexivity*. Cambron-McCabe and McCarthy (2005) noted, "Individuals consciously take responsibility for their actions – recognizing that all actions have an impact on the community. McKenzie and Scheurich further noted that the school leader's job "requires a constant, vigilant, critical perspective that always asks the questions" (p. 215). This concept very often plays out across the literature on social justice leadership preparation, whereupon the literature suggests specific classroom interventions and strategies that require leadership students to think about themselves in relation to their identity constructs and contexts.

As the professors related their stories, there were points during which the professors provided a critique or commentary that exhibited their awareness of themselves from within the narrative:

> **15:** I don't think they [faculty colleagues] thought I was a challenging person; that I was a risk-taker. I think they thought I was docile; I was quiet; I was passive. Rumor

is, they said, “She seems pretty quiet. Do you think she'll be able to handle the students?” Something like that. So, that gave me the impression that did they think I was timid, passive; I would just go along? I was not naive about justice and injustice. I was naive that they could do something. . .that those people in that department could do something that would stop me, or that could stall my career. That they had that much power.

They reflected openly upon how their own understanding of their identities shaped their thinking and even the manner in which they took up social justice work:

> **5:** I don't know, it's just a different perspective, you know. I'm not a black man, and that comes with really specific injustices, and being an Asian-American woman comes with very specific injustices, and they're different, and I try to use that as a pedagogical advantage. But I think I get really different kinds of micro-aggressions that take a toll in different ways.

Very often, their critique of themselves and their social justice colleagues was quite candid and unabashedly unapologetic:

> **7:** So, I mean, every day, every day, every single day, being an African-American man, I deal with, oft times second-guessing myself, or making sure that what I'm seeing and how people are responding to me has nothing to do with, maybe it does, my being a black man. I have come to grips with embracing the fact that I'm an angry black man. While I know that there is this message of transformation that undergirds much of what we do at our research conferences, and we are doing this research to really bring about some change in our society, I felt almost hopeless. I felt almost

> hopeless. Because I began to ask the question; what is this all for? What did we do all this for if people's lives are not being radically changed?

Looking in on the space of this circle and recalling the stories as they were told to me, this reflexive space emphasized the tacit importance of self-exploration and understanding one's own positionality in relation to social justice work:

> **6:** It affected how I talk, it affected my, not my commitment to social justice, but the ways which I presented social justice . . . I realized that my responses to those incidents were not mainly based on the scores that I got out of the class. My response in those classes was more so based off of my own personal feelings, and emotions, and safety, and psychology. And so, I got mad and said, *you all want to start a fight! Oh, man!* Because I was mad… that was my own emotion.

This was a space where the professors interpreted their own identity in relation to other systems:

> **10:** I don't think I'm outside. I think as a white person in this society, it's impossible for me to get outside it. Because there's too much coming into me from the outside; constructing me as a white person and treating me like a white person. Same way with being male, or heterosexual, or able, or upper-middle class.

The professors alluded not only to their understanding of self and specific identity constructs but to an assessment of the emotional toll that social justice work had on them as individuals:

> **9:** And so, doing that work as a principal – I say this sort of in jest, but not completely in jest – almost killed me. You know, I had 70 or 80-pound weight swings over the

course of a year. There were periods of time where – this is not an exaggeration – I threw up every morning because the weight of the job was huge.

The stories were all different, but the raw emotions were evident:

2: And I was just crushed. I sort of wondered about whether they met about me in private, but to get that email to say, "You know what? We've decided to just move in a different direction, so we don't need you to teach it anymore." So, of course, I was pissed. I was mad!

The professors often expressed insights about themselves in relation to other circles – to family, community, nation, world, and cosmos –whereupon the professors provided interpretations of contexts outside of themselves, while seemingly present somewhere in the story:

3: And I remember coming out from that meeting and sitting in the car and weeping; not because I personally had been upset, but because the learners in that school had no choice at all of a level of understanding from those leading the school, about what the issues might be for them . . . and the interesting thing for me, that wall was not created by over-discrimination or lack of awareness that ethnicity might be an issue. On the contrary, the wall was created by a sense that they were *ab-so-lute-ly* doing what was needed to meet equity and inclusion requirements. And it absolutely stayed with me as a critical incident because it's a good example of failure. And I think anybody worth their salt who is researching and writing fails repeatedly. You hope you just fail better each time.

At times, their retellings caused moments of newfound reflection and enlightenment:

14: I can't... I don't have any social capital. I have no social capital there (referring to a school district working in conjunction with the university). So, that's a really interesting... I'd never thought about that, but what an interesting way to think... this has been really good for me. But I never thought about what it feels like when you want to do something... personally, I've never experienced wanting to do something... well, I have as a woman, but I've always been able to kind of get above that. But wanting to do something and really not having the social capital. What I have, there are no chips for them. What I can give to them doesn't fit their economy.

The professors often expressed moments where they seemed keenly aware of their limitations:

4: So, I support my students, and I adore them, and I help them. And so, I am finding it a very difficult personal struggle right now. Why do I feel like I need to tell this student how to behave? I mean, that's horrible. That's horrible . . . And so, it's my thing, right? The hang-up is with me. It's not the student's problem. I'm the problem. And I don't understand why I'm having such a difficult time. I mean, really, it has been a personal struggle for me.

Or their abilities and strengths:

13: Like, people could count on me to speak out. They could count on me saying, "OK, now let's look at this. On the one hand, you said this, but..." So, but I can just simply say that being that person, and not even being that angry black woman, people saying, "Oh! You're very able to articulate conflict, and call it out, and smooth it over," but that costs me things.

These professors would often express an awareness of their *unfinishedness* (Freire, 1998):

12: You have to feel comfortable with the uncomfortable, and I think I'm growing to be able to do that. Recognizing I don't know everything; maybe listen instead of talk.

From within this circle, the professors are exploring their own positionality in relation to their work and to the other circles. Their disclosures during the parts of the story that focused on themselves, exposed the human ethos – the journey that each of the professors have taken to get them to the point in their personal timeline.

Circle of Family: Historical Orientation

> The great truths of family history don't live in any book. They live in the hearts and minds of the living descendants. (Overmire, 2015, p. 2)

Whenever the professors alluded to the configuration of "family" (here I place the word in quotes to denote the diverse range and broader landscape to which the professors referenced. For example, one of the professors referred to the Latino/Hispanic professors at UCEA as *family*), it was often to explicate some sort of historic connection to an orientation towards social justice:

9: I come from a very progressive, sort of activist family. And so, it's just sort of part of who we are, that you're... like these issues are part of what you're supposed to do in the world. And it's why I went into teaching, and it's why I went into administration.

The narratives would often depart from a more formalized presentation, and I would notice a sense of calm and a slight ease in the professors' demeanor and speech through which I perceived sensations of comfort and familiarity:

12: I've never been shy of... and my dad always laughs because both me and my brother are never shy of expressing our opinions, and it's because my dad has never been... because he's always like, "I wonder why you guys are like that?" I think it's

just because of who I am, and the environment in which I was raised, and that these kinds of things have always been talked about and instilled in me; that they're important to talk about… particularly as a white woman who wants to be an ally, I feel like it's my responsibility to do this.

Sometimes, the mention of family was in context to how family provided stability, opportunities to reframe thinking, confirm actions or challenge the professors' assumptions.

8: One of my cousins sat me down and said, "Do you really want to work with colleagues that are that stupid that they couldn't figure this out before you went through everything?" And I said, "Yeah. I do."

14: So, I get out of the car, and he sits there. Like, *what are you doing?* He said, "I don't think I can be any help to you in there," and I'm like, "Get your ass out and get in there! I know that this is a stretch but get in there!" (The professor is referencing a story about a trip to a local mini-mart in the town in which she works. She is speaking to her partner, who was resistant to the idea of entering the store.)

13: I don't think I picked up, maybe how I was conveying difference to my students, particularly my white students, until my husband actually... we were talking one day, and I had gotten some bad evals, and I said, "I just don't get this." And he said, "I don't think you... you have a strong sort of stance," and he said, "I think people are misinterpreting that." But it really caused me to kind of look at ways that I've always fought for safe space for other people or for myself. And so, I'm like, *hmm… in what ways am I not making safety for different kinds of people who are in my class?*

Family was also mentioned as a risk benchmark in relation to conducting social justice work:

> **10:** I mean, I don't blame people for making a kind of risk assessment; I've got to support my family, there's some lines I can't cross, or I won't have a job. I can understand people making those kinds of decisions about when and where they can speak.
>
> **1:** And I just remember calling my dad, who was a principal and retired as a superintendent, I was like, "I think I might be in the wrong space." And then wondering, *was it the university; was it higher ed? Would I be better off serving in the department of ed? Would I be better off going back to K-12, where I felt like I was more engaged, not so disassociated?* It comes down to personal sacrifice. Are people willing to move their families? Are people willing to maybe not get paid as much? Are people willing to take less prestige? So, it comes down to ego.

For the professors, family was not just something to which one was born, but it was something that could be constructed through a shared context, idea, or philosophy. The sense of belonging to a group that could help to reflect criticially, while providing an element of safety and comfort, was an important process to their overall capacity to self-reflect.

Circle of Community: Belonging

> No man [sic] is an island, entire of itself; every man [sic] is a piece of the continent, a part of the main. (Donne, 1987)

In this space, the professors provided commentary and critique on the various communities to which each of them felt that they belonged. The references to these

communities are often interwoven and overlapping, and because of the tenor of the prompt, this is where the majority of the narratives reside. Nevertheless, the references to the various communities generally had notable tenets in common:

1) Their stories often vacillate as one context and community blended into the other – UCEA, the academy, their classroom and students, the community at large, their department, the university, k-12 schools, educational leadership faculty, social justice leaders/researchers, etc.
2) The contexts would sometimes rapidly shift and move back and forth through various groupings and designations, or subsets of communities;
3) Most passages alluded to various critiques or commentary on the machinations of the system to which these communities belonged in juxtaposition to their hope and wish for alternative behaviors, systemic changes, or how they perceived themselves fitting into that community based upon their self-perceptions; and
4) While listening to these passages, I sensed that the professors were often grappling with their own understandings of how they fit into these various communities.

Here I provide excerpts from the stories that exemplify the four tenets listed above:

> **8:** You have to be fairly realistic... you know, you hope that the organization can go miles ahead of what it is right now, but the realization that its foundations are deeply conservative, you know, entrenched in racism, classism, virulent homophobia, and sexism. And the sexism and homophobia are intertwined. So, you look... you know, it's like any organization. It's why my wife is still Catholic,

even though there are endless problems with Catholicism – it's because it's her church, and they're not gonna chase her out. And she looks for allies, and that's what you do in UCEA; you work with allies to push. You can't push by yourself; never can push by yourself; you always have to work through allies. It's only a crazy narcissist who thinks they can do it on their own.

9: When I was going through leadership preparation, I was constantly frustrated with my colleagues. But what is fascinating to me now, that in some ways, these same people, many states over, are now my students. And so, you see your students differently . . . it's certainly the spirit of kindergarten, right? In kindergarten, we say, "this is who our kids are, and they have all kinds of diversity in them, and they have all kinds of talent, and it's a range, and whoever walks in the door are your kids." And that's how I feel about my current students. Not that they are my kids, but they're the people that I'm responsible for now. So, I'm differently patient with their social location, or their experiences that I might see as incomplete, or their lack of understanding of systemic inequality, or their lack of interrogation of their own privilege. So, if I apply my kindergarten lens to my leadership adults, I have to be patient with where they're at. I have to be demanding, but I have to provide opportunities for them to learn and rethink and examine that. That's my job.

10: The University, for me, is a colonial enterprise. It's not an institution that understands. To me, injustice and inequity are not reformable; they are the nature of the system itself. We live with that. And so, we have to change the system itself, but we're all part of that, so it also means change within us. And it seems

like people want to adopt social justice like you'd put on a pair of clothes or something, rather than this really goes to the heart of who we are, and how we live in the world . . . But, when you raise questions, when you're surrounded by injustice and inequity, and you raise questions about it, people don't like it. It makes people uncomfortable. And so, you get in trouble. You just face various situations that are troublesome and difficult.

11: With our university, you could see that other professors just don't want the extra work, and I absolutely don't blame them because it's kind of a thankless task when you're already teaching full time, expected to do your research, go get grants, do all that, and then take on any number of doctoral students. I'm always amused... our colleagues in teacher ed, or counseling, or whatever, bitch and moan if they have more than two doctoral students. They can't imagine. And yet, I've got, right now, five or six that are working on dissertations and sending me drafts, and so, you do get to the point where you're thinking, *what am I doing?* So, it's sort of like, you get punished for your views. (The professor seemed to be referring to views about equity and social justice at first. In context to the story, the professor was discussing the general pushback of the faculty to change admission requirements to account for recruiting a more diverse group of students to the program. The professor recalls a time when the lack of willingness to reevaluate admission criteria adversely affected particular students who identified as Black/African-American.)

12: I think the university is trying to do a better job at hiring faculty of color, but still, when it comes to education, teacher education programs, or leadership

preparation programs, to weave social justice throughout the entire curriculum, it's still an issue . . . And I think I've seen it when I'm in meetings, and I say something, and it just kind of falls on deaf ears. So, trying to resist or push back but then knowing it doesn't really matter, and thinking, so what's the point? I think I find comfort when it comes back to the classroom with students that really care about this—and again, having hope in next generations. So that's where I find my solace, I guess, with the students. And then, thinking in my head, well, hopefully, my generation will be triggered one day, and we can change things.

4: Maybe there are some individuals who are…doing more social justice than others. But it doesn't mean that the rest of us are not committed to it. We're all committed to it, but I would say that some rise above and actually are doing really really good work. And it could be maybe because they have more experience with that, I don't know. It could be because they've understood what they need to do and are moving forward no matter what. But, yeah, that's a good distinction to make of them. Even though all are committed, only a few rise above in what they do and the way they engage students . . . But I think it’s the bounded system of the academy itself. You don’t get rewarded for teaching social justice.

The configuration of Community was not necessarily as tight-knit or as safe as the Circle of Family, however, the professors still communicated a sense of wanting to belong to a greater whole. However, in this circle, the professors were often faced with dilemnas that tested their attunement toward social justice. This space was also exponentially far more political than any of the circles thus far. This configuration was also tied more closely to

their own self-perceptions juxstaposed against the first configuration that was the most public in proximity to themselves.

Circle of Nation: Political Configurations

> Without a measure of anger against injustice, a person, a society, or a whole nation would have to live perpetually under the bondage of injustice. (Adelaja, 2017)

In this space, the professors provided commentary on the current national political and social climate. The narratives would encompass topics on current events, political climate, trends, operating viewpoints, and recall of statistics. Sometimes the narrative would turn to discussions on activism. Throughout these particular excerpts and narrative passages, the professors would often project a consensus that the current political climate was not working and was also antithetical to their political views. In other words, the professors would often place themselves in opposition to the nation-state:

> **8:** I would argue that we're really trying to be less oppressive. And that's probably as good as it gets in the United States of America. Less oppressive. Social justice, not in my lifetime. And you have to – not accept that reality, but you have to learn to live with it. And figure out how to fight against it, but not have that reality suck the joy out of your life. And you have to figure out how to protect your joy. But you know we are living in a Trumpian age, where they're gonna be, “Be afraid! Be afraid of your neighbor, particularly if they're one of those scary *Mooslims*!” It's like, “No! Screw you!” So sometimes, turn off your TV set, don't look at everything that's on the internet. Sit down, be quiet, read a book. You'll feel better. Listen to good music. And

just try to shut the outside world out if you start sliding towards despair. Trump is not worth our despair. He's not that important. Not in my life.

10: My experience is that Americans are fearful people. They're afraid of authority. Even when they have a lot... to me, people have a lot more power than they think they do. Students have a lot more power. If they get four or five of them together and raise some issue, that's gonna have [impact], but they don't do it. For the most part, they don't do it. All that stuff was going on before Trump. It was just not so crude. But, in some ways, Trump's helpful. He's made it so crude that people can't... it's harder to ignore.

12: What happened on July 5th was that Alton Sterling was shot and killed. And this had been, obviously, not the first murder of a black man or a black woman in the past couple years. We can go all the way back to Trevon Martin and talking about Michael Brown. But this had just happened, and it was very real.

3: There is deep anxiety about religion. The attacks of people claiming to be motivated by Islamic faith have deeply worried many people, and there are now drastic statements being issued at European citizens, saying that we must ensure our schools are inclusive in terms of religion. Similarly, we have made little progress in relation to gender and sexuality, I think.

4: And you don't see us walking out of our offices and institutions to stage a protest, right? So, maybe we should. Maybe it is things we need to do. But again, it's oh, what would the repercussions be. Oh, well, I can't really tell such and such that he is not social justice. He's going to vote on my tenure next year. You know, it's stuff like that we all have to keep in our minds.

6: I mean, literally. So, even if we think about the idea of academic freedom, and you think about policies like concealed carry, well, if I know Trump/Cruz/KKK is in my class, I ain't about to be talking about no race/class/gender... I'm just not. And so, it also makes you cognizant that way because you're still walking around a predominantly white campus as a person of color. As a black person, it's like you're almost always kind of aware of what's going on. As a person of color, I don't have the option not to deal with these issues. I mean, it is the fatigue factor. I don't have the luxury of not dealing with it. It was interesting when Trump got elected. Some of my white colleagues were saying, oh, this is really going to impact my work. And I'm thinking, my work, I'm thinking about my life. Yeah, it affects my work, too, but I started to say, it's my life, I'm living it. And so, I feel like I don't have the luxury to opt-out of this.

7: I know that perhaps the research that we share scholar to scholar impacts the way we think, the way we muse about situations. But for me, the time of musing, especially now, especially now, given the federal kinds of things that we are living through on a day-to-day basis, the time for musing is over. It seems that we need to be taking some action. In my mind, there is no better time for critical citizenship to be demonstrated than now. There's no better time for civil disobedience to be taking place than now. There's no better time for us to critique what's going on, and not just in a rhetorical sense, but what can we *do?*

From within this space, the professors, while still reflecting upon the current state of politics, and while linking the political to the previous circle of Community, would often reflect from a distance, considering the overall implications of the political, on their own

activism. The political resonates with the professors, and has a profound impact on their work and teaching.

Circle of World: Experiential Wisdom

> The mind once enlightened cannot again become dark. (Paine, 1783)

At times during their narratives, I would sense a shift in the professors' stories. There were moments during which the professors would articulate a moral; the grand takeaway for me – the researcher/student with whom they had just spent an hour, in some cases, more; with whom they just opened themselves. There were brief moments where I felt as if I was still the student gazing upon the field with fresh eyes, still just in the planning phases of my trajectory. So, for my tutelage, every so often, the professors would distance themselves from the point of the story, and the content would shift from the main action so that the professors could provide me with advice. I felt as if, in those moments, that this practice of gathering data was solely for my benefit, as from within that brief moment, they transitioned to teacher, mentor, and guardian protecting, advising, and sometimes shielding me against the perils of social justice work:

> **8:** So, you have to realize that if you're engaging in any kind of social justice work, there are folks... not only are they not gonna get it, but they're also gonna be utterly hostile, try to sink your career in any way they can. And generally, it's at the tenure level where you're the most vulnerable as a scholar. It just takes a little bit of bigotry and a whole lot of institutional incompetence to really hurt people.
>
> **9:** People leave and go into the world, doing the best they can, but sometimes the best they can isn't enough, even though they might have traveled a long distance around certain issues.

10: People in positions of authority particularly do not like to be questioned or criticized.

11: You can talk a good liberal game, but when you really have a live being in front of you, and you have to make a judgment about whether they are admitted or not, then I think your true colors come out.

12: I don't really believe in safe spaces or comfortable spaces because I think spaces for some people are never safe and never comfortable.

13: So, you have these consequences, these very real consequences in a different way. And I want to say too, there are penalties for white people as well, but not to the same extent, I think. And that's not me being nitpicky, but I'm saying the real sort of material consequences of like, this person who's a white male is a hell-raiser, but he still gets good grades.

14: The question that has bothered me forever is, how do you get people to have the will to do it? Everybody says we know what to do. We don't have the will to do it.

15: One of the women said, "Wow! That was illuminating!" It was almost like, *that was then. We dealt with that. We don't really have those issues so much now*, "Wow! It was good that we had people to fight those battles because look how far we've come!" And I said, "Really?" and I looked around the room and said, "Other than me, I don't see another woman with black or of African descent in here." And she's like, "Oh. Wow." So, it didn't even dawn on her. It was like, we can read about it, and we can think, but when you look around, you don't even think about what we see. You have got to think about what you see.

1: You have to have the will to push people to a different space if that's not their jam.

2: We can look at organizational change until we're blue in the face, but specifically, what does it mean for certain things. One of the things that I really think is important is that our students need to know how to make organizational change, but actually be aware of the constituents and the people that they work with, and that different people will see different decisions or the way in which we think about organizational changes differently based on the perspective that they're bringing.

3: Now, I'm buoyed by hearing from people like yourself from time to time that people are thinking about what I've written, but I have no absolute evidence of impact. I have to trust that if people are thinking differently, they may, in time, act differently. And that's really where I'm at.

4: We are very aware, in the sense that it was my voice that needed to be heard. But I think it goes back to the sense, well, even if your voice is not heard, it's better for you to speak than not, right?

5: We can't be the only thing that prepares people.

6: There are some tensions, I think, that don't have to be reconciled. I've come to that point. I don't have to have reconciliation of every tension that I have. So, I finally came to the place where I learned in doing social justice work, if you can get someone's attention by tapping them on the shoulder, you should do that. Because if you hit them over the head with a stick to get their attention, they're going to be ready to fight. I mean, like the work is bigger than me.

7: I'm not certain, I'm not certain, that we spend any amount of time – wow – researching strategy for dealing with resistance to social justice. I don't think we do. I think we just castigate people who are not interested in social justice or who say

they're not interested in social justice, and we kind of do them the way they do us, as opposed to, are there strategies?

When the stories of the professors entered into the space of this circle, the commentary by in large became reflective, and they passed on lessons they had learned from either their stories or from life, in general. While they were very much at the center of the commentary, they were also distant from it, occupying a safer vantage point from whereupon they could reflect upon the terrain.

Circle of Cosmos: Ontological Configurations

> I realized then that even though I was a tiny speck in an infinite cosmos, a blip on the timeline of eternity, I was not without purpose. (Anderson, 2011, p. 291)

In this space, the professors acknowledged philosophical configurations; their ideas about religion, death, life, good, evil, power, meaning, *be*-ing, and love. Their commentary provided me with insight into how these professors conceptualized social justice through various ontological perspectives and subsequently, how their cosmological alignments helped them to reconcile the moral and ethical components of their stories:

8: You know, their ignorance hurt me badly, but it's not because they were evil, it's that they couldn't see things.

10: For me, my commitment to these things is rooted in my spirituality. I started out like a lot of us in this country, in Christianity . . . I was very connected to the Jesus message. And it had a huge impact on me in terms of social justice issues. So, for me, it's imperative that you have to act in the world to address those issues. You don't

have a choice. To me, you don't have a choice. It's not something you can’t decide to lay down unless you're gonna lay down your whole meaning, all of your being. So, back to the question, quit, I can't quit. I'd be dead if I quit. I'd die.

12: I always say, but are you really about it when you're not talking about religion in your work? You know, the intersectional piece, I think it's missed, not to say I'm an expert at all, or don't at times feel uncomfortable.

13: it's about changing people’s thinking. Like, what mental model will you call up now after being "educated" about a black male? I want you to be able to pull up a different mental model the next time you're in contact. You get what I'm saying? I want to offer... and I'm not even talking about counter-narratives. I'm like a mental model that you can pull from instead of the normal ones. That's what I want people to be able to do.

15: Someone talked about spirituality. Someone had like a visceral reaction. They were like, no, anytime people talk about anything like that, it was like, no. They didn't see that as an asset. So, those were the kinds of things that would get discounted.

2: I actually believe that leaders or leadership, that there are values and beliefs that drive your leadership practices. And that your leadership practices reflect back on what you believe, and what you value, and what you're for. And so, to lead for social justice, to make these issues of equity, and of race, and social class, and sexual orientation, and gender, all these things as part of what you think about in your mind, where does that value and belief come from? Because you don't just say, you're going to do that; because leadership is not about just going through the motions. There's a story. There's something that drives that. So, part of it is, how do we get at what that

is? And is there a way to recruit for it? Is there a way to help early principal candidates in their first or second class, to think deeply about what drives them in their work in a way that you can develop that so that they can be more connected to the experience that the five-year-old person had, right?

3: I keep referring to ethnicity, because to us, race is a non-existent term, there is no such thing as race, there is no such thing as race, and continuing to use the term simply for categories, a belief that somehow, there are genetic groups that could be meaningfully categorized, and I don't see where that's true. Ethnicity, for me, implies not just skin color but also culture, religion, and many other characteristics. So, each individual with a particular group is complex, as is the group, very complex.

5: I think a lot of social justice leadership preparation happens in the mind where we can picture ways, where people can imagine, and we focus on people's commitments and individual identities, but not necessarily how to notice or how to change the way you participate in what actually constructs a school culture or a climate. Because it takes your soul, so, and I don't know that that's an enduring question that's always going to be out there. But I feel like recognizing it and not being afraid to talk about the fact that it's exhausting, and sometimes it hurts, and sometimes you see things that are going to make you feel broken up inside. I think that's something that [...] we don't talk about enough.

6: So, in all of my classes, I hit on equity at some intersection, but I always also talk about LGBTQ. And if I had it in one class, I've had it in all of them. Where somebody has an issue like, why are we talking about that? What did that have to do with school? I'm like, are you teaching at school? And then I always get the Christian. And

> I'm a Christian. And so, I get people to say, because that's a significant part of my identity too, they say, how are you a Christian and you have this in your syllabus? I'm thinking, how are you a Christian, and you're questioning me about having this in my syllabus?
>
> **7:** My anger, as opposed to causing me to become reticent or to fade away, my anger is motivating me to take some steps. I'm writing about it more, talking about my anger, and I'm blending anger and love. I honestly believe that you've got to love people. You've got to love in order to be angry enough to do something about the pain that we see people living through. If you don't love them, if you don't love people, if you don't love what you're doing, if you don't love the people you're serving, you won't get angry about the disenfranchisement. You won't get angry about them being marginalized.

The circle of Cosmos, was where the professors evoked their ontological arrangements. However, even though they were commenting broadly upon topics of religion, emotions, and life or death, there was still moments where I would catch a glimpse of the human at the center of the story.

Discussion

To adequately provide commentary on the impact or findings of this inquiry, the professors' stories must be understood from within the context of social justice leadership preparation and, more specifically, when placed next to the research texts from within the field. It is one type of study to analyze the narratives as they stand by themselves. It is another thing entirely to place them next to the literature – an entire research field that is representative of those voices we hear in these stories (see Jackson & Mazzei, 2013). In

this discussion section, the findings are presented against the framework of the parts of a story – character, setting, plot, conflict, and resolution – as these relate to the four main questions presented in the purpose section guiding this inquiry.

The Characters

The social justice professors uniformly grappled with the complexity of their own identities in relation to their commitment to their work and their lived contexts. Throughout each of the narratives, there are reported tales of conflict associated with their beliefs. Some attribute their orientation toward social justice work based upon the inescapability of their identity constructs, a strong religious influence, or the influence of their families during the more formative years of their lives, or in the case of the white professors, moments when their eyes were opened. They realized the world was different from what they had believed – *When I had roommates and really spending intimate time with people late at night, and hearing the stories of some of the stuff they were going through, whether it was in football or class, or getting stopped in the community. I started reflecting on my friends in high school that I was friends with but not close and intimate with, and I thought, that's interesting. I probably owe some people some apologies. It wasn't about guilt. It was about. I wish I would have engaged with people earlier [Professor 1].*

Christianity was a strong theme located in many of their stories. However, many of the professors also explained that their understanding of Christian tenets was perhaps different than many other people's understanding – *How are you a Christian and you have this in your syllabus? I'm thinking, how are you a Christian, and you're questioning me about having this in my syllabus [Professor 6]?* Many of the professors also claimed

to have an eclectic and fluid view of religion. They would explain that they began life invested in one religion but then moved to study and invest in others. As a result, religious philosophy was woven throughout the narratives, and often the professors would explain how the various tenets to which they ascribed were ideologically similar and easily reconciled – *So, I have a really kind of eclectic view about religion. I think it's very important, but there's a lot of similarities between what human beings want out of life and what they think is a good life [Professor 10]*. Whatever the attested origin or attunement to social justice, all the professors, at some point in their stories, admit to the inability to back away from their moral and ethical commitment – *Quit? I can't quit. I'd be dead if I quit. I'd die [Professor 10]*.

Almost all of the professors mentioned the importance of what one professor called *intersectional justice* (Ellsworth, 2005). Many professors made mention of various identity constructs and the importance of understanding social justice as a universal arrangement of how all humans should aspire to behave towards one another while also distinguishing the importance of paying attention to individuals and their unique identities – *Even in a room with other people who say they're for social justice. But it's not, again, not intersectional social justice [Professor 12]*. Even though many of the professors throughout their stories expressed frustration with the work, and at times, a lack of understanding of why other people fail to see that social justice is compulsory, their stories were overwhelmingly hopeful and resilient – and also adaptive, patient, contemplative, resourceful, pragmatic. For some, the stories were shared easier than others. Perhaps this is because of previous encounters the professors had with me at conferences or other activities in the field. There was a sense of trust that was previously

established with many of the participants. Perhaps it was their nature, personality, or belief that the work was important in ways that could not yet be seen or predicted. For some, the stories did not come easily. They were couched in carefully chosen words, driven by a very calculated political and social consciousness. I could sense that sharing their narratives was exposing for all the professors, but still, they took the risk. Some cried, some screamed, and some communicated through their body language and gestures, their utter exasperation, their wearied frustration, and, too, their exuberant hope. Most of all, these professors were human, often expressing emotions – incredulity, humor, fear, frustration, pain, self-doubt, isolation – and some, while sharing their stories, were even brought to tears at the memory of them. These are the heroes of the story, not because they were perfect or superhuman, but rather because they were human and willing to share their imperfections, doubts, and the internal struggles that often plague them because of their commitment to this work.

The Setting

The settings in the stories, while they were vastly different and sometimes moved through a multitude of relatable settings such as those located under the circle of community (see above), were primarily represented as organizational spaces outside and beyond the control of the professors. These organizations represented complex systems that were often punitive, unsupportive, and immovable – *it's the bounded system of the academy itself. You don't get rewarded for teaching social justice [Professor 4]*. The times during which these systems were viewed more favorably varied for these professors. Some felt most comfortable and most effective in their university classrooms – *That's where I find my solace, I guess, with the students [Professor 12]*. Some,

however, did not – *I've had a couple of friends who [the] security from the campus had to walk them to and from class every time because students had threatened them because of what they were discussing in class [Professor 12].* Some expressed solidarity amongst their UCEA peers – *I'm very fortunate that I can work with queer scholars at UCEA; with wonderful people [Professor 8].* Some, however, did not – *Ed leadership faculty are not very much different from anyone else in this country – overwhelmingly white people who are unwilling to really work on their participation and whiteness and white supremacy [Professor 10].* Still, others expressed solidarity and comfort within school communities – *It was like, if I'm going to serve in this freaking job, I need to be in schools, working with kids and teachers and parents and principals [Professor 1].* Some, however, did not – *I don't have any social capital. I have no social capital there [Professor 14].*

It was, however, in the classroom where many of the professors explained that they felt they had the most influence. In some cases, that was also where the professors experienced their greatest source of conflict. This differed from within each story and was often associated with the professor's identity in relation to the generalized identities associated with the students in their class. There were differentiated tensions, and frequently professors with specific racialized identities (i.e., Black/African-American; Latinx) often expressed finding solace and comfort outside of the system and often among other scholars that shared their identity construct – *it's like a safe space, these are my peeps, I can let my hair down kind of thing. So, but I wonder, too, if it's for safety reasons. Like, because we've had so much pressure the whole year, academic year, and because we've felt so controlled and bound, that finally when we get to be with our group,*

we can vent. And we can just relax. And we can be ourselves. So, I wonder if it's that, that it's finally like, oh, finally, we can be here together [Professor 4]. This, in part, also relates to the overarching theme of isolation that many of the professors expressed relative to their contexts, work, research, and career in the academy and, frequently, in education.

The Plot

The plot, in literary terms, refers to the sequencing and summary of events within a story. When considering the overarching plot of the narratives within this study, certain anchoring themes emerged. Of course, social justice was the central theme, but what is interesting or coincidental is that from within each of the stories, social justice was interpreted in relatively similar ways – it was related to the excavation and freeing of identity constructs (equity-based on race, gender, sexuality, ability, religion, class, etc.); it was associated with an action (doing social justice, living social justice, etc.); it was relational (how people treated others), and it was exclusive (certain people understood it or had it, others did not). Some of the other plot anchoring themes were:

- *Intersectionality* – a singular human holds more than one identity construct at any time (Dantley et al., 2009; Martinez, 2015). From within the context of these stories, the professors were advocating for a more comprehensive form of justice – one that included a multitude of identity constructs. Throughout the stories, the professors alluded to this distinction; some people that claim a social justice orientation will not advocate for social justice in its many forms, nor will they advocate for identities that are differing from their own, are deemed too

uncomfortable and unpleasant to discuss, and/or that conflict with other belief systems.

- *Resistance* (Oliva et al., 2013; Theoharis, 2007; Young et al., 2006) – Throughout the stories, most of the references to resistance pitted the professors against some destructive force, whether that be a colleague in the academy, the university system, disgruntled or racist students, etc., whereupon the force was refusing to comply with the actions that the social justice professor was taking. In other words, the professor was attempting to intervene, and the other entities in the story were pushing back and refusing to accept the terms of the intervention. Resistance was rarely seen as a positive response except in a couple of cases like that of professor 5's narrative – *And I don't interpret resistance as always negative, or I don't interpret resistance in social justice education as negative. I think that when people are really feeling that I feel like resistance means I'm probably in a good space. It's probably more important to work with it and really attend to it because it means people are really grappling with something. That it's challenging them in new ways, and it's changing them in a basic way [Professor 12]*. When it came down to the ways in which the professors themselves resisted, the narratives revealed a differing perception. Resistance was often perceived as a building up of energy designed to fortify and strengthen one's immunity to negative responses. Professors' resistance was often redefined from their perspective as a form of activism – "*Be afraid! Be afraid of your neighbor, particularly if they're one of those scary Mooslims!" It's like, "No! Screw you!"*

[Professor 8]. In sum, the professors frequently characterized their own resistance as positive and the resistance of others as unfavorable.

- *Interdisciplinarity* – This referred to crossing into fields other than educational leadership, for instance, and using that field's theories and frameworks to understand phenomena within the field (see Black, & Murtadha, 2007; DeMatthews, 2016; Hernandez, 2010; McKinney & Capper, 2010; Normore & Brooks, 2014; Pazey & Cole, 2013; Springett, 2015).
- *Religion* – This was referenced as a mindset or belief system usually aligned with core moral and ethical tenets (see Burke, 2010).
- *Power* – From within the context of these stories, power was a force exercised by individuals; power was not polarized towards the binaries of good versus evil until power was associated with the actions of individuals within the stories (see Foucault, 1980). Only when power was wielded was it assigned a judgment of value – *It was a power thing. And, honestly, I said, he must be evil. He's mean. He's evil. Like, why would this happen [Professor 2]?*
- *Hope* – This was a feeling of positivity even in the face of great adversity; within the context of these stories, hope was closely related to the concept of resilience – the ability to bounce back amid great adversity (see Boske, 2012). Hope was a backdrop for the narratives; an underlying or tacit emotion exuding from the professors even when their stories ended unfavorably. Sometimes the references to hope were overt, but more often, hope was a transmitted sensation laying just below the surface.

- *Isolation* – The professors often referenced feeling alone and being alone in a given space or context (see Denker, 2009; Moule, 2005; Saldaña et al., 2013).
- *Fear* – This was a feeling of terror or impending doom, the opposite of love (see Ahmed, 2007; Campbell-Stephens, 2009). The professors would often talk about fear and/or being afraid of making difficult choices related to social justice that would often directly affect their professional and personal lives.

The Conflict

The conflict within each of these stories was related to the prompt – Tell about a time during your years within the academy that, your commitment to conducting social justice work—either through your research agenda or your work with preparing future leaders within the classroom—was tested whereupon your commitment may have conflicted with the system, and where you almost gave up but decided to push through, you had no choice but to give up, or you somehow experienced a relative success perhaps in spite of the conflict. It should be acknowledged that no matter how much a researcher attempts to distance themselves from the research, they are always complicit in the design. It is the prompt itself that exhibits my assumptions as they relate to the work. I expected conflict. I picked the academy as the context, although much to the credit of the professors, they transcended that and would often connect various other contexts to the narratives.

I also assigned them the label of social justice professor – a label that they all readily took up without further investigations into the assumption. As the narratives unfolded, a link between the professors and the tenor of their research field began to emerge. Not dissimilar to how social justice is taken up within the field of leadership preparation, so too, these professors were undeniably complex, ardently self-reflective, and at times,

harshly self-critical. In general terms, the professors exuded abundant sources of hope coupled with stark moments of exasperation. Each professor communicated a solid ethical and moral sensibility and a lofty set of expectations in relation to their work. Each professor had their own opinion, their own distinct identity, and stores of charisma and resiliency. The professors were also humble, forgiving, and patient. Sometimes they were unyielding and judgmental. At other times, they were just plain lost.

Conclusion: The Resolution

As I sat gazing at the concentric circles (Figure 3), I realized that I was rearranging the circles in my mind into two categories. There were circles more directly related to the development of self-awareness: *Self* – awareness and reflexivity; *Family* – history and origins related to early development; *Cosmos* – Ontological arrangements – and there were circles concerned with contexts: *Community* – those groups to which an individual feels as if they belong; *Nation* – as related to the country or the nation-state; *World* – Global perspectives and universal applications of sage advice. I visualized the circles changing direction, playing out against the backdrop of the public sphere, for it was in part the act and actions, the enactments and activism, embedded within the idea of social justice that seemed to be the driving force propelling the concept (Brown, 2005; Dentith, & Peterlin, 2011; Durden, 2008; Theoharis, 2007). The circles were still inter-related, touching on the side, morphed now instead into the infinity sign, a symbol associated with the Mobius strip, a representation of the infinite reiterations of periodically turning and returning (See Figure 3). Reflexivity, praxis, poststructuralism – these were all concepts that I had often visualized in the same way. This was not a new concept, but what was different for me this time around was that while this figure

corroborated many of the ideas prevalent in the social justice preparation literature – namely that social justice is derived through a deep exploration of self, an empathetic awareness towards shared contexts and the development of the impetus or will to act – this time, I felt that I could articulate these ideas and notions more clearly and with a deeper understanding than I had before. My time with the professors helped me to (re)imagine these planes, while it also left me with implications and questions with which my future self must grapple.

Significance and Implications

Finally, it is important to summarize what all of this might have to do with the field of social justice leadership preparation and how this study might add to the literature in the field. There are five general implications relative to preparing leaders for social justice work.

Direction of Reflexivity Work within the Field

The ability to critically self-reflect has been widely theorized from within the field of social justice leadership preparation as one of the essential activities that lead a person down the path towards resistance and to obtaining a disposition towards issues of marginalization (Brown, 2004a, b, c; Furman, 2012; Rodriquez et al., 2010; Theoharis, 2007). To do this kind of work, researchers in the field have implied through the presentation of their research that it is up to the professor to design pedagogical strategies that help these future leaders confront their core beliefs and ideological assumptions (Brown, 2004a, b, c; 2005; DeMatthews, 2015; 2016; Jenlink & Jenlink, 2012). Simultaneously, professors are tasked with providing "safe spaces" for difficult discourses around concepts like racism, homophobia, misogyny, xenophobia, and

ableism (Bogotch & Shields, 2014). These assumptions would seem to suggest that these professors are expected to navigate these complexities and have built their own resistance to the systemic machinations that seek to subvert, investigated their assumptions and beliefs, and have practiced conversations around racism and homophobia, misogyny, xenophobia, and ableism. These professors must also have the capacity to understand the impact that disturbing another individual's ideological assumptions has on that individual while also considering the consequences of what this entails should this whole arrangement go awry (Giroux, 2003). However, Capper et al. (2006) stated that leadership preparation programs that claim a social justice lens are often "languishing in hypocrisy when faculty expect equity-oriented leaders to maintain high standards of accountability, supported by federal legislation when these programs themselves engage in no systematic, empirical studies or equity audits of their own" (p. 219).

Within the system of higher education, research is presented by those professors within any given field. There is an underlying assumption that obtaining one's terminal degree denotes a certain level of expertise and that the documentation of peer-reviewed scholarship exhibits that these professors have already conducted deep and critical investigations of their chosen area of study and that these investigations, not unlike any educative process, are, indeed, transformative on some level (Boske, 2012; Brown, 2004a, b, c; Furman & Gruenewald, 2004; Precey & Entrena, 2011; Young et al., 2006). However, this is not to suggest that these professors have all afforded themselves the opportunity to critically self-reflect on issues that encompass racism, homophobia, misogyny, xenophobia, and ableism, or contemplated some of the reasons why their research presents particular ideological and political standpoints and not others. It is a

stultifying notion to consider that the attainment of expertise in any given field exempts an individual from investigating one's own assumptions and beliefs as a life-long process in response to experiences and changing contexts as new people enter into those contexts as geopolitical events unfold. This has led the researcher to the conclusion that professors need safe spaces, too. They also need mechanisms and strategies to do the kind of critical self-reflection that is not only historically embedded in any research paradigm, but even more particularly, in the field of social justice leadership preparation (Agosto, & Karanxha, 2012; Marshall & Hernandez, 2013; Martinez, 2015; McKenzie & Scheurich, 2004).

Aesthetic Engagement

The literature within this field suggests that the concept of reflexivity is part of the embedded pedagogy of conducting social justice leadership preparation (McKenzie, & Scheurich, 2004). However, the question remains; although we may be providing students with moments of reflexivity in classrooms, are we providing students with the skillset needed to be vigilant in their reflexive practices across their lifetime? Are we figuring out ways to teach the kind of reflexivity we think we need these leaders to have; the kind of practiced reflexivity to which McKenzie and Scheurich (2004) alluded? Do we know, and are we investigating, how reflexive work within preparation programs impacts the long-range ability of these leaders to lead in socially just ways? In what ways can we shift our pedagogical processes to (re)imagine the plane of reflexivity? Are there ways to get at the underlying elemental practices?

Experiences as an artist, singer, thespian, and teacher of the arts have helped me conclude that there is indeed an elemental reflexivity that is underlying to the concept of

social justice and that can be developed in regard to any subject that requires a level of self-understanding in juxtaposition to contexts, either real or imagined. Acting, for instance –art, poetry, music, film, writing, storytelling, engaging with fiction literature that is not just in article form, or that explores something other than the normative perspective, but engages individuals across difference (Brady, 2006) – are all practices of the mind that require reflexivity. Therefore, engaging with these arts-derived artifacts is important, not simply to argue for the intellectual validation of the aesthetic (Eisner, 1976, 1994; Goodlad, 2000; Greene, 1977; Katz-Buonincontro et al., 2015; Vickers, 2002), but because without such aesthetic engagement, only a part of the human soul is fed. So, too, the aesthetic should never be held in contention and opposition to science, but rather it should exist within science and vice versa.

Being Transparent

Social justice leadership preparation often advocates for individuals to show action regarding their work (Brown, 2005; Dentith & Peterlin, 2011; Durden, 2008; Theoharis, 2007). Some of the professors referred to this as "walking the walk." What was apparent throughout the professors' stories was that action is also exhibited through thought processes. In other words, thinking is also action (see the topic of critical social justice: Anderson et al., 2009; Dentith & Peterlin, 2011). The professors expended a lot of energy to communicate their stories and grapple with the connection between themselves and their contexts. As one of the professors stated – *I really think that there's beginning to be more of a conversation around how to make social justice education sustainable for the educators, but it's like the soul of what keeps you whole and keeps you human and keeps you energized. It's also the most exhausting work because it takes your*

soul. I feel like recognizing it and not being afraid to talk about the fact that it's exhausting, and sometimes it hurts, and sometimes you see things that are going to make you feel broken up inside. I think that's something that we don't talk about enough [Professor 5].

This corroborated the findings of Aguilar (2017) when he explained that perhaps the biggest component to doing social justice work might be causing a revolution of the mind. For this is what social justice work is doing. It is something that the field, by in large, does not seem to own up to – obtaining a social justice mindset overtly means that professors are supplanting other mindsets, instigating a paradigmatic shift of thought, attempting to reorder an individual's priorities, and pushing that individual to question deep ontological beliefs about morality, systems, and self, all while sitting in a classroom that is also attempting to teach future leaders how to navigate the perils of leadership in k-12 school contexts (Giroux, 2003). The historical origins of the concept of social justice also plays a part. As first introduced, social justice was a belief system couched in a political, social, and religious form of governance. The question remains: if individuals could self-govern in the way in which the concept historically desired, would social justice be adjunct or adjacent to democracy or rather, as a form of social governance, would it supplant democracy? – *I would argue that we're really trying to be less oppressive. And that's probably as good as it gets in the United States of America. Less oppressive. Social justice, not in my lifetime.[Professor 8].*

Focus on Students: Which Ones?

The field of social justice leadership preparation does not generally engage professors as the unit of analysis, nor does the field tend to explicate the experiences of

students in k-12 schools as any sort of measure or metric of the field's overarching guidelines, gaps, or successes. When an adult enters a leadership program, the literature suggests that altering the adult perspective might or might not happen. Teaching, in general, is an inexact science that is nuanced and complicated. In general, the literature suggests that social justice leadership preparation is stuck (Diem & Carpenter, 2012; McKenzie et al., 2008). The obvious challenge is how to get it unstuck. Perhaps there is something in the way the field perceives expertise – who are the students, and who are the teachers, and when and how do we actually know if someone from our leadership programs has been trained successfully? Longitudinal studies of the effectiveness of preparation programs are scarce in the field.

However, there is much to be said on behalf of those curricular interventions that cause adult leadership students to interact with students in K-12 schools. Perhaps there is space for (re)imagining these interventions. It was a question posed by one of the professors in the study – *What would a social justice leadership program look like if it (re)focused its attention, not on the development of the adult leadership student, but rather on the development of the social justice consciousness of the K-12 student [Professor 4]?* At the same time, this professor also recognized that there were opportunities within leadership preparation programs to prepare future professors for the social justice classroom – *We don't have a course in a doctoral program on teaching social justice, right? It would be great to have that…all of us should have a course in university teaching. And either within that course or a stand-alone course would be teaching social justice…and why we don't have a teaching social justice class is interesting. Because if we expect you to act upon these things and discuss them just*

because you become an expert in social justice and your design, it qualifies you to go teach it. That's a big thing I've always thought about. And what are we not asking? I think we never ask, to what extent do our social justice efforts, as academicians, really impact young children? We don't get that far. I feel that sometimes in the current literature, it's like, oh yay, I'm doing great things, oh yay for me, I'm doing great things. Really? We don't know that. Has your work reached the audience it needs to reach? And how do we know that principals are taking your work, actually enacting it, and helping kids? So, I think we don't ask about how far our reach is, and I wonder if we care. As long as I got my 20 articles and tenure, right [Professor 4]?

Social Justice and Leadership: A Purposeful Juxtaposition

While the field itself criticizes the overarching heroic narrative associated with social justice leadership circulating within the extant research literature (Robertson & Guerra, 2016), I have come to the personal conclusion that this critique might be misplaced. For instance, when considering Theoharis' (2007) definition of social justice leadership – a definition that was responding to a discourse put forth by Bogotch (2002) – the definition places the concept of social justice *next to* the concept of leadership (Jackson & Mazzei, 2013). The implications of this deed are fascinating from a hermeneutical perspective and also from a political perspective, as countless other research texts roll forward this definition and lock it into place. This definition has become part of the educational leadership research canon (O'Malley et al., 2018). The original intent of the definition was to explicate the moral and ethical imperative associated with the leadership position in public-serving school institutions. However, due to the nature of how research documents are constructed, the historical context of

research in general, and how the finite encapsulations called definitions to operate upon the human psyche, it is part of humanity to want to affirm our ontological beliefs and be absolutely sure of what, we are sure.

It is incumbent upon any leader to address personal biases, uncover proverbial blind spots, and interrogate the globalized and socialized infestation of entrenched notions infused into our collective psyches. As McKenzie et al. (2008) explained, there is no choice if one takes up a leadership position in schools. Leadership is the portion of social justice leadership that drives the social justice work – it is the enactment piece, the portion of the term that sets the climate in schools. Two other notions follow from this as these were mentioned in the professor narratives: 1) Ascribing to a platform of social justice is a precursor to any other type or form of leadership; a leader cannot be transformational, for instance, if social justice is not a central focus of their work; and 2) In the United States the narrative swirling around social justice has seemed to be interpreted as solely a redistribution of resources from those that have more to those that have less. – *If a leader cannot answer the question, "Why would you do such a thing?" If you can't answer that, then you probably shouldn't be leading in schools—[Professor 10]*. Therefore, a leader is compelled to affect change based upon fair and equitable (re)distribution.

A New Understanding

The question remains, are professors projecting their positionality on social justice leadership into research texts, or are research texts forming their generalized position on social justice leadership? The field must continue to disrupt and reflect. So too, must those professors and researchers that claim to ascribe to a social justice agenda–

The field must continue to ask; Are we inclusive? Are we reflexive? Are we sure of what outcomes we want? Are we willing to risk? Are we questioning our own ontological perspectives? Do we know the impact of our work? [Professor 7].

Limitations

According to Riessman (2008), thematic narrative analysis is often confused with grounded theory. While there are similarities between thematic analysis and grounded work, Riessman summarized the four main differences; 1) thematic narrative analysis flows from an understanding of prior theory, whereas grounded theory attempts to place theory in epoché and subsequently, attempts to derive a new theory from the analysis; 2) thematic narrative analysis attempts to keep the story intact endeavoring to "preserve sequence and the wealth of detail contained in long sequences"; 3) narrative analysis historicizes the story, attempting to present the significance of where and when the story was shared; and 4) with grounded theory "a set of stable concepts" are established and theorized across cases as opposed to the case-centered focus of narrative analysis (p. 74).

The thematic analysis cannot claim strict adherence to either grounded theory or thematic narrative analysis. Rather, the analysis is a hybrid of more than one form of analysis (Floersch et al., 2010). While the researcher was concerned with presenting sizable portions of narrative text so as not to meddle too much with the sequencing of the stories, the arrangement of text into themes was also a significant part of the overall hermeneutic process. The analysis of the narratives located in this study are influenced by the theoretical work of Polkinghorne (1988).

However, like grounded theory, narratives were coded (axial coding). The researcher was concerned with "unfolding temporal sequences that may have identifiable

markers with clear beginnings and endings and benchmarks in between. The temporal sequences are linked in a process and lead to change. Thus, single events become linked as part of a larger whole'' (Charmaz, 2005, p. 10). These themes cut across differing demographic and identity constructs such as race, sex, age, sexual orientation, years of experience, etc., creating a composite narrative from within the varied contexts and intersections of identity couched within the shared context of social justice leadership preparation. Eventually, the individual strands of analysis that formed across the narratives were pulled together and compared. The result was what is presented here.

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Figures

Figure 1

Circles of Empathy

Note. The Confucian Circles of Empathy (DeBary & Wieming, 1998)

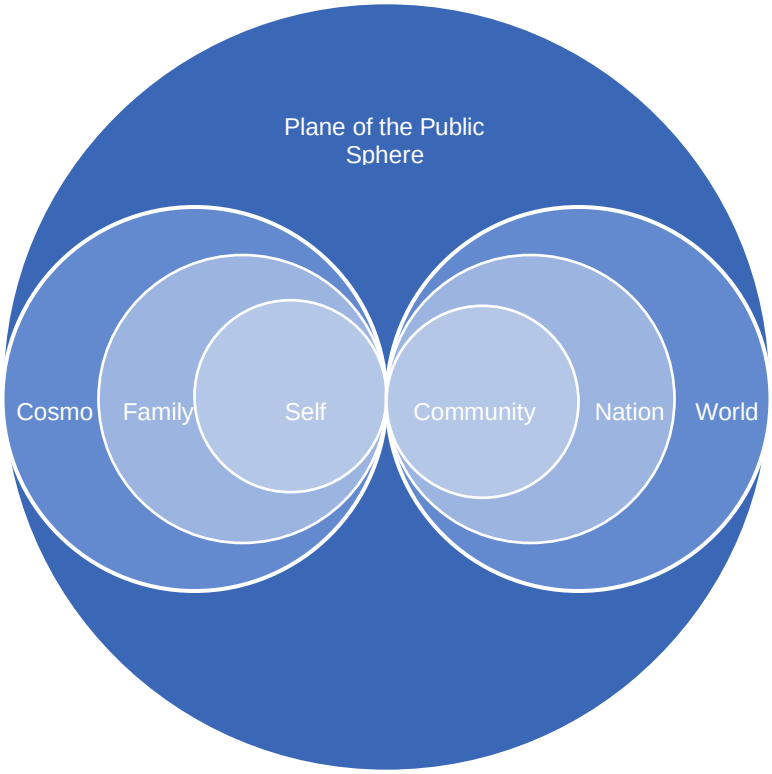
Figure 2

Professor Identity Wordle

Note. This Wordle is a representation of the identity constructs that the professors used to describe themselves.

Figure 3

(Re)Imagined Planes of Pedagogy



Note. The Circles of Empathy rearranged against the backdrop of the public sphere.

CHAPTER IV

Article 3

SpaceTimeMattering: A Virtual, Interactive Ethnodrama Exploring the Complexities of Social Justice Leadership Preparation

Abstract

Informed by the literature on social justice leadership preparation, this entanglement (Barad, 2010) begins with Ellsworth's (2005) question, "What environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought" (p. 8)? The narratives of fifteen prominent professors of social justice educational leadership are taken up to construct this virtual, interactive ethnodrama (Boske, 2011; Saldaña, 2005, 2011). This form of data representation and interpretation was designed to disrupt territorialized realities (Deleuze & Guattari, 1987; Lorraine, 2011) by unsettling commonly held notions about standardized forms of data analysis (St. Pierre, 2000, 2015), as well as problematizing notions of interpretation. Within this alternative space, audiences can view the political structures of higher education and, in particular, programs of leadership preparation in relation to the context of PK-12 schools (Giroux, 2002). This process is influenced by Barad's (2010) *quantum entanglements*, through which the researcher disrupts the continuity of time by presenting various material encounters, where "something in the world forces us to think" (Deleuze, 1994, p. 139), drawing these realities out into the light, and opening them up for analysis and critique. This aesthetic arrangement plays upon notions of representation and public performativity (Ellsworth, 2005; Goffman, 1973) and attempts to present a reconstitution of educational

realities through iteratively engaging research participants first as narrators and subsequently as reflexive audience.

Keywords: *social justice; educational leadership; leadership preparation; qualitative methods; ethnodrama*

SpaceTimeMattering: A Virtual, Interactive Ethnodrama Exploring the Complexities of Social Justice Leadership Preparation

I. Prologue

The Narrator: *(Narrator Prologue)*

Beginning from the premise that "works of art are the only media of complete and unhindered communication between man and man [sic] that can occur in a world full of gulfs and walls" (Dewey, 1934, p. 105), this virtual, interactive ethnodrama (Boske, 2011; Saldaña, 2005) intends to answer Ellsworth's (2005) question of "what environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought" (p. 8)? Informed by the body of literature on social justice leadership preparation which suggests that programs are having difficulty when it comes to preparing leaders for social justice work (Brooks, 2008; Dantley & Green, 2015; Diem & Carpenter, 2012; Huchting & Bickett, 2012; McCarthy, 1999; O'Malley & Capper, 2015; Theoharis, 2007), and that these programs are still stuck in the 'calling for action' stage rather than actually acting upon such requests" (Diem & Carpenter, 2012, p. 98), this study traverses the axis between artistic representations (aesthetics) and social justice (ethics), in which the purpose is to problematize (Burdick et al., 2013; Dantley & Green, 2015), interrupt (St. Pierre, 2000), deconstruct (Derrida & Caputo, 1997), and queer (Ahmed, 2006) selected trajectories and practices located within systems, in this instance, within systems of educational leadership in higher education (Diem & Carpenter, 2012; Hawley & James, 2010; O'Malley & Capper, 2015). This virtual series of *intra-actions* (Barad, 2010) supplies a theoretical space that is carved out of a resistance to the normative and to those systemic structures fabricated and

constructed by those with the power to control the narrative (Dentith & Brady, 1999; Foucault, 1980; Greene, 1991).

II. The Cast of Characters in Order of Appearance (*Cast of Characters*)

The Narrator: This is Me

> The work of an intellectual is not to mould the political will of others; it is, through the analysis that he [sic] does in his own field, to re-examine evidence and assumptions, to shake up habitual ways of working and thinking, to dissipate conventional familiarities, to re-evaluate rules and institutions and starting from this re-problematization (where he occupies his specific profession as an intellectual to participate in the formation of a political will where he has his role as a citizen to play). (Foucault, 1989, pp. 305-306)

The Reader: This is You

The Professor: (*Professor Identity Wordle*)

The composite character named *The Professor* is a dramatic representation of the original data that captured the narratives of fifteen prominent social justice professors working within educational leadership preparation. This character speaks through soliloquy and music as the narratives sometimes take the form of musical compositions (Conlon, 2015; Lather, personal communication, October 24, 2015). Much of the exposition is left unchanged and taken directly from the interview logs of both the professors and the students. The following explanation of the professors that helped to create this composite character is taken from another article written by *The Narrator*:

> The social justice professors uniformly grappled with the complexity of their own identities in relation to their commitment to their work and their lived contexts.

Throughout each of the narratives, there are reported tales of conflict associated with their beliefs. Some attribute their orientation toward social justice work based upon the inescapability of their identity constructs, or a strong religious influence, or the influence of their families during the more formative years of their lives, or in the case of the white professors, even a singular moment when their eyes were opened. They realized the world was different from what they had been told – *I started reflecting on my friends in high school that I was friends with but not close and intimate with, and I thought, that's interesting. I probably owe some people some apologies. It wasn't about guilt. It was about. I wished I would have engaged with people earlier [Professor 1].*

As a side note, Christianity was a strong theme located in many of their stories. However, many of the professors also explained that their understanding of Christian tenets was perhaps different than many other people's understanding –*How are you a Christian and you have this in your syllabus? I'm thinking, how are you a Christian, and you're questioning me about having this in my syllabus [Professor 6]?* Many of the professors also claimed to have a fluid view of religion, whereupon they would explain that they began life invested in one religion but then moved to study and invest in others. As a result, religious philosophy was woven throughout the narratives, and often the professors would explain how the various tenets to which they ascribed were ideologically similar and easily reconciled – *So, I have a really kind of eclectic view about religion. I think it's very important, but there's a lot of similarities between what human beings want out of life and what they think is a good life [Professor 12].*

Whatever the attested origin or attunement to social justice, many of the professors, at some point in their stories, admit to the inability to back away from their moral and ethical commitment – *Quit? I can't quit. I'd be dead if I quit. I'd die [Professor 10]*. Most of all, these professors were human, often expressing emotions – incredulity, humor, fear, frustration, pain, self-doubt, isolation – and some, while sharing their stories, were even brought to tears at the memory of them. These are the heroes of the story, not because they were perfect or superhuman, but rather because they were extra-human and willing to share their imperfections, doubts, and the internal struggles that often plague them because of their commitment to this work.

The Student: (*Student Identity Wordle*)

The compositions created from the professor narratives are purposefully juxtaposed against the composite soliloquy and musical compositions of the character called, *The Student*. This character was assembled through narratives of eight recently graduated high school students.

III. The Back Story

The Reader: *(Read by you in your internal voice)*

Public pedagogy is a theoretical framework concerned with educative processes that take place in spaces or sites away from formal schooling (Burdick et al., 2013; Sandlin et al., 2010). Ellsworth (2005) characterized these sites as experiences that are "understood as non- or prelinguistic ground on which meaning, images, knowledge – and selves – are formed" (p. 2). In thinking with Ellsworth, *(The Reader repeats out loud three times):*

experiences become the processes of pedagogy

experiences become the processes of pedagogy

experiences become the processes of pedagogy

(The Reader continues reading silently or aloud whichever is preferred)

While Ellsworth described these various sites of public pedagogy as external sites (i.e., museums, monuments, media events, plays, etc.), she also advanced the notion that there are metacognitive sites simultaneously put in motion so that for the individual interacting with these sites there are reflexive practices present and in a state of constant flux, occurring both internally and externally. She summarized DeBolla's (2001) explanation of this phenomenon:

> At the moment when the boundary between his aesthetic experiences and his experience of his learning self becomes blurred, DeBolla describes what he calls "state of thinking – feeling" and "state of 'in between-ness'" that is part physical and "part mental, in the orbit of the emotive" (p. 131).

The Narrator: (*Narrator Prologue part 2*)

It is through experiences that individuals become *bodies in pedagogy*

Whereupon both individual and site are set in motion (Ellsworth, 2005, p. 6)

The individual in the space can see things for themselves (Rancière, 1991)

The performance meets the viewers where they are (Leavy, 2015; Saldaña, 2011)

The act of becoming audience-participant

Provides the individual with internalized

Moments of self-study

The Reader: *(Read by you in your internal voice)*

This mirrors the same kind of reflexive process that the literature on social justice leadership preparation maintains is an imperative component in the preparation of social justice leaders (Agosto & Karanxha, 2012; Brown 2004, 2005, 2006; DeMatthews, 2015; Furman, 2012; Galloway & Ishimaru, 2015; Gardiner & Tenuto, 2015; Gooden & Dantley, 2012; Lalas & Morgan, 2006; Normore & Jean-Marie, 2008; Stein, 2006; Young et al., 2006).

IV. Plot Summary

The Narrator:

My "method" was conceptualized through my desire to understand cosmological connectivity—histories, contexts, ideologies, material realities, ecologies, identities, biologies, symbolism, memory, time, space, collectives, voice, etc. I[16] was determined to find a way to embody the virtual and organic lines of flight (Deleuze & Guattari, 1987) that created the network of my current rhizome and helped me carve out the space in which my inquiry now inhabited. This was not only how I was beginning to think about research and method, but it was also how I was beginning to relate to the "problem" of social justice leadership preparation. This *was* my research, my philosophy, my way of seeing.

This virtual and interactive experiential ethnodrama is influenced by Barad's (2010) construct of *quantum entanglements* through which she disrupts the continuity of time by presenting various *encounters, out of and beyond linear sequence,* where "something in the world forces us to think" (Deleuze, 1994, p. 139) as "each scene diffracts various temporalities within and across the field of spacetimemattering" (Barad,

[16] The use of "I" within this text is performative (Mazzei, 2007) and intentional in order to acknowledge the subjectivity of The Narrator present throughout the retelling of events and creation of the performance.

2010, p. 240). In thinking with Deleuze (1994) and Barad (2010), each *intra-action* with matter provokes thought in order to reconcile the violence of the encounter, which then opens a space from within which "non-pre-existent concepts" (Deleuze, 1994, p. vii) are created. These encounters rupture spacetime—or, as Barad explained, the familiar label "history"—as a "dis/orienting experience of the dis/jointedness of time and space, entanglements of here and there, now and then, that is, a ghostly sense of dis/continuity" (p. 240). The intra-actions as presented function as the scenes of the play: the co-mingling of student soliloquy, professor narrative, and objects that sit next to these objects as each scene takes on its own form. Objects are sometimes unexpected things – texts, random experiences, internet memes, monologues, conversations, music, food, etc.—and each object is representative of a memory, where even now in telling of the encounter, the story has changed, and we have changed (Deleuze, 1994).

V. The Setting: (*3D Interactive Set* *or* *Picture of Set*)

The Reader: *(Read by you in your internal voice)*

The purpose of this presentation is to provide a differing space from which professors in the field of social justice educational leadership preparation might critically reflect on the complexities of social justice work – providing a space in which they might (re)imagine the pedagogical processes of preparing educational leaders for social justice from within the complex systems of education. The artistic representation is purposeful in its intent – to provide an alternate space for reflection on concepts such as social justice, leadership, preparation, social justice leadership, and social justice leadership preparation. As the narratives shift to the construction of musical compositions, the data are once again transformed, and the process engages another layer of the imaginative,

adhering to the premise that in order to teach the imaginative – in this case, the possibilities associated with social justice leadership preparation – we must first imagine something other than what we have done already (Eisner, 1976, 1994; Goodlad, 2000; Greene, 1977, 1991; Pinar, 2004; Rancière, 1991). This "clearing" (Heidegger, 1971, p. 53) is based on possibility. Greene (1991) wrote:

> Once we do away with habitual separations of the subjective from the objective, the inside from the outside, appearances from reality, we might be able to give imagination its proper importance and grasp what it means to place imagination at the core of understanding. (p. 30)

The action takes place within the text of this document, throughout the virtual space of the internet, and in the subjectivity of *The Reader*. For those who might appreciate a more concrete explanation of the staging, the action takes place inside two juxtaposed classrooms that appear side by side on stage but may indeed be ten to thousands of miles apart and across different dimensions. One classroom is located on a campus in a university somewhere within the United States, and the other is a classroom located in a high school somewhere within the United States. The two classrooms sit side by side on stage and slightly off-center towards stage right. The two classrooms are separated only by a thin barrier wall. The two classrooms could be part of each other; a continuation from the front to the back of the classroom. As the lights come up on stage, we see two figures frozen in the ambient darkness. Seated at a desk in the high school classroom is *The Student*, his head in his hand as he sits slouching in the chair, looking down at a paper located on the desk in front of him. Standing at a lectern in the university classroom is *The Professor*. Her hand is above her head as if she were wildly gesturing,

her face distorted in a mid-sentence pose, as she leans slightly forward over the lectern. Hanging in the space on stage left is a large projector screen.

VI. The Play

Scene 1: The Reckoning

(As the lights are slowly brought up on stage, the two human figures are frozen in the darkness. Their bodies are in silhouette, backlit against the rear wall of their respective rooms. The following words fade in slowly on the large screen...)

Scene 1: The Reckoning – Interdisciplinarity, Axiology and Shared Space…Or in other words, "…discourse can never be just linguistic since it organizes a way of thinking into a way of acting in the world…" (St. Pierre, 2000, p. 486)

(Crossfade the screen to…)

> I think, as a field, we need to be more interdisciplinary in working with other fields that have been doing this for a while and learn from them. I know I always draw on research from anthropology, or sociology, or political science – being a policy person – to see the conversations that they're having that maybe we're not having. I think we miss a lot by only being in our ed. leadership community – because, like you said earlier, our literature on social justice is not very old – but it *is* old in other fields, so how can we bring that into the conversation with us? Because when I hear more senior scholars do not know who Bonilla Silva is, or not know who these seminal scholars are that do race work, I'm like…Like that's a light bulb to me, that we need to bring in different literature to this work, for sure. ~Professor 12

(In silence, the quote above lingers on the screen for a moment so that the audience might read it. As the scene begins, and throughout this next segment, The Narrator's voice is heard overhead (a slight reverb or echo on the voiceover). The Narrator is always present but is never seen on stage. As The Narrator speaks, the segments below from St. Pierre (2000) fade in and out on the screen.)

The Narrator: *(Speaking as if reporting the news…)*

The Object—Poststructural Feminism in Education by Dr. Elizabeth Adams St. Pierre (2000) (*The APA citation is now on the screen)*

Intra-action with Matter – The Narrator sits in Epistemology Class, Some University, September 2014

Quote: "This is the hardest work that we must do, this work of being willing to think differently" (St. Pierre, 2000, p. 478).

(Throughout this segment, The Professor, dressed in graduation regalia, still standing in silhouette, uses large, exaggerated gestures to express the words she is speaking, which looks like shadows dancing against the backlit wall. The Professor springs to life during the delivery of her segments and intermittently freezes whenever The Narrator speaks. Rather loudly, and as if she were in the middle of a sentence…she starts…)

The Professor: We must choose to think differently…we cannot wait to acquire permission or garner acceptance. Always in the space between…that's the way I describe my work. It's context responsive. And to respond to context, it takes *everything*. And so, the interdisciplinary piece has always been comfortable for me, but it just seems like that conversation around leadership and social justice; we aren't talking to other fields, other people, so to speak.

The Narrator: Quote: “If meaning is thus transient and fleeting, then representation can only ever be a ‘temporary retrospective fixing’ of meaning. . .since meaning must always be deferred, we can never know exactly what something means – we can never get to the bottom of things. Once this idea takes hold, neither language nor philosophy can ever be the same” (St. Pierre, 2000, pp. 481-482).

The Professor: Thinking through dissonance…is uncomfortable, but you can get used to it…concepts are topological…like layers of an onion…peel and peel; there is no center…*ad infinitum*. Aesthetics provide the mind with exercises in meaning-making…communicating the undefinable by accepting the undefinable as a mode through which to see the world. But you have to feel comfortable with the uncomfortable, and I think I'm growing to be able to do that. And just recognizing I don't know everything, and maybe listen, instead of talk. I think that's a problem, too, is that we don't hear people and what we *can* learn from them.

The Narrator: Quote: “Poststructuralism does not allow us to place the blame elsewhere, outside our own daily activities, but demands that we examine our own complicity in the maintenance of social injustice” (St. Pierre, 2000, p. 484).

The Professor: The progressive community is very fragmented. It is difficult to make significant change with fragmentation. We've got to find a way to come together, whether I'm a poststructural scholar or a critical race theorist, or I'm looking at case study work, or I use different methodologies, or whatever I'm using to problematize the space we're in, how do we come together and use these different ideas to push forward? I think that's our biggest issue. Poststructuralist thinking can help us interrogate social justice leadership preparation; ever-thinking critically and concurrently ever-thinking the system and the

structure we live in. And so, how do you co-exist in both of those spaces while also, at the same time, doing that transformative, disruptive work and other stuff that we talk about, too?

The Narrator: Quote: "Much of the work of humanism has been to define the essence of things, to get at that single, unique factor that enables one to identify something or someone and group it with others of its kind in various structures, thus producing, and even enforcing, order out of randomness, accident, and chaos" (St. Pierre, 2000, p. 480).

The Professor: Music forces order out of chaos…but Music also knows that chaos lurks around every corner…one missed beat, one off count, one misplaced tone, and Bamo! A tango…intertwining, not separate…there is no hierarchy. One cannot exist without the other. Rather, it's like Music and Chaos play each other.

The Narrator: Quote: "…it is difficult to produce enough names to match all the different things there are in the world, so often we are forced to group things/ideas/people that are similar but significantly different into the same category…" (St. Pierre, 2000, p. 480). Quote: "…meaning is generated through difference rather than through identity…" (p. 481). Quote: "…once we begin to shift our understanding and consider that language is not transparent, that the thing itself always escapes, that absence rather than presence and difference rather than identity produce the world, then the fault line of humanism's structure becomes apparent. At that point, we must begin to use language differently and ask different questions that might produce different possibilities for living…" (p. 484). Quote: "…discourse can never be just linguistic since it organizes a way of thinking into a way of acting in the world…" (p. 486).

The Professor: Language is essentializing, but also meaning-making, depending upon how language is used and perceived. Discourse is usually linguistic unless altered by the aesthetic – artistic, musical, technological, organic, telepathic… it's a paradox. But I worry that, given the tradition of ed admin, which is wildly conservative, and sexist, and racist, and homophobic, that the language gets co-opted to be ad copy. Like, it does lead to this weird form of unthinking, that if I have my social justice equity audit, as long as I do my checklist, I'm engaging. But *here*, what we are moving towards, is a sense of aesthetic judgment.

The Narrator: Quote: "…to dissolve the rational/irrational binary is to break into some radical disjuncture with what is, some open space from which we can reinscribe otherwise by embracing that which has historically been labeled irrational, a different kind of reason that can only be unreasonable by the hegemonic standards of reason…" Lather (1990, p. 329) as cited on page 487 by St. Pierre.

The Professor: Alice goes on a journey through Wonderland. *(As The Professor delivers this line, the lights slowly fade to blackout)*

Scene 2: The Attunement

(After a moment, the lights slowly come up on the high schoolroom. The Student is sitting at a desk, holding one of those fidget spinners in his hands. After a grand pause of silence, while playing with a fidget spinner, The Student starts…)

The Student: I just think that they're not prepared for every type of student. They're stuck in their ways of how a student should be, let alone – they don't really try with anyone who's different. Anyone who is different, they consider them, like a weirdo, or like a crazy student, got problems – "Let's send them away!" How many kids did they

send away? It's like 62 kids this year they sent away for no reason. You're just going to send kids to mental hospitals because they're different? *That's* insane to me.

(Lights come up on The Professor, Now sitting on the edge of her desk. After a moment, she starts…)

The Professor: What are we not asking? I think we never ask, to what extent do our social justice efforts as academicians, really impact young children? We don't get that far. I feel that sometimes in the current literature, it's like, "Oh, yay! I'm doing great things! Oh, yay for me! I'm doing great things!" *Really*? We don't know that. Has your work reached the audience it needs to reach? And how do we know that principals are taking our work, actually enacting it, and helping kids? So, I think we don't ask about how far our reach is; and I wonder if we care. As long as I got my 20 articles and tenure, right?

(As the lights fade on The Professor, the following words fade in slowly on the large screen. The Student, still visible throughout, is sitting in silence, playing with the fidget spinner…)

Scene 2: The Attunement – Intersectionality and Alliance across Difference (Brady, 2006); Or in other words, "…meaning is generated through difference rather than through identity…" (St. Pierre, 2000, p. 481).

(Crossfade to…)

> "It's easier to talk about sexuality than it is to talk about race. But religion, people can't talk about that, for sure. So, when we talk about social justice, are you really about it when you're not talking about, you know, the intersectional piece? I think it's missed." ~Professor 12

The Narrator: *(as a voiceover)* It was in that moment – sitting in a dark theatre somewhere between the edge of reality and the fantasy on stage - that I realized that it was all about vibration. Vibrations that seep into our primary molecular structures and seep into and out of our pores and connect us to some place beyond explanation. Our heart is vibration. Our thoughts are vibration, the Earth, the moon, the theatre I was sitting in, all undulating and vibrating at frequencies that transcend the temporal. This was a thought that I had not encountered even after all my years of singing. I went into sensory overload. I could hear the man three rows up breathing; I could feel the wheels of the cars outside zipping along the concrete; I could sense the filament in one of the stage lights quivering with electrical current. I was so overwhelmed; I began to cry. At that moment, I remembered something an old acting professor said to me once while, during one of my usual bouts of cynicism, I chose to discuss the profound absurdity of the general premise behind musicals and opera:

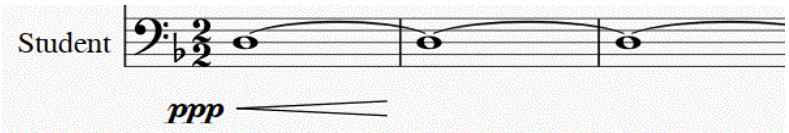
> Me: *It's completely ridiculous! Just bursting out into song…like, it's so dumb. I have no idea why we do it.*
>
> Professor: *Well, maybe we sing because words fail. We sing because the energy has no place else to go.*

(After a moment, The Student begins to hum in a relatively low tone. He hums in this tone throughout The Professor's following speech…)

The Student: *(Singing…)*

Figure 1

The Soundscape: Two Souls Attuning Vibrations – The Student Begins…

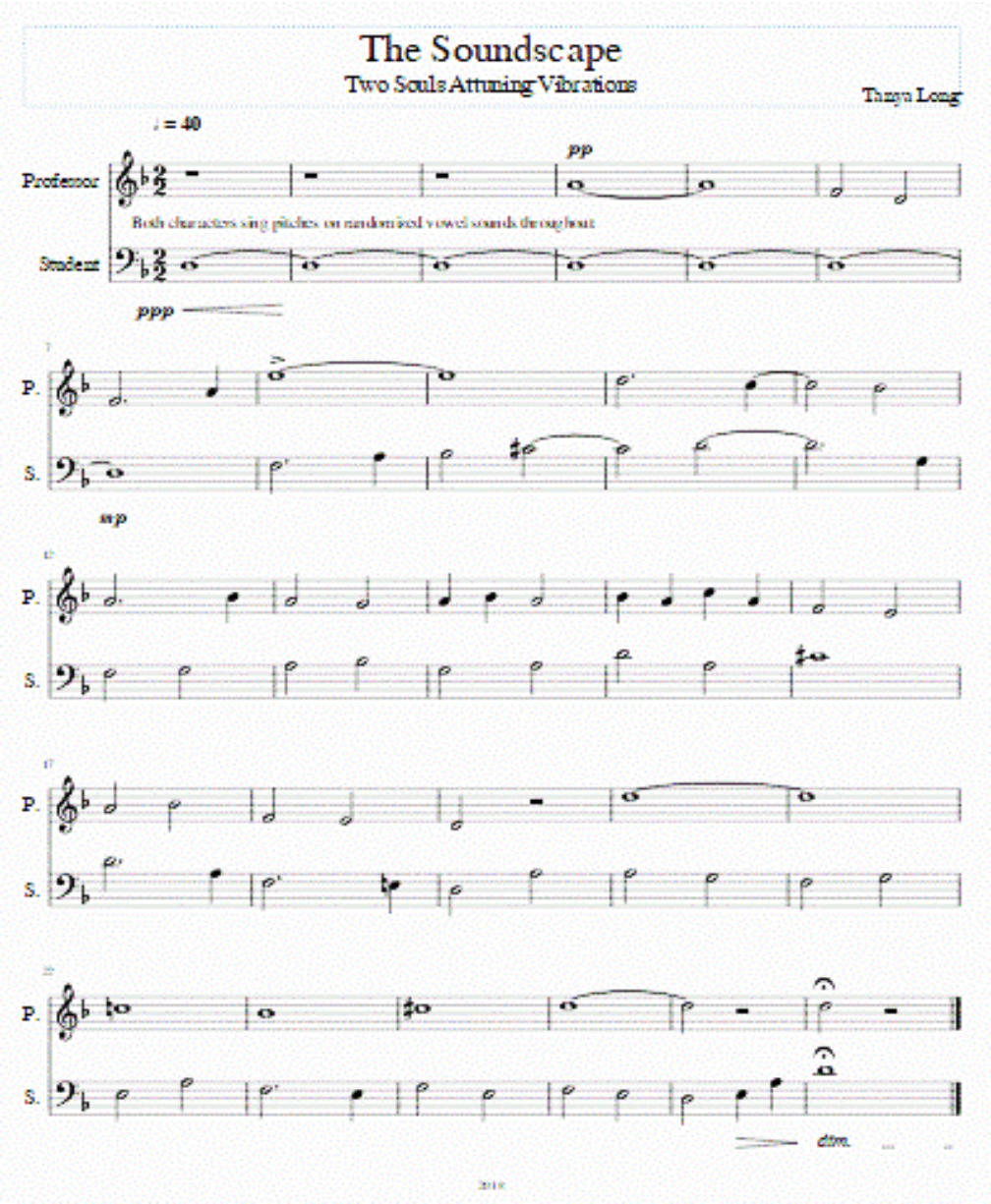


The Professor: *(The lights slowly rise as The Professor, now with a book in hand and glasses on the edge of her nose, is seen standing at the podium, she reads aloud as if to the class…)*A concept is distinctly featured. It is a multiplicity, not in itself a single thing, but an assemblage of components which must retain coherence with the others for the concept to remain itself (in this sense, it closely resembles the Spinozist body). These components are singularities: "'a' possible world, 'a' face, 'some' words . . ." (Deleuze & Guattari, 1994, p. 20), and yet become indiscernible when a part of a concept. Each concept also has a relationship to other concepts by way of the similar problems they address and by having similar component elements. Deleuze and Guattari (1994) describe their relations by using the term *vibration*. (https://www.iep.utm.edu/deleuze/)

(The Professor now joins the student in singing, The Soundscape. While they are attuning, they move slowly towards the barrier wall between their classrooms. Their bodies move in accordance with the notes they sing until finally, they are facing each other. As the last note trails off, they move back to their beginning positions as the following two quotes fade in and out, in and out on the screen as The Narrator reads them…)

Figure 2

The Soundscape: Two Souls Attuning Vibrations part 2



The Narrator: Quote: "If you want to find the secrets of the universe, think in terms of energy, frequency and vibration" (Nikola Tesla, n.d.).

(Crossfade to…) Quote: "Vibrating sensation—coupling sensation—opening or splitting, hollowing sensation" (Deleuze & Guattari, 1994, p. 168).

(After a moment, The Professor returns to her book, flips through it as if she is searching for a passage, then reads as if she is attempting to prove a point…)

The Professor: The majority of the pre-service principals in the class at the time...the majority of them were older than me, and they had more experience than me. And their first experience and encounter with me is on this class about race, class, and gender. And not only do we talk about race, class, and gender, we talk about the intersections of race, class, gender, ability, language, but also sexual orientation. And they have a summer component prior to my class where they talk about race. So, my understanding is that they were coming in with a firm grounding on what race is and what racism is. And so…(*The Professor pauses then speaks slowly and articulates each word, as to prove a point*) they didn't have that firm grounding that I thought they had.

(The Professor looks up briefly, then after a pause, leafs through the book again, finding the following passage. She reads…)

So, I think the question we should be asking is about how schools are led. If the underpinning concept is intersectionality, how do we include Islamic girls? How do we include lesbian girls? Gay boys? How do we include Black and Latino kids that are also Christian and also gay? Where are the voices of the transgender person, differently-abled, Latinx slash Haitian slash Buddhist? How do we include Islamic, gay young men? God help them because that... they are really having an unfair time in our schools. And I've only picked out some.

(Once again, she looks up, pauses, and again leafs through the book. Locating the passage, she reads…)

I think that when I talk about race – or I know that when I talk about race – it's very different than when my Latinx or Black colleagues or professors talk about race in class; or talk about social justice, in general. And I think that as an Asian American woman, some of it might be where race and gender can act as such that I don't get viewed as raced. Students don't exactly give me the respect for authority behind those conversations in the same way. They do for someone else, but I think also because Asians are in that triangulation between black and brown and white, where people really – you run into people of different races. The Asian race are not considered people of color.

(She slams the book down as if her point were made. As she regroups, she takes off her glasses and speaks…)

Ed leadership faculty are not very much different from anyone else in this country. Overwhelmingly, white people who are unwilling to really work on their participation in whiteness and white supremacy. Men are unwilling to work on their sexism; upper-middle-class – all faculty are really upper middle class, professional class – are unwilling to engage with the capital economic system and how it produces winners and losers; heterosexual folks aren't really...you know, they'll let gay folks marry and live in the neighborhood as long as there's not too many of them. But really engage in how deep the heterosexism of our society is, and how it's built into the...how we see masculinity and femininity; or roles of men and women…*(she shakes her head)*…same thing around ableness. I would say, overwhelmingly, ed leadership faculty are unwilling to engage with those issues in-depth in ways that get into their own complicity. And you can't teach other people unless you're willing to do that. If

you are teaching other people courses on social justice without doing that, then it's inevitably superficial. *(As the lights fade to blackout on her side, she freezes in the dark)*

Scene 3: The Sequestering

(During the last monologue, The Student could be seen sitting at the desk, playing with the fidget spinner. The Student continues in the same vein as the following words fade in slowly on the large screen…)

> **Scene 3: The Sequestering** – Isolation: Alone Even within Yourself… Or in other words, "Much of the work of humanism has been to define the essence of things, to get at that single, unique factor that enables one to identify something or someone and group it with others of its kind in various structures, thus producing, and even enforcing, order out of randomness, accident, and chaos" (St. Pierre, 2000, p. 480).

(Crossfade to…)

"It caused a lot of internal conflict. I felt a lot of isolation. I went through a really difficult time emotionally. My workspace was disrupted, and I was the one that subverted the status quo. And the people then I was working with felt very angry with me, as if I was usurping power or authority." ~Professor 1

(In silence. The quote above lingers on the screen for a moment so that the audience might read it. After a moment, The Student speaks…)

The Student: So, when I got to ninth grade, it was almost like something kicked me in the butt, like, "Oh! You got to get to know yourself now! It's time to go!"

There were a lot of things that I battled. Shit was going on in my house, like, I dealt with a lot of crap. My mom's an alcoholic, and there was a lot of negativity and abuse that was going on. So, it affected me outwardly, and everybody wanted to…it was almost like they wanted to penalize my parents instead of teaching me how to cope with it. Because I wasn't getting... I feel like…the bad thing about faculty and principals and teachers is that they want to jump to conclusions instead of analyzing what's actually going on in the student's life.

(The lights dim slightly on The Student, who now gets up from the desk and begins to walk and pace about the room. The lights come up on The Professor sitting on the edge of the desk, one foot swinging and arms crossed. She appears somewhat casual and begins to speak as if she was in the middle of telling a story…)

The Professor: And the principalship is an awesome site for that. There's such promise…and there's such tension…because you run into all kinds of kids who are resisting. So, doing that work as a principal – I say this sort of in jest, but not completely in jest – almost killed me. You know, I had 70 or 80-pound weight swings over the course of a year. There were periods of time where – this is not an exaggeration – I threw up every morning because the weight of the job was huge. I mean, I was young when I started, and so, I was responsible for making good things happen. I was also responsible for the weight of all the bad stuff – all the systemic racism, all of the ingrained bias…

(The lights dim slightly on The Professor, who now gets up from the desk and begins to walk and pace about the room. The lights come up on The Student, who is standing more downstage, staring out over the audience. He speaks as if he was in the middle of telling a story…)

The Student: And, at the time, it was very difficult to pay attention to what was going on in my life and what was going on with my schooling even more. And there was…there was this one teacher that I always felt safe with. I could bumble into her room, and I would yell to announce my entrance, and my voice would echo to the doors! *That* teacher and *those* peers…those people in there, really took me in, and I got to be absolutely stupid with them! They had my back when I needed it to be had, and it was awesome. It was awesome. And I was able to be gay. They complimented me and told me all these great things…but the second you walked out of that room, it's like chaos because there's all these other students and teachers around that aren't like that.

(The lights dim slightly on The Student, who begins to walk and pace about the room. The lights come up on The Professor, who is standing more downstage, staring out over the audience. She speaks as if she was in the middle of telling a story…)

The Professor: And I thought, "I can't... I don't have any social capital. I have no social capital there." So, that was a really interesting... I have never thought about that, but it is an interesting way to think... this has been really good for me. I never thought about what it feels like when you want to do something... personally, I've never experienced wanting to do something...well, I have as a woman, but I've always been able to kind of get above that…but wanting to do something and really not having the social capital. What I had, there were no chips for them. What I could give to them didn't fit their economy.

(The lights dim slightly on The Professor, who begins to walk and pace about the room. The lights come up on The Student, who is now standing facing the dividing wall between the two rooms. He speaks as if he was in the middle of telling a story…)

The Student: And they're worried about your grades; "Get your grades up!" Get your grades up instead of, "I understand that you'll be able to get your grades up when you're right inside yourself to want to be able to focus on that." The only way you're going to get these students to focus is if you treat the other things that are not allowing them to focus in the first place. In ninth grade, I just needed to go somewhere where I was safe for eight hours a day, where the adults took time for me. There should be enough support in schools that they can take time for *me*. You know what I mean? They should have enough faculty there that can handle the kids that they have…because it's not going to be a million, or all of them, it's going to be like 80 maybe, or 90 of them that really need this because they don't have the home life that structures them to be able to focus on school. And those teachers that did work on me were the only teachers that I tried for. God, it was so hard to try. It's still so hard to try. *(The lights dim slightly on The Student, who freezes in position. The lights come up on The Professor, who is now standing facing the dividing wall between the two rooms. The two characters appear to be facing one another. She speaks as if she was in the middle of telling a story…)*

The Professor: I don't think they thought I was a challenging person; that I was a risk-taker. I think they thought I was docile; I was quiet; I was passive. Rumor is, they said, "She seems pretty quiet. Do you think she'll be able to handle the students?" Something like that. So, that gave me an impression. Did they think I was timid; passive; I would just go along? I was not naive about justice and injustice. I was naive about the fact that they could do something...that those people could do something that would stop me or that could stall my career…that they had that much power. *(The lights dim slightly on The Professor, who freezes in position.)*

Scene 4: The Annunciation

(While The Student and The Professor are frozen in the dark, the following words fade in slowly on the large screen.)

> **Scene 4: The Annunciation** – God in the Machine: I Know Why I Believe… Or in other words, "…to dissolve the rational/irrational binary is to break into some radical disjuncture with what is, some open space from which we can reinscribe otherwise by embracing that which has historically been labeled irrational, a different kind of reason that can only be unreasonable by the hegemonic standards of reason…" Lather (1990, p. 329) as cited in St. Pierre (2000, p. 487).

(Crossfade to…)

"For me, social justice, or anti-racism, or anti-sexism, they're not a choice. They're not something that I put on. They are me…and as part of that, I have to act in the world." ~Professor 10

(After a moment, a series of disembodied voices crossing over one another can be heard throughout. The Professor and The Student remain frozen and facing one another as the lights dim in time with the voice-over. The Voices speak…)

Voice 1 (Professor 10): Commitment to these things is rooted in my spirituality. It is like woodwork.

Voice 2 (Professor 2): Is there some sort of critical incident? And so, I always want to know, like what drives leaders, school leaders, to be leaders for social justice?

Voice 3 (Professor 6): How are you a Christian, and you have this in your syllabus? I'm thinking, how are you a Christian, and you're questioning me about having this in my syllabus?

Voice 4 (Professor 9): To make these issues of equity, and of race, and social class, and sexual orientation, and gender, part of what you think about in your mind.

Voice 5 (Professor 7): Critical spirituality came about as a result of those kinds of questions. That kind of self-reflection that I thought, there's got to be a better way to do this. There's got to be a way that at least attempts to minimize the marginalization that people are going through.

Voice 1 (Professor 10): My nickname was Church.

Voice 6 (Professor 4): What is the proper motivation for socially just action by scholars? What's the thing we ought to be doing?

Voice 1 (Professor 10): I was very connected to the Jesus message.

Voice 2 (Professor 2): The trauma, and the marginalization, that as they grew up, and became professionals, and went to school, and now are principals that drives their work with children. That drives their commitment to social justice. But I don't hear other people talking about that drive. What are the drivers?

Voice 1 (Professor 10): Racism is a violation of the spirit, sexism is a violation of the spirit, but I'm also complicit in that myself.

Voice 5 (Professor 7): *How do you overcome?*

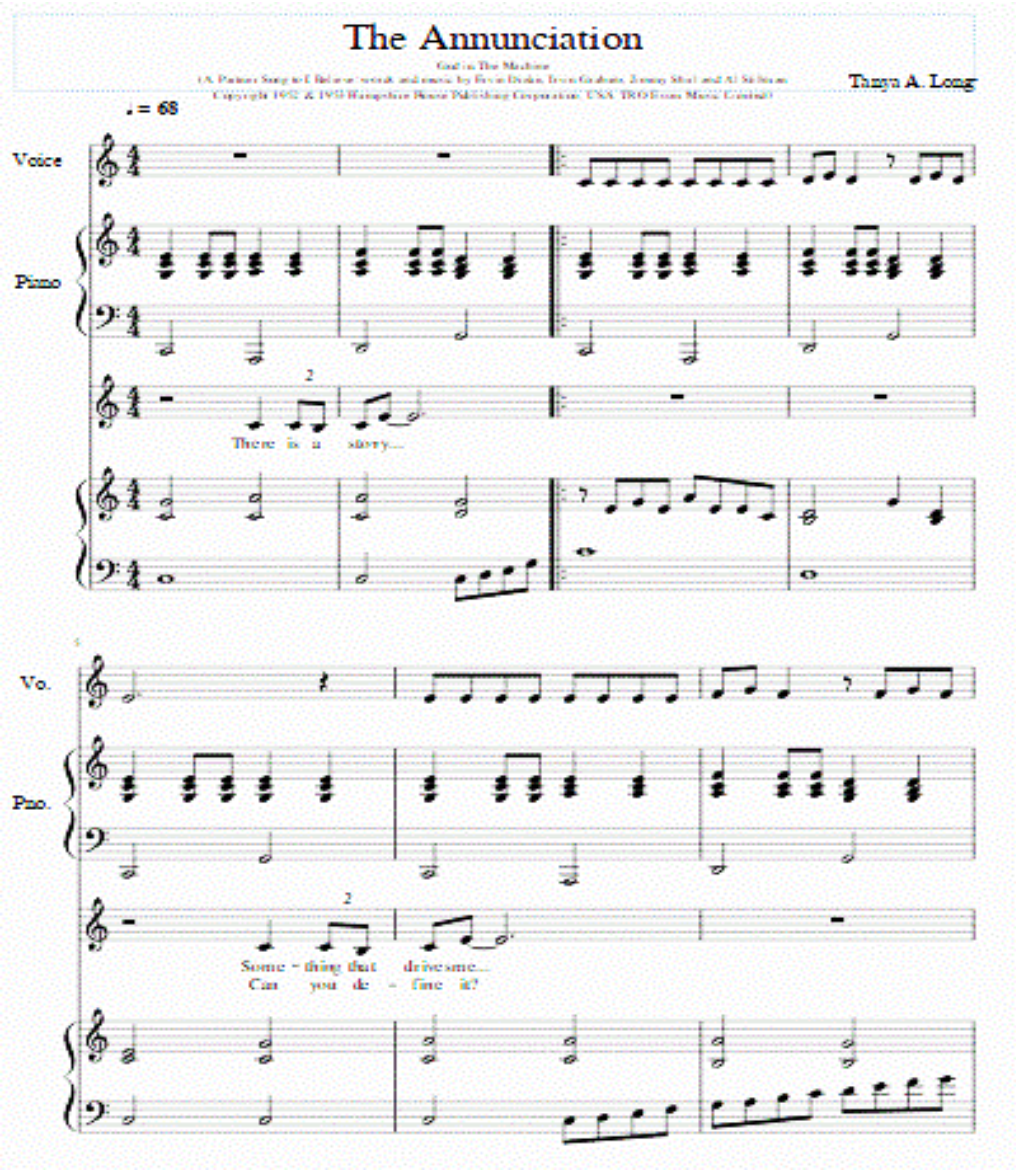
Voice 1 (Professor 10): *Quit?* I can't quit. I'd be dead if I quit. I'd die.

(The Student begins to sing the song "I Believe" words and music by Ervin Drake, Irvin Graham, Jimmy Shirl, and Al Stillman, Copyright 1952 & 1953 Hampshire House

Publishing Corporation, USA. TRO Essex Music Limited. This musical composition can be heard here: I Believe – All Rights Reserved. International Copyright Secured.)

Figure 3

The Annunciation



This is a partner song to "I Believe" words and music by Ervin Drake, Irvin Graham, Jimmy Shirl, and Al Stillman, Copyright 1952 & 1953 Hampshire House Publishing

Corporation, USA. TRO Essex Music Limited. As they sing together, the lights slowly come to full, and it is quite bright on stage when the song ends.)

Scene 5: Subjugation

(While The Student and The Professor are frozen in the light, after a pause, the following words fade in slowly on the large screen.)

> **Scene 5: Subjugation** – Power: How Do the Powerful Become the Powerful? Or in other words, "Poststructuralism does not allow us to place the blame elsewhere, outside our own daily activities, but demands that we examine our own complicity in the maintenance of social injustice" (St. Pierre, 2000, p. 484).

(Crossfade to…)

> "And so, I remember one of my students says, you know, 'Professor, we don't understand why. It seems to us so clear that schools have to be reformed to confront equity and equality and all that. Why don't they?' And I said, 'Because, some people like them the way they are. And those people have political power. So, they like the schools the way they are now, and the picture you're painting is not a picture that they particularly endorse, or they feel threatened that their social position is going to be changed as a result of how the school might be changed.'"
>
> ~Professor 11

(After a moment, there is a sudden blackout, and a portion of the following video plays on screen: Education Under Capitalism*. As the video fades, the lights come up on the classrooms where The Professor and The Student are sitting in chairs at the edge of the*

stage, facing straight out towards the audience. They are sitting with their feet flat to the ground and their palms on their knees as the spotlights shine tight in on their faces. Each character speaks in turn, sometimes speaking over each other towards the end of their section, but each delivers the parts of their speeches as if a unified thought…)

The Student: I have a friend. She is always outgoing and fun, but I think people take her the wrong way. I think a lot of people think she is promiscuous, but she really is just outgoing. She talks to everyone and is cool with everyone…

The Professor: Everyone here takes social justice very seriously. It's tracked into all of our courses. It's part of the school of education's vision and mission. But the institutional processes and rules, I think, often contradict those missions and visions…

The Student: She would say that people took that the wrong way because she was a girl and because she wore leggings to school…

The Professor: School, in general, is an organization like any other and is fraught with power structures. You find the same thing in higher ed institutions. Oh sure, the penalties might change, but the consequences for stepping out of bounds still have an impact on your life…

The Student: One morning, like second period, this teacher pulls her aside, and she goes, "stop wearing leggings to school! It's disgusting." She's like, "I'm the one that eats lunch in the lunchroom with all these teachers, and you should hear half the shit that they say about you." And she said, "stop wearing leggings to school," she was like, "so you should invest in some jeans or something."

The Professor: Something you have to realize, that if you're engaging in any kind of social justice work, there are folks... not only are they not gonna get it, but they're also

gonna be utterly hostile; try to sink your career in any way they can. And generally, it's at the tenure level where you're the most vulnerable as a scholar…

The Student: Well, obviously, it's just the stereotype that boys can't focus if a girl is wearing something provocative. Maybe we should teach boys not to look at women as sexual objects and to look at women as people, too, and have boys learn to control themselves rather than telling girls they have to go home from school because what they're wearing is distracting to a boy…

The Professor: Boy, you know, I learned the hard way that people in positions of authority particularly do not like to be questioned or criticized. So, to your question, if you're engaged in social justice work, what are the institutional, political counter pressures that you can expect as a result? You never really know. It's like, "Are you holding something against me because your version of equity and justice is not congruent with the version of equity and justice I advocate for?"

The Student: That's basically telling the girl that a boy's education is more important than hers. You are telling a girl that something she is wearing is inappropriate and that she has to go home or get sent home because it's distracting. You're literally telling a female that her education does not matter because of what she has on. That it only matters what a male's education is because you're distracting them from that. So, the female gets sent home, not the male, for being disgusting and not able to control themselves. It just doesn't make any sense. . .*(The spotlight slowly fades on The Student, and we are left with The Professor alone on stage.)*

The Professor: I get the sense, though, that a lot of times, social justice educators have a hammer and might not be perceived as being open to everyone with naive questions. Or

they might not be open to the grey areas. And I think that that's not necessarily what's intended by those researchers, but it's to the detriment of students if they feel like their questions will be immediately judged. But you know, I'm just not gonna shut up. I can't. I can't. I'd be betraying myself if I did. It's not just a job to me. It's, I don't know, what word people might use for it. But it's not a job. It's... to me; it's living in the world…

Scene 6: The Phantasmagoria

(The Professor sits in silence for a moment. The student stands towards the back wall of the classroom…his figure is in silhouette casting a shadow on the back wall. The following words fade in slowly on the large screen…)

Scene 6: The Phantasmagoria – Fear: The Will to Act…Or in other words,

> "…"This is the hardest work that we must do, this work of being willing to think differently" (St. Pierre, 2000, p. 478).

(Crossfade to…)

> "People are afraid of the risk . . . and there is risk. I think there's less than people fear. I think we've been socialized to be fearful of authority. I think we've been socialized beyond our conscious understanding. But getting past that is difficult."
>
> ~Professor 10

(The spotlight slowly tightens on The Professor as she sits there. Some tension appears on her face. She seems anxious as her gaze darts from side to side. Then out of the silence, The Narrator's voice is heard throughout (mic, with reverb…)

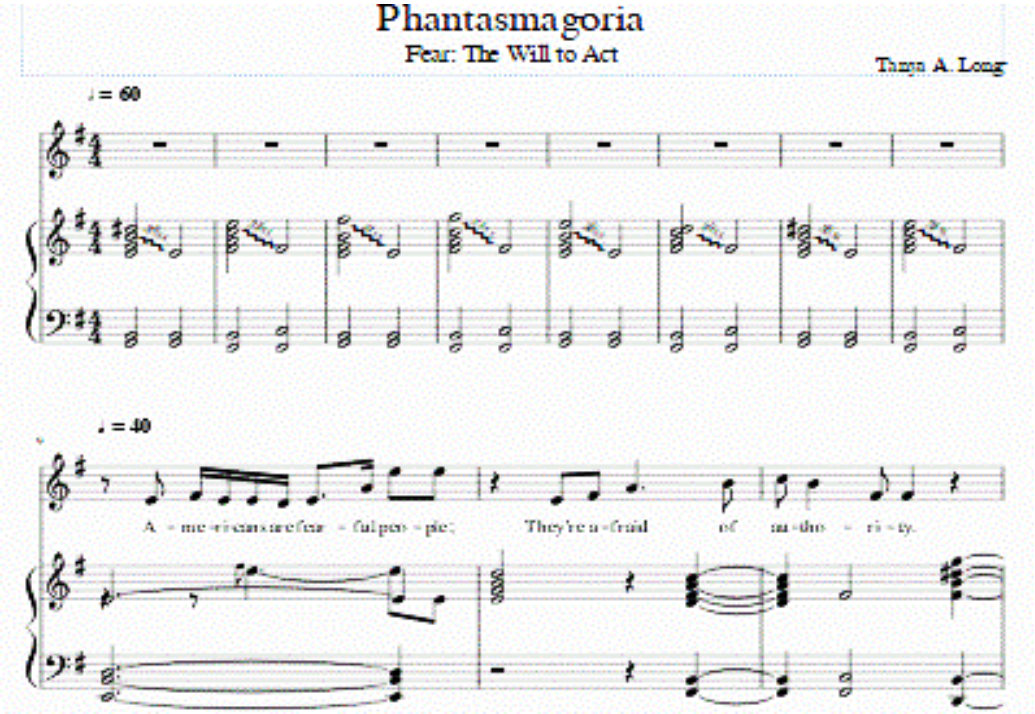
The Narrator: There was a strangeness in the room/And Something white and wavy/Was standing near me in the gloom –/I took it for the carpet-broom/Left by that

careless slavey. *(Softer than the last verse...)* And as to being in a fright,/Allow me to remark/That Ghosts have just as good a right/In every way, to fear the light,/As Men to fear the dark (Carroll, 1998, p. 21). *(Softer, as with a hushed whisper…)* But should you wish to do the thing/with out-and-out politeness,/accost him as 'my goblin king!/And always use, in answering,/the phrase 'Your Royal Whiteness!' (Carroll, 1998, p. 33) *(The last three words eerily echo through the stillness…)*

The Professor: *(The Professor appears to be in a state of utter panic and fright, after a beat, sings…)*

Figure 4

Phantasmagoria: Fear – The Will to Act



Scene 7: The Clearing

(The Professor sits in silence for a moment. As she sits, the following words fade in slowly on the large screen…)

Scene 7: The Clearing – Hope: In the Darkest Hour There Is Light…Or in other words, "…once we begin to shift our understanding and consider that language is not transparent, that the thing itself always escapes, that absence rather than presence and difference rather than identity produce the world, then the fault line of humanism's structure becomes apparent. At that point, we must begin to use language differently and ask different questions that might produce different possibilities for living…" (St. Pierre, 2000, p. 484)

(Crossfade to…)

> "We're doing this research to really bring about some change in our society, but I felt almost hopeless. I felt almost hopeless; because I began to ask the question, what is this all for? What did we do all this for if people's lives are not being radically changed?" ~Professor 7

The Professor: *(Speaking softly and with a stillness…)*

But I picked this experience to speak to you about because it was so depressing. It was so depressing that despite context, the same disjuncture was evidenced, and the same justifications for doing little about developing yourself in relation to this disjuncture, or developing your organization in relation to this disjuncture, were evident. Now you have a choice if you feel like that. You can say, really, your work is having very little effect; you might as well find something else to do that is going to have more impact, or you say, it's a little drip of water on the stone each time.

The Student: *(Standing frozen in the darkness, whispers…)*

Driiiippp…

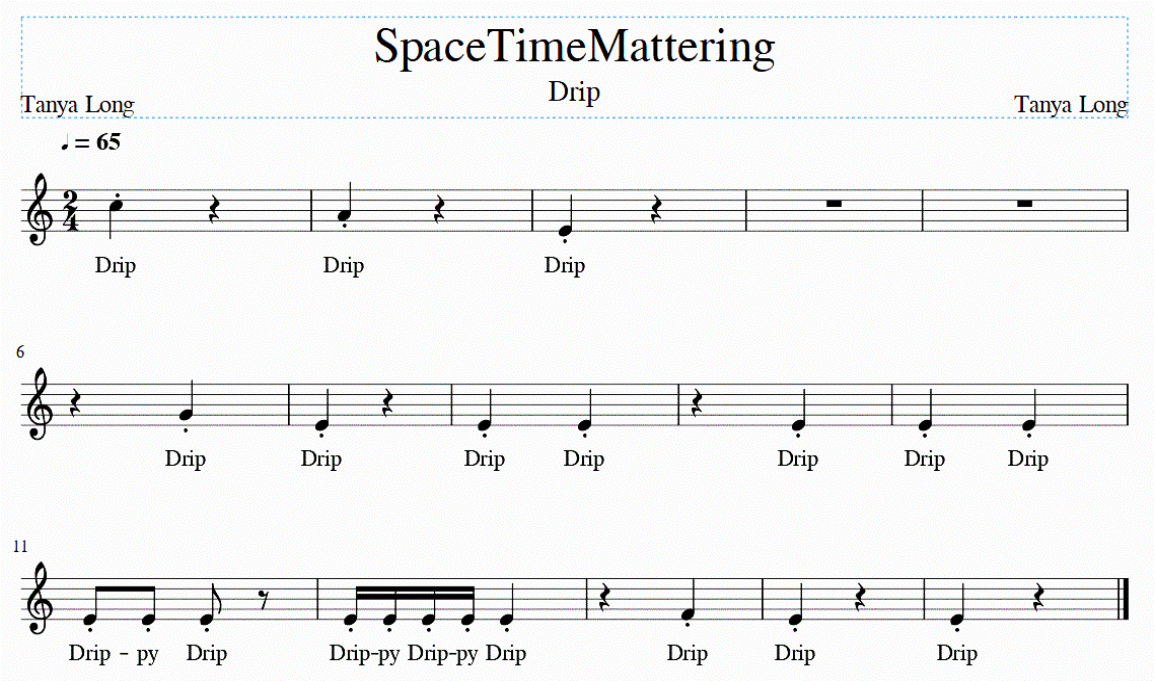
The Professor: *(persisting in spite of the interruption, continues gaining strength throughout…)*

Each time you hope somebody in the school will have a little seed planted that they will go away and think about. And that, maybe over time, all the little drip forces will come together to start making change.

The Student: (*beginning again and then continuing to sing underneath the remainder of The Professor's speech. The singing is timed in accordance with The Professor's speech and not performed in a strict tempo. The song and The Professor's speech get louder and build throughout…)*

Figure 5

SpaceTimeMattering: Drip



The Professor: *(persisting through the increasingly loud song…)*

And equally, when you can write up that research, you hope people reading in leadership preparation will think in a different way than they otherwise might have done. So, new generations coming in all the time may begin to alter to some extent. I'm not naive enough to imagine that our genetically wired anxieties about seeing difference in other people will be totally overcome. I don't think that's true. But I think, over time if enough people work at it with commitment, it may be that people can learn to recognize that in themselves and learn to control it better, and to adjust it better. And that's really been my hope in my leadership preparation—experience, and, in turn, in relation to social justice and diversity. Now, I'm buoyed by hearing from time to time that people are thinking about what I've written, but I have no absolute evidence of impact. I have to trust that if people are thinking differently, they may, in time, act differently. And that's really where I'm at. (*The Professor reacts to the rising tension associated with The Student's song, stands up, and then…)*

The Student: (*His head springing into an upright position as the lights pop to full, he lets out a guttural cry and yells almost as if he is angry…)* Driiiiiiiiiip!

The Professor: *(continuing as if responding to the building momentum and emotions of The Student and is fiercely intense now)* For some strange reason, I believe that this democracy that we are supposed to have, this democratic experiment that we are supposed to have in the U.S., I think it can work! And so, I'm hopeful that it can work! People leave and go into the world, doing the best they can, but sometimes the best they can isn't enough. Even though they might have traveled a long distance around certain issues. *(Exhausted, she drops back into the chair)* but I think, in this kind of work, you do get frustrated, but you have to believe, even if it's just you in your little community if

you're doing something that's going to reach... it sounds so cliché, but if you're just going to reach that one child, or parent, or legislator, whatever… that *that's* what you should be striving to do. Because if all of us are doing all these little things, something has to change. It does.

Scene 8: The Resisting

(Lights fade on The Professor as lights come up on The Student, now pacing center stage. The following words fade in slowly on the large screen. This time, the student is speaking, almost, ranting while the words come up…)

Scene 8: The Resisting – Resistance: I Will Not Be Moved…Or in other words,

> "…it is difficult to produce enough names to match all the different things there are in the world, so often we are forced to group things/ideas/people that are similar but significantly different into the same category…" (p. 480)

(Crossfade to…)

> "I don't interpret resistance as always negative, or I don't interpret resistance in social justice education as negative. I think that when people are really feeling that I feel like resistance means I'm probably in a good space. It's probably more important to work with it and really attend to it because it means people are really grappling with something." ~Professor 5

The Student: Here. Grapple with this notion: I'm sure with the complexion of my skin, everybody feels like I fit into some, *one* thing, but guess what? I don't feel that way! And then that kind of just... so that's kind of where everything stems from, I guess. So, because I don't feel... because I always feel like… I don't feel like I fit in any specific one

place. Well okay! I can't fit! I'm more than one thing! Duh! I have come to realize that the focus of my struggles in school are also related to sexuality. A specific day of LGBT celebration, or Trans celebration? Are you kidding??? There is really no place for that in this school! They are *very* sexist and a *little* racist, and a *little* homophobic. You know, for some students, for some *people*, survival is the priority. Some of my classmates were bullied for being gay, and people just attacked them and made fun of them, and the teachers don't say anything really. I mean, it's like they *obviously* know it is the "right thing" like to reprimand these bullies, but they don't! They don't! There isn't like real protection. The principal, though, she is amazing. She is so curious. The principal, she is so open about all that, and she is the one person who is an advocate. It's obviously a huge responsibility on teachers and administration. There's all these kids, all these stories, so I understand it can be overwhelming…but there is an ideal that students have; that the education system expects something of them. So then why is it that when we, the students, expect something of you, you can't deliver? Perhaps that is something to think about. I get that it's hard because there is so much unknown. It's tough. So, how do you deal with that? How do you create an environment in which you can lead and in which you can promote healthy growth and development when you don't know whether anyone gets that or not?

The Professor: *(During The Student's speech, she has made her way down into the back of the performance space and is situated in the audience. From there, for the first time, she appears to be addressing The Student directly. She speaks…)*

I think what we need is a framework that says we need to rethink some of the categories that we've been working with for three or four decades now as no longer pertinent in our

current world. They're dangerous. We need to be much smarter than we are. So, I think this is a hard thing to say, and it does not make me popular, but I think the whole field really isn't smart enough. We are not complex enough in our thinking. Our methodologies are too superficial to really capture the complexity of what's going on in children's lives and staff members' lives. So, in terms of the questions, we're not asking. We're not asking why we've been doing the same thing for four decades and carry on doing it. I think that's the most pertinent question of all.

The Student and The Professor: *(Speaking together)* You know, it's one thing for someone to talk about it, it's another thing to actually then live it out.

The Professor: *(amused by the commonality of their thought)* Yes! Exactly! And, well, when you raise questions…when you're surrounded by injustice and inequity…and you raise questions about it, people don't like it. It makes people uncomfortable. And so, you get in trouble. You just face various situations that are troublesome and difficult. In one university I was in, the dean was very conservative, and I raised questions and was critical of his perspective. And he was able to block me even going up for full professor, even though my record was better than people getting it. *(The Student reacts to the last comment, rolls his eyes as if to say, "but what about me?" The Professor recognizes his frustration and attempts to regroup. She moves closer to The Student and speaks…)* Look, ok…there are some tensions, I think, that they don't have to be reconciled. I've come to that point. I don't have to have reconciliation of every tension that I have. I used to try that. *(The Student has moved to sit on the proscenium or edge of the stage. The Professor is now sitting beside him. They are finally talking to one another.)*

And…you have to be fairly realistic... you know, you hope that these organizations can go miles ahead of what they are right now. But the realization that their foundations are deeply conservative, you know, entrenched in racism, classism, virulent homophobia, and sexism…and the sexism and homophobia are intertwined. So, you…look...you know, it's like any organization. It's why my *wife* is still Catholic, *(The Student smiles as does The Professor, they have something in common that they had not realized before)* even though there are endless problems with Catholicism; it's because it's her church, and they're not gonna chase her out. And she looks for allies, and that's what you do; you work with allies…to push. You can't push by yourself; you never can push by yourself! You always have to work through allies. It's only a crazy narcissist who thinks they can do it on their own.

The Student: Students can be allies…it doesn't always have to be the adults alone.

The Professor: *(The Professor pauses for a moment and smiles at him and his enthusiasm. She continues…)* You know, I was thinking about writing an essay: "Preparing Leaders for Social Justice: Are We Deluded?"…because, to some extent, it is a self-delusion. You know, public schools are tightly tied to local government, and that includes the police force, and then if you look at the national level, we still have a concentration camp called Guantanamo. And that is our reality. So how do we push for – and I would argue that we're really trying to be less oppressive. And that's probably as good as it gets in the United States of America – less oppressive? Social justice, not in my lifetime. And you have to…not *accept* that reality, but you have to learn to live with it. And figure out how to fight against it, but not have that reality suck the joy out of your life. And you have to figure out how to protect your joy. But you know, we are living in a

Trumpian age, where they're gonna be, “Be afraid! Be afraid of your neighbor, particularly if they're one of those scary *Mooslims*!” It's like, “No! Screw you!” So sometimes, turn off your TV set, don't look at everything that's on the internet. Sit down, be quiet, read a book. You'll feel better. Listen to good music. And just try to shut the outside world out if you start sliding towards despair.

The Student: *(After a thoughtful silence…) You* can't be the only thing that prepares people…

The Professor: *(The Professor smiles and after a thoughtful silence…)* I'm also not certain, I'm not certain, that we spend any amount of time researching strategy for dealing with resistance to social justice. I don't think we do. I think we just castigate people who are not interested in social justice or who say they're not interested in social justice, and we kind of do them the way they do us, as opposed to, *are there strategies?* Are there ways that we can be having this conversation with people who are, who say at least, that social justice is not valueless, but it has nothing to do with training the folks to go into or preparing people to go into leadership. So, how do we deal with resistance? How do we... what strategies do we have? I know that the whole notion of resisting the system is something that we're good at, but how do we then resist the resistance? And how do we provide that kind of education? So, I don't know if we spend any time dealing with oppositional voice except to castigate them.

(The Student now helps The Professor get back up onto the stage as she continues…) My anger is a motivating factor for making things better.

The Student: (Repeats…) *My* anger is a motivating factor for making things better.

The Professor: My anger is about, “Okay, we've got to right that wrong.”

The Student: Yeah, you've got to right that, because you can't keep working with young people with that kind of attitude…*(The Professor acknowledges with a shake of the head)*

The Professor: You know, the other thing we have to figure out is why can't we convince school districts, *en masse*, that social justice, and academic achievement are not separate responses? I don't have any problem calling people on that. So, it's... I'm not taking any pride here, like, this is *righteous indignation!* But… I just know that if I didn't care, I wouldn't be angry. And the anger is motivating me to *do* something.

The Student: *Grrrr!*

The Professor: *Grrrr!*

*(The Student gets the garbage cans from both rooms and empties the contents on the floor. He places them in front of The Professor, who is now seated in a chair. He then runs to pull his desk forward**…)***

The Student: *(Shouting, not singing…)* I shall not be moved!

VII. Dénouement

The Student: *(Speaking in rhythm, while The Professor taps out an improvisational rhythm accompaniment on the furniture around the classroom along with the spoken word. The Professor remains more in darkness during this scene…)*

Spoken Word: Student 7

School, as an institution,

Should let students

Make their own resolutions!

Let the students pick the path they wanna walk.

Teachers, sit up and listen! Put away that chalk!

Educate me for what I need in life –

My taxes, my bills, how to treat a wife!

I don't give a damn about your standards!

Don't force me down a path so you can

Sleep at night!

Tell yourself, "Good job! Another child saved!"

Cuz that's the wrong equation;

That ain't right.

2 plus 2 ain't six!

Those guidelines they don't mix.

So, nix!

The rhetoric's

just getting' old…

Instead of talkin'

Quit bawkin'

And teach me how to live

On my own!

Teach me how to deal with strife –

Cut off from my parents…

Hashtag: Livin' the Adult Life

The Professor: *(Now standing at the podium, as if continuing from her last speech. She continues to tap her pen on the podium for the first few moments as she trails off*

from the last measures of The Student's rhythm poem) A kid . . . they live in poverty . . . They come to school . . . Or, or, or they live in poverty, and they do well on their achievement exams. . . But they still live in poverty. We still ain't going back to ask the questions like Dr. King has asked, "How do you, in the wealthiest country in the world, you've got 40 million people living in poverty?" And so, when he called for in his Vietnam speech in '73, against the Vietnam War, that was a critical reconstruction of values. That's the question that we must start asking educational leadership preparation programs. About the radical reconstruction of the values that make up our program. And that means a radical restructuring of schooling, of the school preparation/teacher preparation, of the ways in which schools and communities function, and the power relations within them. The majority of these leadership preparation programs across this country, they say they're doing equity and social justice when it's really just like a single class in those programs. It's still not imbued throughout the entire department and throughout the entire program that in every single class, you challenge students to come out with this critical consciousness and awareness that you must prepare leaders with. Then on another level, I think you prepare them with knowledge, and that knowledge is information on research and evidence-based practices that work, but then also the skills and the competence to deal with the pragmatic side, the practice side of actually implementing the work. So, it's one thing to say, "Oh! Your service delivery model is bad because you're pulling kids out here, and then you're segregating them there." It's another thing to understand that social justice is how to fix that. I'm talking about from operations, the master

schedule, from the budget to the assignment of students; a radical reconstruction of values . . . nothing less. (*The lights dim slowly on stage, fading to blackout*)

VIII. Epilogue

Significance of Scholarly Work

This artistic representation was designed to present this ethnodrama as a platform for "critical public engagement that challenges existing social practices and hegemonic forms of discrimination" that acts as a form of "activism embedded in collective action, not only situated in institutionalized structures but in multiple spaces" (Brady, 2006, p. 58). It requires the audience to take a close look at issues surrounding social justice leadership preparation through a clearing that enters into revolutionary space, for the space of the creative is often contrary to the complacency of the established (Giroux, 2002; Pinar, 2004; Rapp, 2002). This inquiry is one that "disrupts processes of injustice and creates opportunities for the expression of complex, contesting, and subaltern perspectives" (Brady, 2006, p. 58) and one that requires action "from positions of social inequality to ones of informed activism" (Dentith & Brady, 1999, p. 2).

Finley (2008) maintained that arts-based educational research provides a differing space for inquiry, one that is "uniquely positioned as a methodology for radical, ethical and revolutionary research that is futuristic, socially responsible, and useful in addressing social inequities" (p. 71). The arts as a paradigm embraces the unknown and the unpredictable, "disrupts the ordinary and uses the arts as an imaginative, and transformative tool" (Leavy, 2015, p. 20). This study is presented as "an effort to extend beyond the limiting constraints of discursive communication in order to express meanings that otherwise would be ineffable" (Barone & Eisner, 2012, p. 1). This

representation will provide engaged audiences with a space to consider the socio-political constructions of identity, place, and space (Burdick et al., 2013; Dale & Burrell, 2008; DeBolla, 2001; Ellsworth, 2005; Harrison & Dourish, 1996; Jackson & Mazzei, 2013; Sandlin et al., 2011) as these notions relate to the work of preparing social justice leaders. In this public space;

> This virtual series of *intra-actions* (Barad, 2010) supplies a theoretical space that is carved out of a resistance to the normative and to those systemic structures fabricated and constructed by those with the power to control the narrative (Dentith & Brady, 1999; Foucault, 1980; Greene, 1991).

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CHAPTER V

Conclusion

Purpose

The intent of this chapter is to provide a summary, first of what I have learned on this dissertation journey, and second of what I have yet to learn about social justice leadership preparation. To be sure, these two categorical summaries are intertwined but, not unlike the Circles of Empathy discussed in Chapter 3 (DeBary & Wieming, 1998), are relatable to me in terms of proximity – that is, the "what I have learned" is about my personal journey towards enlightenment which includes a marked understanding of the field of social justice leadership preparation and the complexities, nuances, and challenges currently related to the field. The "what I have yet to learn" is a sampling of the more traditional presentation of future research that derives from my analysis of this process concerning this topic of inquiry and is related, once again, to myself and to the "wider configurations" (Giroux, 2003, pp. 7-8) associated with undertaking social justice work within educational contexts. However, both categories are intended to present connections and ideas that will hopefully generate questions for all those reading this dissertation.

In this chapter, I briefly discuss a theoretical framework that will help organize this discourse into a viable presentation and structure. Then, I present summative notions that attempt to describe my internalized moments of self-study (McKenzie & Scheurich, 2004), whereupon I formulated a deeper understanding of the dynamic and complex relationship between my personal journey as this relates to the topic at hand. These notions explain the impact this process has had on me as a researcher, writer, leader,

teacher, future professor, performer, and human *be*-ing. Each section is followed by a summary of the overall findings of this dissertation concerning the topic of social justice leadership preparation, which in turn leads to the second categorical summary, “what I have yet to learn,” or to use the more familiar label of “future research.” The chapter concludes with the presentation of a viable conceptual model with pedagogical implications regarding social justice leadership preparation.

Theoretical Framework

Mansfield (2014) stated, “human beings live in a social world that involves sense making, which, in turn necessitates interpretation” (p. 400). Sensemaking is a process characterized as a “motivated, continuous effort to understand connections (which can be among people, places, and events) in order to anticipate their trajectories and act effectively" (Klein et al., 2006). Weick (1995) maintained, “The basic idea of sensemaking is that reality is an ongoing accomplishment that emerges from efforts to create order and make retrospective sense of what occurs” (p. 635). To provide an organization to this final synthesis, I deployed the characteristics of sensemaking as outlined by Weick (1995). Sensemaking consists of the following thought processes: 1) Sensemaking is based upon an investigation into one’s identity and processes used for the identification of others; 2) Sensemaking is based upon retrospection; 3) Sensemaking is based upon how individuals enact their environment; 4) Sensemaking is social; 5) Sensemaking is never finished; 6) Sensemaking happens by focusing on contextual cues; and 7) Sensemaking is based upon what is plausible, rather than what is accurate (Abolafia, 2010; Currie & Brown, 2003; DeMatthews, 2015; Festinger, 1962; Maitlis, 2005; Thurlow & Mills, 2009; Weick, 1995).

This concluding chapter adapts the sensemaking approach where conclusions are based upon a form of abductive reasoning that requires an "intuitive understanding" of how meaning is constructed through the use of "intelligent analysis" and "belief revision" to ultimately present some plausible outcomes based upon my research investigation (DeMatthews, 2015). This action is not done in isolation, but rather it is an "active construction and invention of the most plausible explanation of organizing between members of a social group including the researcher as a new member" (Schauster, 2011, para. 5). Therefore, this chapter uses *the collective "selves"* as the unit of analysis, or, in the case of this dissertation, professors of social justice leadership preparation and those, such as myself, newly entering into this collective.

Deploying the Sensemaking Framework

While most of the sensemaking framework was used as a guideline to help set up several categories of discussion throughout this chapter, the two notions of sensemaking that functioned more broadly as a way of making sense of the entire dissertation experience were notions 6 and 7 – 6) Sensemaking happens by focusing on contextual cues; and 7) Sensemaking is based upon what is plausible, rather than what is accurate. I believe these two processes to be closely related. This is a cyclical kind of logic that dictates what an individual believes to be plausible as suppositions are generally informed by context cues that therein help to formulate an individual's assumptions. These assumptions, in turn, help an individual decide what information is pertinent and what explanations make sense. For this chapter, the cues I pulled from were "simple, familiar structures that are seeds from which people develop a larger sense of what may be occurring" (Weick, 1995, p. 50). Therefore, "sensemaking is based upon what is

plausible, rather than what is accurate." Thus, individuals will base their opinions upon reasonable estimations rather than investigate the precise accuracy of their presumptions (Abolafia, 2010; Currie & Brown, 2003; Weick, 1995).

Regarding this study, I was generally informed by the contextual analysis of the literature. My dissertation inquiry began with a perceived challenge as issued by St. Pierre's (2015) statement that "I advise students not to begin with methodology, but with theory(ies) or a concept or several related concepts they've identified in their reading that helps them think about whatever they're interested in thinking about" (p. 89). This challenge, from within the realm in which I had found myself—specifically, in the field of educational leadership; in an academic system that prized and rewarded quantitative methodologies; in a space where research and research design was not only a new undertaking for me, but was also perceived as a rite of passage into a world that placed value on the ability to strategize thinking, while also supplying readers with a clear and thorough explication of said thinking strategy—was slightly overwhelming. Still, I began. It was, or at least it felt like, a leap of faith and one that was taken without a parachute or any sort of floatation device and one, that in my particular context, I felt as if I was taking alone.

So, I began to read. First, I read about the concept of social justice, then about social justice leadership, then about social justice leadership preparation. I was particularly interested in how this concept of social justice was situated within the research literature on leadership preparation. My desire to know and know deeply about this concept was influenced by my travels throughout the universe, namely those that had landed me – a tough-spirited, Italian-American, single-parented, lower-class kid from

New York –in a leadership program in central Texas. After reading 400 plus texts on my topic of interest, I was able to identify what I would call reasonable estimations about how this literature was taking shape and shaping the trajectory of the field. I was also able to unravel some of the larger topics of discussion that were tangentially related to the field. For instance, topics like identity, reflexivity, and resistance were all prevalent within the texts, and from within these topics, a myriad of other topics emerged. I was beginning to understand the rhizome known as *social justice leadership preparation* and, with that, the veritable complexities that were seemingly unaddressed.

Concurrently, from almost the onset of my dissertation work, I was fascinated by what St. Pierre (2015) called the "emergent nature of qualitative methodology" (p. 76). This came to symbolize a space for immanent experimentation where "philosophy is a discipline that involves *creating* concepts" (Deleuze & Guattari, 1994, p. 5) and helps in the explication of ontological conundrums that are often perceived as pragmatic and practical problems in the field of education. However, making an argument for experimentation appeared counter-intuitive to the normalized and socialized views pervasive within my field. For example, when considering how to write up method sections for chapters in this dissertation, I read several method chapters from dissertations, articles, and books. What was present were often very prescriptive, comprehensive point-by-point sections of text that described in great detail what was done to data, with participants, with interviews, with coding, etc. In reading these hyper-fastidious sections of text, I concluded that the method section of the dissertation was like a personification of some grand dictator, an overwhelming presence in both qualitative and quantitative research designs. It seemed that these sections existed to define the

processes necessary for a study's replication and that replication was perceived by most to be part of the inherent character of science. I also came to my personal conclusion that a study's scientific worth and contributive power to any given field seemed to be based heavily upon its alleged replicability. In its more traditional forms, qualitative inquiries do not necessarily argue for replicable studies, so why replicate the quantitative writing processes? Where was the departure from the language that characterized many of the methods sections in qualitative studies?

For me, replicability was not only impossible, but it was also futile in the face of my ontology. My "method" was conceptualized through my desire to understand cosmological connectivity—histories, contexts, ideologies, material realities, ecologies, identities, biologies, symbolism, memory, time, space, collectives, voice, etc. I was determined to find a way to embody the virtual and organic lines of flight that created the network of my current rhizome and that had helped me to carve out the space in which my dissertation now inhabited. This was not only how I was beginning to think about research and method, but it was also how I was beginning to relate to the "problem" of social justice leadership preparation. This *was* my dissertation, my philosophy, my way of seeing.

Sensemaking through the Investigation of Identity

According to Weick (1995), sensemaking is based upon an investigation into one's identity and processes used for the identification of others, whereupon "the sensemaker is himself or herself an ongoing puzzle undergoing continual redefinition, coincident with presenting some self to others and trying to decide which self is appropriate" (Weick, 1995, p. 20). The way a person perceives themselves influences

how they interact with others and, subsequently, how they perceive events and other individuals (Currie & Brown, 2003; DeMatthews, 2015). Regarding my own struggles from within the context of this dissertation, as much as I tried to find a means by which to decenter myself and attempted to remain open to the emergent nature of qualitative research (St. Pierre, 2000, 2015), I often found it difficult to place my own sense of things in epoché. During the dissertation process, I understood that all research comes with a backstory; the reason why the researcher asks the particular question and embarks on the particular inquiry. It was my own context that informed my inquiry, and because of the dissertation experience, I could now corroborate the suggestions found in the literature that programs of social justice leadership preparation should design context-specific pedagogical interventions and that this was, indeed, an important part of the process of preparing leaders for social justice work (see Marshall & Theoharis, 2007; Osterman et al., 2014).

My backstory began to take shape when, upon entering a leadership preparation program, I was frequently confronted with the term *social justice*. It became a word used in various contexts – at conventions, in the classroom, across campus, etc. - and almost seemed over-used at times, evoked regularly, and wielded liberally. Yet, everyone around me seemed to understand the term. Fundamentally, I believed I understood what it meant, but while I heard the term used liberally, I did not often see the term in action during and within my context. This disconnect was highlighted by my experiences within my leadership preparation classrooms. While sitting in my cohort group in a program designed for leaders in the field of education, I made the very erroneous assumption that although my cohort members came from vastly differing backgrounds and had differing

levels of experience, when it came to school leadership, they would have generally similar understandings about matters concerning social justice.

We all worked with children, and we all exhibited, at least on the surface, some sort of commitment to educating children and bettering the lives of those people who came under our care. What I did not realize was that although that might arguably be the case, and that, in my estimation, these were caring and loving individuals, the differentiation of our views on social justice were substantial enough to, even in our small cohort, fracture, disable, and debilitate conversations surrounding issues of marginalization. I had made a very illogical and uninformed supposition. What was made even more evident throughout the course of my time spent in my program was that it was often easier to have conversations about race, gender, sexual identity, etc., outside of the classroom with my peers in informal settings and very often, one-on-one while couched within the processes of telling stories, and learning about each other as individuals and friends. This was a stark contrast to what had taken place inside the classroom, which seemed more public, more political, and more performative. Perhaps this is a commentary on the nature of expectations within higher education classrooms or even classrooms, in general, where students are trained to perform for attention and recognition. Being wrong or making mistakes is not prized but punished.

Nevertheless, I began to observe when issues arose, and I also began to categorize (re)actions that I witnessed within the shared context of the classroom. I began to notice a trend—when conversations happened concerning matters of social justice, ultimately, the professor's handling of the conversation became the subject of scrutiny. If the conversation went well, it was often attributed to the professor's adept handling of the

discourse. If matters unraveled, it was the professor's fault for being one-sided, unfair, or incapable of handling complex discourse. Interestingly, I also found that these opinions were often held of the same professor as they navigated a single, shared incident in the classroom. The critique of the professor's abilities would also change based upon the perspective/identity of the student with which I was speaking. These informal observations began to concretize. Was there something to this? And so, I dove into the literature, first, on the topic of social justice, then, as my ideas began to unfold, more specifically on the topic of social justice leadership preparation.

After a thorough investigation into these texts, I realized that, in general, the majority of the research on social justice leadership preparation functioned as training tools, frameworks, valuable tips, classroom strategies, theoretical/philosophical considerations by professors of social justice for professors of social justice. The body of literature was focused on making a case for social justice leadership preparation to other professors (mostly, other professors of social justice leadership preparation). It was also explicating ways to conduct social justice work. It did not, however, seem to capture what it was I was experiencing in relation to the lived context of the social justice leadership classroom, and the literature did not offer an explanation as to why conversations on social justice were so tightly intertwined with how the professors navigated these conversations in their classrooms, nor did the suggestions seem to encompass the nuances of the work; the psychology behind the pedagogy, the (re)actions a professor should take when resistance occurs in the classroom, or what impact taking up social justice in the leadership classrooms might have on one's career in the academy and one's mental health and well-being. The literature did not tell me why the

conversations were so difficult or why some professors readily committed to discussions on social justice while others avoided the topic altogether. For a would-be professor of leadership preparation, after reading the texts, I felt as if I understood why we needed to have the conversations. I began to understand the overwhelming responsibility and the expectations of the leaders undertaking social justice leadership in schools. Still, I was no closer to understanding how to communicate those things to others or how, by doing so, I might learn to cope with experiences of resistance and judgment similar to those my professors experienced as they were rated according to their ability to address social complexities eloquently.

I began to ruminate upon the depth of the problem. How does a novice researcher, new to the world of academe, hold a mirror up to the profession, the very field to which she was not yet even inducted, while also providing a valuable example to the field of social justice leadership preparation that can be deployed either in part or in theory, as a pedagogical tool for conducting social justice leadership preparation? How does she make recommendations without seeming authoritative or overly critical? How does she avoid perpetuating assumptions like the one that helped her arrive at this problem in the first place, and design something that can help individuals coming from diverse contexts, with diverse understandings about social justice, meet their own selves where they are and not where she, through the imposition of her own lens, perceived them to be? How does she present the kind of study that matches the depth of her ontological beliefs? How do I create the type of study that acknowledges my own complex identity while not privileging one complex identity construct over another? What kind of study does all of this? It was through this inquiry that my own intersectional identity began to re-emerge –

teacher, performer, feminist, Christian, philosopher, writer, activist, researcher, rebel – whereupon the necessity to engage in discourse around the topic of social justice leadership preparation drove me to the work and shaped the inquiry (Watson, 2009).

Summary of Findings: Identity in Social Justice Leadership

Regarding social justice work, I have concluded that the *conscientization* of leaders within educational contexts begins with the recognition that the (re)learning of self is brought about by the processes of critical self-reflection (Freire, 1998) that are habitual and part of an ongoing thought process that (re)occurs as a leader is confronted with new information that alters their perceptions and beliefs (McKenzie & Scheurich, 2004). Resistance, empathy, ethics of care, justice are all practices of the mind juxtaposed against sensemaking experiences, which inevitably show themselves through the course of our actions (Kirylo, 2013; Weick, 1995). Therefore, to support and corroborate the findings within the literature, I agree that innovations in identity work and critically reflexive practices should be the core of our pedagogical concerns not only for aspiring school leaders within these preparatory programs but for those professors who teach in them as well. Orientations toward social justice are developed over time by engaging with materials—conversations, readings, books, art, music, debates, policies, people, differing contexts other than our known and own, etc.—that influence a person's internalized discourses. The transformational process is subsequently represented through actions the individual takes within shared social circles, such as the context of PK-12 schools or the academy itself. Therefore, as a potential school administrator opens themselves up to discourses concerning social justice, the reflexive process needs to be coupled with opportunities to conduct pragmatic work within their lived contexts. This

confirms many of the suggestions already found in the literature on social justice leadership preparation. As one of the professor participants pointed out, “To think on topics of social justice is one thing, it is an entirely different thing altogether, to actually *do* social justice work” (Professor 10). The paradigmatic shift for any individual’s understanding of their own capacity for social justice must come with opportunities that challenge their assumptions. Therefore, it is the philosophy of social justice that dictates, for example, that it is not enough to discuss the issues of the homeless from the confines of a classroom but rather, one must help to feed and clothe the homeless so that one might better understand why it is important to do so.

Future Research

As far as social justice leadership preparation is concerned, identity is important. Those lenses and labels that we claim for ourselves and our perceptions of how we are viewed in relation to others and by others drive how we act within the world. As previously noted in Chapter 3, researchers within the field of social justice leadership preparation often investigate this topic through specific identity constructs closely related to their own claimed identity. One space for future investigation relates to how the field might continue to transform to better represent social justice issues across identity or trans-identity. The term *intersectionality* has become a re-emerging research term as of late (Lorde, 1984; Crenshaw, 1994; Lugg, 2003; Dantley et al., 2008; Horsford & Tillman, 2012, 2016; Jean-Marie et al., 2009; O’Malley & Capper, 2015), and has become re-popularized in recent years within the literature on social justice leadership preparation. To be sure, this is related to how researchers within this field have taken up research and how they have chosen to represent and take up identity and identity work.

While it is imperative to acknowledge our lenses that influence our investigation, the delicate balance of committing to social justice work is best summarized by one of the professor participants, “You know, the intersectional piece, I think it's missed, not to say I'm an expert at all, or don't at times feel uncomfortable . . . I'm also someone who's often in the room, like, am I the only one? Even in a room with other people who say they're for social justice. But it's not, again, not intersectional social justice” (Professor 12). The question remains as to what intersectional social justice looks like and, to think upon a question posed by one of the professors, “So, I think the questions we should be asking are about how are schools led if the underpinning concept is intersectionality” (Professor 3)? Subsequently, the field might also ask how a willingness to embrace the concept of intersectionality more readily might affect our epistemological standpoints, our pedagogical structures in classrooms of leadership preparation, and so, too, our understanding of how to conduct identity work.

Understanding that identity is fluid goes hand-in-hand with an acknowledgment that marginalization is not only hierarchal but also fluid (O’Malley et al., 2018). While the impacts of marginalization may happen in varying degrees to different people with different identity constructs, at different times and within specific contexts, marginalization is still marginalization whereupon a person, group of persons, or even a concept is treated peripherally. The adverse effects of marginalization are still characterized as acts within social spheres that maintain one group’s superiority over the perceived others. These acts are intended to dominate space, discourses, and resources (Crenshaw, 1994). This is not to say that all experiences of marginalization are equal. However, it is an erroneous assumption to think that just because we ourselves have been

marginalized that we, in turn, cannot marginalize others either intentionally or unintentionally, or even through the actions associated with behaving in socially just ways. As one of the professors stated, “I think we just castigate people who are not interested in social justice or who say they're not interested in social justice, and we kind of do them the way they do us, as opposed to, are there strategies” (Professor 7).

The question for the field remains as to how to capture and account for identity in all its complexity, as well as finding ways to discuss and develop an individual’s awareness and sense of identity without perpetuating victimization and deficit constructs. I would also like to challenge the notion of identity with an idea posed by Deleuze (1994) in which he maintained that there is no such thing as identity and that even in repetition, there is no sameness, only difference: copies are something new, everything is constantly changing, and reality is a *be*-coming, not a *be*-ing (see also Brady, 2006; Capper et al., 2006). What would happen to the field of social justice leadership preparation if we were to accept this premise? In my estimation, our research texts should not exist to provide emancipatory narratives of specific marginalized populations and not others, but rather our goal in social justice leadership preparation includes teaching prospective professors of social justice how to teach educational leaders the quality of justice as it relates to other constructs such as mercy and empathy so that within the PK-12 public school context, schools become hallowed places of learning for every student regardless of their perceived identity(ies). The underlying hope is that somehow, this work might level the proverbial playing field and that this, in turn, might impact other social circles that exist beyond the constructs of PK-12 schools. So, the field must continually ask itself, *what is*

our end goal, and how does the identity work within the field support or oppose this goal?

Sensemaking through Retrospection

DeMatthews (2015) maintained that sensemaking is a process that is based upon retrospection where, once an event unfolds, the process of reflection helps us to gaze back over the event to gain a clearer picture of what had taken place. The process of looking back so that we might move forward was part of the underlying philosophy that drove the chapter 2 literature review as it aligned with Lather's (1999) supposition that "a review is gatekeeping, policing, and productive rather than merely mirroring. In short, a review constitutes the field it reviews" (p. 3). The literature review in chapter 2 of this dissertation purposefully engaged with historical perspectives about social justice; these historical perspectives are absent from within the field of social justice leadership preparation. Throughout the literature, often an assumption was made that, in general, the term *social justice* was difficult to define and that the concept was only clarified when placed next to the terms *leadership* and *preparation*. In my estimation, the effect of this collision of terms helped to perpetuate the heroic narrative associated with social justice leadership that was frequently critiqued from within the field (see Robertson & Guerra, 2016). During the literature review process, I often referred to Deleuze and Guattari (1987) and how they explained the rhizomatic nature of words. The interesting phenomenon is that the field of social justice leadership preparation, in general, tends not to devote a lot of time developing and presenting a refined conceptualization of the term *social justice* as this was often explained away as too complex and too nuanced to define (Bogotch, 2002), and yet, at the same time, the field advocated for individuals to

continually reflect upon what social justice was so that they may act upon it (Bogotch, 2002; Martinez, 2015; McKenzie & Scheurich, 2004; Robertson, 2013, Santamaría, 2014; Theoharis, 2007). It is as if a shared meaning of social justice was implied and was similar for all those interacting with the research texts. These competing narratives were confusing, at best; how do we reflect upon something we claim we cannot reflect upon and yet, as part of the stated field, require others to engage in this reflection on the very topic that we claim is too nuanced to understand thoroughly? How do we assume everyone has a similar understanding of what social justice means relative to the context of the greater world, let alone the context of leadership and leadership preparation?

The policy archaeology was my attempt at drilling down into the term *social justice* to anchor the literature review and move towards a key conceptualization of the term social justice from within the social justice leadership preparation texts. To be sure, this was no easy task; it did take a lot of time and space within the chapter, nor will the discourse on the topic ever be complete because, as exhibited in the chapter itself, the term *social justice* has shifted in meaning as time passes, and as historical events collide with this meaning (Bogotch, 2002). However, as the process of authoring the dissertation went on, I began to realize the power in the machinations of publication and citation and how new literature coming into the field could indeed fill in some of the gaps by privileging discourses on topics previously limited in the field (Lather, 1990). In other words, the process of "searching for gaps in the literature" became real and important, given my specific context. Thus, it was no longer an esoteric exercise for me but a very lofty and important one.

Hindsight and Foresight: What's There and What Can Be

When considering the literature review findings, I think that the most significant results are related to how the field incorporates – or, in the case of social justice leadership preparation, seems to eliminate – literature from other disciplines and fields of study. I am not certain as to why the field, in general, has not moved in this direction; perhaps the field is still new and, as previously stated in Chapter 2, is still in the theoretical phases and formulations; or maybe it has something to do with the perceptions the field perpetuates about leadership, and how the very US-centric understandings of leadership comingle with the other concepts of *social justice* and *preparation* to provide a very distinct and unique interpretation of how leadership from within the context of the United States seems to be perceived. Working as a building principal and now as a central office administrator, I am often plagued with the feeling that as a leader, I must have all the answers and that the success or failure of my school, my district, my students, faculty, and staff lie squarely on my shoulders. Often, within this context, to look beyond myself is not rewarded, but rather, it is often criticized as if to say, "She can't do it on her own. She needs help. What kind of leader is she?" I also wondered if this, in and of itself, was not my narrative that I was projecting onto the literature or if this was indeed a part of the leadership mindset influencing an entire field's willingness to engage with other fields around the topic of social justice leadership preparation. Whatever the case, the critique from within the field suggests that we should cross boundaries and find new spaces and ways to collaborate.

Enacting our Environment

Weick (1995) maintained that sensemaking is based upon how individuals enact their environment and that contexts are constructed through the actions and experiences of the individuals within that context. As individuals share accounts, they organize these accounts that, in turn, help to predict future outcomes. Thus, the environment and the individual are connected and cannot be separated from the events that create meaning (Abolafia, 2010; Currie & Brown, 2003; Weick, 1995). To summarize how this relates to my particular journey, throughout the process of writing up this dissertation, I tried to remain cognizant of the fact that the chapters presented would evoke questions about the interpretive nature of research and analysis – namely who does the interpreting and for what purposes – and these questions could not be escaped, nor should these concerns be explained away just for the sake of innovation (in this case, I am explicitly referring to the representation of data associated with the interactive ethnodrama located in Chapter 4). While particular attention was paid to aggressive member checking, while attempts were made to keep intact words and phrases with a minimal amount of meddling, while I tried to remain as transparent and upfront as possible regarding my thinking process, this still could not obscure the fact that an interpretation of the data were made and subsequently presented.

However, relative to the content of this dissertation, this admittance challenges the historical perspectives of certain researchers and philosophers who believed that there was a distinction between scientific thought and all other ways of knowing and that, in particular, ethical, philosophical, intuitive, and aesthetic knowing should somehow be placed under quarantine thereby minimizing the importance of interfacing with the

aesthetic (for further discussions on this topic see DeBolla, 2001; Dewey, 1934, 1944; Eisner, 1976; Ellsworth, 2005; Greene, 1977, 1991, 1995; Leavy, 2015; Slattery et al., 2007; St. Pierre, 2000, 2015). After doing this work, I contend that maintaining the bifurcation between "types of knowing" (a reference to the siloed manner in which humans tend to perceive knowledge and expertise – scientific vs. aesthetic, for example) is detrimental to the core underpinnings associated with social justice. Ethical conversations begin by evoking the imaginative; the very concept of empathy suggests that an individual might develop the ability to traverse the chasm between the understandings they have of their contexts to sympathize with the contexts of others. Therefore, I agree with St. Pierre (2000, 2015) when she advised qualitative researchers to do the qualitative work by calling it what it is – a departure from what has always been.

During the excavation of the professor's stories, it became apparent that writing down the stories in the hopes that they would be viewed was not enough. There was a moral imperative and an orientation towards conducting social justice work that drove me to want to present these stories publicly, in ways that were more evocative and not typical in terms of a research design perspective. Therefore, the study was transformed into a performative, arts-based representation of data designed to provide "a differing space from which professors in the field of social justice educational leadership preparation can critically reflect on the complexities" of the social justice classroom (p. 269). The study attempted a response to Ellsworth's (2005) question of "what environments and experiences are capable of acting as the pedagogical pivot point between movement/sensation and thought" (p. 8) by creating a space for imaginings where

professors of social justice "might (re)imagine the pedagogical processes of preparing leaders for social justice from within the complex system of higher education" (p. 8).

Best Practices: Current Interventions

When looking at the body of literature associated with social justice leadership preparation, there were specific strategies, practices, ideas, and notions that were thought to be more effective in moving the paradigmatic needle regarding teaching social justice. These notions showed up in the literature as curricular activities or interventions designed to develop an individual's social justice lens. For example, there were frequent references throughout the literature regarding the advantages of using case studies, reflective journals, asset maps, and equity audits. So too, case studies were not only the most frequently used methodology within this body of literature, but case studies were also seen as a way through which leadership preparation students might imagine contexts and the subsequent responses to those contexts to develop their ability to empathize and (re)act to complex situations. Also, the cohort model was frequently presented as the best mode for programmatic delivery in the leadership preparation classroom. To reiterate, these were the best practices associated with leadership preparation as exhibited and reported throughout the literature over the course of the past eighteen years.

Designing Axiological Interventions

During the creation of the ethnodramatic representation of data, the original narratives of the professors and students shifted through various layers of interpretation. First, the data were represented through the purposeful juxtaposition of chunks of the original stories. This was an intentional play with Deleuze and Guattari's (1987) notion of assemblages. Then, as the data transformed once again, the representations moved

towards the construction of musical compositions, through which the process engaged another layer of the imaginative attempting to disrupt the typical ways in which the field represents data (see Conlon, 2015; Zacharopoulou & Kyriakidou, 2009). For me, this was the way I was attempting to adhere to the premise that in order to teach the imaginative – in this case, the possibilities associated with social justice leadership – that I must first imagine something other than what is typically done in data interpretation and representation (Eisner, 1976, 1994; Goodlad, 2009; Greene, 1977, 1991; Pinar, 2006; Rancière, 1991). This "clearing" (Heidegger, 1971, p. 53) was based on possibility, and, to restate the philosophy driving this decision, I turn, once again, to the words of Greene (1991):

> Once we do away with habitual separations of the subjective from the objective, the inside from the outside, appearances from reality, we might be able to give imagination its proper importance and grasp what it means to place imagination at the core of understanding. (p. 30)

Therefore, my response to the critique that the field was somehow stuck (Diem & Carpenter, 2012) was to provide a different vantage point through the presentation of an aesthetic turn. One of the participants seemed to echo my thoughts on this matter: Now, I'm buoyed by hearing from people like yourself from time to time that people are thinking about what I've written, but I have no absolute evidence of impact. I have to trust that if people are thinking differently, they may, in time, act differently. (Professor 3).

During this investigation, I struggled with the boundaries to which I have become attuned, namely those that exist between science and art, and subsequently, research and

representations of the aesthetic. At the onset of this project, I read a critique by English (2000). He asserted that Lawrence-Lightfoot's claim that her interpretive method of portraiture was, in her opinion, a science, and therefore relevant to research was absurd. I could not escape the critique that English (2000) provided. He stated, "if other less endowed or insightful persons could not similarly employ the practice of portraiture, then it could not be scientific, because science is premised on replication as a form of verification" (p. 21). I realized that embarking on the kind of work that this study entailed would indeed have to be theorized and presented in a particular way to find space and be considered useful from within the realm of research. I was only somewhat reassured by the words of Pinar (2006) in his redress of curriculum studies that seemed to fit my then, and relatively current, philosophical dilemma:

> When we understand the curriculum as lived experience enabled and structured by such choices[17], we understand curriculum development as simultaneously historical, political, racialized, gendered, postmodern, autobiographical, aesthetic, theological, institutional, and international. (p. xii)

The question was always in the back of my mind, where does research end and art begin? But, of course, my poststructuralist perspective refuted this binary. Rather I was encouraged by the response to qualitative research provided by St. Pierre (2000). I embraced the subjectiveness and interpretivist nature of this work, acknowledging that "the researcher recognizes that she is just a singular, tangential strand in the formulation of a problem, and subsequently is a singular thread of the nebulous construct of any given

[17] The choice to which Pinar was referring was the choice of what topics from within the more generalized term of curriculum an individual chooses to study. Pinar referenced the work of Madeleine Grumet as she attuned to the question "of what knowledge is the most worth" (Pinar, 2006, p. xii)? Grumet was influenced by the work of Spencer (1859).

concept" (Chapter 1, p. 44), and braced myself for the onslaught of criticism and critique. At the same time, I used theory, as much as I could link up, to support my work and also made sure to find ways to substantiate my interpretations by using more widely accepted research forms of inquiry and data analysis (see Chase, 2005; Clandinin & Connelly, 2000; Jones 2003, 2006; Polkinghorne, 1988; Riessman, 2008), through the "triangulation of data and highlighting disconfirming data and exhibiting collective story creation" (Saldaña, 1999, p. 64), and by constantly member-checking to clarify the participants' meanings and intentions.

While I did not stake my claim in scientific terms on the replicability of the aesthetic work, and I did quite frequently acknowledge that the work was in no way "a literal, encompassing, and stable *truth*. And that truth is singular, unequivocal, and transcendent" (English, 2000, p. 22), in the end, I must still acknowledge that "a play is not a journal article" (Saldaña, 1999, p. 36), and qualitative research is messy, subjective, and disruptive (St. Pierre, 2000, 2015). My only comfort is through simultaneously acknowledging that, so too, is all research regardless of which epistemological standpoint the researcher ascribes. I was also encouraged by the advice provided to me by St. Pierre when, during a seminar, I asked her how to garner permission from my professors for doing the kind of qualitative work she was suggesting, to which she replied, "Do good work." I hope this dissertation is an example of just that; work that was articulated with a sense of passion and a mindfulness that at the very least, is couched in the philosophical and theoretical, is thorough in its presentation of thoughtful responses, is transparent in its recognition and admissions of faulty thinking and doubt, and ultimately, is a noble representation of the coalition between aesthetics and science.

So, to summarize, if the current environment suggests that by and large, we deploy case study methodologies, reflective journals, asset maps, and equity audits, and we use critical frameworks to relay our thoughts, or we engage with the cohort model in our leadership programs, but simultaneously, the critique from within the field is that we are "stuck" (Diem & Carpenter, 2012) then the question remains as to what else can we do to think, act, and behave differently and so too, where else can we go in relation to our work? If the future work within the field is guided by the notion of possibilities – of moving our research, our inquiries, and our programs into spaces not yet explored – then perhaps the field will dislodge itself from where it currently resides if we can collectively acknowledge and embrace the notion that social justice is indeed, a radical departure from the status quo. If the field begins this process by radicalizing research texts and finding ways of pushing the boundaries of our collective work, our research paradigms, and our structured texts so that the texts begin to mirror the desired outcomes of social justice leadership preparation – namely to disrupt and interrupt historicized and institutionalized notions of what research should be and look like – then what can the field become and what effect would this have on the actual preparing of leaders for social justice work? For me, my attempt to locate the work in an aesthetic space has only just begun. The next step would be to engage audiences by fully staging the ethnodrama within a public space then capturing responses to the work as it relates to the relative impact that it may have on these audiences.

The* Social *in Social Justice

The act of sensemaking is social, whereupon the individual is connected to the others that share the environment (DeMatthews, 2015; Maitlis, 2005). Sensemaking

occurs for the benefit of the sensemakers, and the process is “both individual and shared” and is “an evolving product of conversations with ourselves and with others” (Currie & Brown, 2003, p. 565). From within my contexts, the process of writing up this dissertation has been social in several ways; 1) through the sharing of research texts; 2) by pushing the intended boundaries of the work into performative spaces; 3) by engaging with those professors of social justice who construct the narratives located within the field; 4) by engaging with students in PK-12 contexts; and 5) by attempting to engage with research literature not typically found within the research texts. As my inquiry drove me to these uncharted spaces, places, constructs, persons, texts, etc., this provided me with a more complex philosophical plane from where I could base my inquiry. The importance of having this depth and richness was both frustrating at times and, at times, enlightening. However, these experiences played out, they were unique and vital to my journey. Connectedness became a core metaphor for me (as expressed through the presentation of the rhizome) as I began to understand the importance of reaching beyond where I found myself and linking to ideas and people not typically located within my sphere. My comprehension of the connectedness of research was also a vital notion that began to influence my perceptions on the topic of social justice and, subsequently, social justice leadership preparation. I began to understand the importance of what was present in the research texts, and I began to question why certain things were so noticeably absent.

Current Research to Future Research: The Voices Within

There were specific critiques concerning the research literature on social justice leadership preparation that kept cropping up throughout the literature review and, as I

was conducting the interviews with the professors, for example, the field, as a whole, is isolationist. More specifically, very few texts attempted to engage in international work concerning social justice leadership preparation, there were minimal attempts at bringing in other research fields as a lens or way to look at social justice leadership preparation, and there were very few instances in which researchers attempted to enlist the opinions of students in PK-12 schools, parents, politicians, or other stakeholders. Therefore, I assumed that while the process of social justice leadership preparation was primarily social, in the sense that the task at hand – namely to develop leaders for PK-12 contexts that advocate for equity – is social in nature (DeMatthews, 2015), the field as a whole, still has a vast expanse of uncharted social collaborations left to explore.

The question remains as to how the field might shift and what impact a more connected research agenda might have on the presented solutions found within the field. For instance, if the U.S. field were to suddenly introduce a critical mass of research work that engages with international scholars who were invited in to study social justice leadership from within the U.S. context, how might this change our perspective on the "problem" (Scheurich, 1994) of social justice leadership preparation within the United States? How would these transnational perspectives on U.S.-based programs alter the fields trajectory? So too, how would the trajectory of the field change if our research began to capture more voices of others in the k-12 pipeline, like students, parents, or politicians, for instance? What would the field gain by doing so, and would this provide new insights into our collective work? This wondering was best reflected through one of the summative comments offered by a professor participant:

I think we never ask, to what extent do our social justice efforts, as academicians, really impact young children? We don't get that far. I feel that sometimes in the current literature, it's like, oh yay, I'm doing great things, oh yay for me, I'm doing great things. Really? We don't know that. Has your work reached the audience it needs to reach? And how do we know that principals are taking your work, actually enacting it, and helping kids? So, I think we don't ask about how far our reach is, and I wonder if we care. As long as I got my 20 articles and tenure, right? (Professor 4)

For this dissertation, I attempted to push into two differing spaces not usually located within the literature on social justice leadership preparation – I engaged with the aesthetic, and I tried to incorporate the voices of PK-12 students and higher education professors as they reflected upon the necessities for social justice leadership preparation – with the hope that this would provide an exploration of proposed alternatives and locate them purposefully within the field (see Ellsworth, 2005; Grosz & Eisenman, 2001). I have yet to know if I was successful at doing either or what the impact that this work might have on the field. This, of course, will happen long after this process is completed and as the chapters in this dissertation are transformed into presentations, articles, book chapters, and eventually, into some sort of pedagogical strategies that I might experiment with in the leadership preparation classroom. This notion prepares us for the last section of this chapter.

The Work is Never Finished

Weick (1995) maintained that sensemaking is never finished, and sensemakers are constantly attempting to understand themselves in relation to their environment and the world. This is a cyclical process that is renewed in waves, similar to the concept of

cognitive dissonance (Festinger, 1962; Thurlow & Mills, 2009; Weick, 1995). As I was interviewing the professors, I could not escape the very peculiar notion that all fifteen of them had a sense of their unfinishedness. While engaging in the interview process, I realized that the aspect of unfinishedness was not something usually captured in the research texts on social justice leadership preparation. Rather, most texts attempted to solve the extraordinarily complex "problem" of developing leaders for social justice work. The professors, however, were anything but solution-based or definitive. They were frustrated, angry, shocked, surprised, sad at times, happy, hopeful, and resilient at others, but on the whole, they did not seem to be sure of anything. They were human beings on journeys as unique as my own. While many of them had experiences, or an inkling of an idea, or some sage advice, or even a mantra, I doubt that any of them would claim to be finished or that they would claim to be any closer to understanding how to affect the kind of change that the research literature on social justice leadership preparation hopes for.

Future Possibilities

This was a fascinating juxtaposition to discover; the researchers were not as certain as their texts were when it came to how to conduct social justice leadership preparation in the classroom. I entered into this query with an almost certainty that after reading the research texts and after interfacing with the professors, that there would surely be an answer to all of this and that I would finally be closer to understanding how to develop a social justice orientation in others. While I can claim to have a deeper understanding of the complexity of the issue, I cannot say that I am ready and armed to enter the academy classroom and teach on these matters. I also have come to the

realization that there is no golden arrow, no singular way of addressing social justice issues, and no root cause as to why some people seem more oriented towards equity than others. I have, however, moved closer to the integration of a framework pertaining to those practices related to pedagogical inventions, the components of which have been reported to be more widely used in the development of social justice leaders. Initially, the details of the framework came from the coding process associated with the literature review in Chapter 2. I noticed trends from the research literature; terms, suggestions, actions, which were repeatedly mentioned throughout the literature. As these broader categories emerged, I began to find references to them in the professor participants' transcripts. For example, reflexivity was a term often used in text and my discussions with the professors. Being reflexive led to the explanation of strategies for the classroom, such as keeping a journal, for instance, where the act of keeping a journal seemed to encourage reflexive processes (Martinez, 2015). This "range of acceptable solutions" (Scheurich, 1994) was first alluded to in Chapter 2:

Table 1

Summary of Acceptable Solutions

Proposed Solution	Citation/Explanation	Example Action
Practiced Reflexivity	*practiced reflexivity* (McKenzie & Scheurich, 2004) is very much connected to an individual's impetus to act regarding social justice leadership (Bogotch, 2002; Martinez, 2015; Robertson, 2013, Santamaría, 2014; Theoharis, 2007a, b) and that the ability to critically self-reflect on one's own identity, beliefs and dispositions is indeed a requisite task to undertaking social justice work. This is the kind of self-reflection that calls for internal transformation (Harris, 2008), where "people become aware of the dynamics of	Journaling

	power and begin to question their assumptions, values, norms and practices" (Robertson, 2013, p. 61).	
Contextual Experiences	Merriam (2009) suggested that "qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences' (p. 5). Subsequently, case studies as a form of methodology attempt to present a platform where researchers theorize from a specific case within a specific context to a more complex whole (Merriam, 2009).	Use of case studies for imagined scenarios
Social Interactions	The cohort model has been well substantiated as an effective programmatic design within the field of leadership preparation (Burton & Weiner, 2016; Horn, 2001; Killingsworth et al., 2010; Rusch, 2004; Sperandio, 2009; Zembylas, 2010). In addition, by investigating these cohorts, researchers have been able to ascertain underlying issues of injustice, both within these programs and as to how these programs reflect the grander narratives within society (Hoff et al., 2006; Lalas & Valle, 2007).	The Cohort Model
Proclivity for Self-Critique	The research supports a screening process that uses various benchmarks to assess whether a candidate is primed for social justice work. Other research literature refutes the claim that candidates can be measured for a predisposition towards social justice, nor should they for this would lead to exclusionary practices that would be in direct contradiction to the philosophical underpinnings of conducting social justice work (Agosto et al., 2015; Bustamante et al., 2009; Karanxha et al., 2014; Rivera-McCutchen, 2014).	Candidate Selection Process
Standing Outside History	As Ball (2015) maintained, "We must confront the problem of standing outside our history, outside of ourselves and do ethical work on ourselves" (p. 310). To add to this, perhaps every field could benefit from taking up this notion of self-critique in order to deconstruct and (re)constitute rules and theories taken as empirical givens.	Studying historical contexts related to social issues

Unraveling Identity	The literature reflects a tendency to *essentialize* by isolating identities as fixed objects of study rather than intersectional subjective complexities. While scientifically, there may be contexts in which there is a need to proclaim "in essence, all things that resemble this are bound together here," there may also be a time to deconstruct the silos that segregate one set of subjects from another. The question remains as to how researchers might rearrange discourses without subversively dismantling group constructs or denying certain other constructs such as race, for instance, as fundamentally the greatest marginalizing construct affecting our systems of social organization within the United States. How might we illuminate oppression through an "alliance across difference" (Brady, 2006)?	Intersectionality: Reflective Practices that interrogate all aspects of an individual's identity
Globalized Perspectives	Connecting to scholarly work outside the field was accompanied by the challenge put forth by many scholars of social justice preparation, both domestic and international, to also connect research work transnationally (Blackmore, 2009; Boske 2012a; Brooks & Brooks, 2015; English, 2003; Jean-Marie et al., 2009; Lumby, 2014; Lumby & English, 2009; McKerrow, 2006; Oplatka, 2009; Oplatka & Arar, 2015). There is a growing body of literature on social justice leadership preparation that considers an international perspective that will often help disrupt the US-centric discourses on this topic. However, there are still relatively few mentions of transnational or international collaborations on this topic, which invites international scholars to engage in conjoint research projects that evaluate social justice leadership preparation programs from inside the context of the United States.	Transnational collaborations; studying abroad

From this outline, I created a conceptual model that further helped to clarify how these concepts might be related to one another:

Figure 1

Pedagogy of Social Justice Leadership Preparation

This framework, however, was reminiscent of others I had witnessed. As I began to pinpoint the broader strokes, I concluded that these components were not unique to leadership preparation per se, and most likely, these recommended strategies had to exist out there in the rhizome, perhaps in another discipline area or portion of literature. This compelled me to search Google Scholar. After several iterations of dropping terms into the search bar, I discovered an article by Weick (1995) and another that referenced work by DeMatthews (2015) – DeMatthews was located in the body of literature I had studied – that referenced the sensemaking framework. As I read through the articles, I was able to draw a correlation between the concepts I had unearthed and identified as some of the

core components related to what I interpreted as “pedagogical hinges” (Ellsworth, 2005) or entry points into the topic of social justice:

Table 2

Alignment to the Sensemaking Framework

Proposed Solution	Sensemaking Framework (Weick, 1995)
Practiced Reflexivity	Unfinished: “Reality is an ongoing accomplishment.”
Contextual Experiences	Plausibility: it is a cyclical kind of logic that dictates what an individual believes to be plausible as suppositions are generally informed by context cues that therein help to formulate an individual’s assumptions, and it is these assumptions that, in turn, help an individual decide what information is pertinent and what explanations make sense. For this closing chapter, the cues I pulled from were “simple, familiar structures that are seeds from which people develop a larger sense of what may be occurring" (Weick, 1995, p. 50). Therefore, “sensemaking is based upon what is plausible, rather than what is accurate.” –Individuals will base their opinions upon reasonable estimations rather than investigate the accuracy of their presumptions (Abolafia, 2010; Currie & Brown, 2003; Weick, 1995).
Social Interactions	Contextual Cues: The act of sensemaking is social, whereupon the individual is connected to the others that share the environment (DeMatthews, 2015; Maitlis, 2005). Sensemaking occurs for the benefit of the sensemakers, and the process is “both individual and shared” and is “an evolving product of conversations with ourselves and with others” (Currie & Brown, 2003, p. 565).
Proclivity for Self-Critique	Abductive Reasoning: adapts the sensemaking approach where conclusions are based upon a form of abductive reasoning that requires an “intuitive understanding” of how meaning is constructed through the use of “intelligent analysis” and “belief revision” to ultimately present some plausible outcomes based upon my research investigation (DeMatthews, 2015). This action is not done in isolation, but rather it is an “active construction and invention of the most plausible explanation of organizing between members of a social group including the researcher as a new member” (Schauster, 2011, para. 5).

Standing Outside History	Retrospection: DeMatthews (2015) maintained that sensemaking is a process that is based upon retrospection where, once an event unfolds, the process of reflection helps us to gaze back over the event to gain a clearer picture of what had taken place.
Unraveling Identity	Interrogating Identity: According to Weick (1995), sensemaking is based upon an investigation into one's identity and processes used for the identification of others, whereupon "the sensemaker is himself or herself an ongoing puzzle undergoing continual redefinition, coincident with presenting some self to others and trying to decide which self is appropriate" (Weick, 1995, p. 20).
Globalized Perspectives	Enacting the Environment: Weick (1995) maintained that sensemaking is never finished, and sensemakers are constantly attempting to understand themselves in relation to their environment and the world. This is a cyclical process that is renewed in waves, similar to the concept of cognitive dissonance (Festinger, 1962; Thurlow & Mills, 2009; Weick, 1995).

This framework, the constructed framework from the literature review and the conceptual model, opens up possibilities and deepens my understanding of how one might structure interventions in the social justice leadership classroom. This is not to say that these frameworks make for an "exact science" (Lather, 1990), but these conclusions present me with more of an understanding of some of the essential components I might introduce. However fledgling these concepts might be, I understand one thing for certain; social justice work within educational leadership preparation is often characterized as an act of resistance (Cambron-McCabe & McCarthy, 2005; Dantley, 2002; Hernandez & McKenzie, 2010; Rapp, 2002; Scheurich & Skrla, 2003; Theoharis, 2007). In other words, wherever conversations about marginalized populations are, so too, there is resistance.

Resistance was often perceived as a form of defiance where an individual fulminates against the machinations of the surrounding systems. Resistance was rarely viewed as a positive undertaking; the act of resisting implies that there is effort, there is strain, there is discomfort, and struggle, and there is fear, for an inevitable change is coming (Hynds, 2010; Robertson & Guerra, 2016; Theoharis, 2007). That perception of resistance does, however, resound true if one focuses attention on the current state of struggle rather than gazing out in front and beyond the dissonance (Festinger, 1962). If one practices resistance, then dissonance becomes a commonplace sensation, and mechanisms for coping with these feelings can also be practiced and recalled whenever the need arises (Theoharis, 2007).

One of the professor participants summed up this notion best. If resistance is bound to be present during these conversations on social justice, then why do we not practice responses to resistance? The professor stated:

> I'm not certain; we spend any amount of time, wow, researching strategy for dealing with resistance to social justice. I don't think we do. I think we just castigate people who are not interested in social justice or who say they're not interested in social justice, and we kind of do them the way they do us, as opposed to, are there strategies? Are there ways that we can be having this conversation with people who are, who say at least, that social justice is not valueless, but it has nothing to do with training the folks to go into or preparing people to go into leadership. So, how do we deal with resistance? How do we... what strategies do we have? I know that the whole notion of resisting the system is something that

> we're good at, but how do we then resist the resistance? And how do we provide that kind of education? (Professor 7)

Another of the professors commented comparably, asking why classes are not given in higher education that teaches would-be professors how to teach. She stated:

> And why we don't have a teaching social justice class is interesting. Because if we expect you to act upon these things and discuss them just because you become an expert in social justice and your dissertation design qualifies you to go teach it (The Professor shakes their head). That's a big thing I've always thought about. (Professor 4)

Germane to both comments is the notion that if participatory action research is indeed an agreed-upon intervention that helps to develop social justice leaders, then why are programs of higher education not providing similar opportunities for future professors to practice upon?

The Future: Fissures, Openings, and Possibilities

Bahktin (1981) stated that "the word in language is half someone else's. It becomes one's own only when the speaker populates it with his [sic] own intention" (p. 293). So too, the act of writing is not done in an ontological vacuum, as if a writer's solitary and divine life-essence spin gossamers of wisdom threading together sage philosophies filled with a singularity of power and truth. Bahktin explained that it is through the appropriation of words that the appropriator creates meaning and intention. He stated, "Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language…it exists in other people's mouths, in other people's contexts,

serving other people's intentions…one must take the word, and make it one's own" (p. 293).

For me, the rhizome functioned as a central metaphor for understanding the importance of the construction of a concept. As previously noted, the field of social justice preparation is often characterized as "still stuck in the 'calling for action' stage rather than actually acting upon such requests" (Diem & Carpenter, 2012, p. 98; McKenzie et al., 2008). Supported by the literature, this imperative was clear. However, what was less clear was how to go about creating processes that encapsulate this fervency in order to circulate these discourses on social justice. To be sure, strategies are being deployed, but the field does not know the relative impact these strategies incur (Diem & Carpenter, 2012; Huchting & Bickett, 2012; Shields, 2004). This leaves space for understanding how these strategies play out over time. The field must understand the longitudinal effects of our collective work to substantiate the work we are doing in context. We will no longer be wondering about our relative impact, but instead, we can begin to measure the work and ground it not in terms of what if but rather with a certain amount of surety. This is not the same as replicability in the quantitative sense. Rather, it is a push towards mastery and understanding the complexities of the work to deploy strategies that are pedagogically sound from a research perspective. This is what we should aim for in our curricular and pedagogical discourse, with a disclaimer that all suggested strategies will garner varied responses based on context and should be deployed with the understanding that inevitably, if things are working, one will encounter resistance as a residual effect of conducting social justice work.

Final Thoughts

When I began this journey, the Trumpian Age was just a distant possibility. What I have come to realize since then, to quote one of my participants, is that "Americans are fearful people. They're afraid of authority. Even when they have a lot" (Professor 10). Not only are we afraid, but we are also filled with rage for the lack of resources and the scarcity that our economic system has perpetuated. That rage is orchestrated by structures and habitual responses taught to us in social spheres. That rage becomes targeted, not towards those in power who make ill-fated decisions that affect us, but towards something or someone else. Those in power defuse, confuse, and deflect responsibility away from their complicity towards countless others from within this orchestrated design. This rage is combined with the promises our country has supplied its citizens; namely, if you work hard and keep your nose out of trouble, you will be rewarded and honored. This is a lie that infects us. For the most part, we have complied, and still, injustices exist, and I am not richer for complying. This is more of an argument for preparing equity-minded leaders more than any other – to prepare leaders willing to use their institutional power to leverage justice within social spheres.

Not only are Americans fearful, but because we are obsessed with information, we have been radicalized by the same information systems we have come to rely on. I have come to realize that we have become infested with propaganda and an age-old political agenda controlled by those in power who wish to control the masses. I do not know if I can ever truly be deprogrammed entirely; not when those around me remain entrenched and committed to the narrative that the color of someone's skin, or their gender, or sexual orientation or socioeconomic class places them in some pecking order

from least to greatest. These machinations have capitalized on the most ingrained of human responses – survival of the fittest. We have been programmed to think that the fittest means the whitest, the masculine, the able-bodied, the richest, and the quantifiable.

This narrative places *the other* in oppositional binary, a comparison, in my opinion, of not apples to oranges but rather Macintoshes to Granny Smiths. As an individual within this system, I find myself, perhaps like many of the participants in this dissertation, or like many of my colleagues who are leading in k-12 schools, or like many of the professors in leadership programs, asking, *who am I to rail against this narrative when everywhere I turn, I see information that reinforces what it means to be fit in this world?* Social justice leadership preparation, therefore, must address this cult-like programming.

As an American living in the United States, I want to believe in something bigger than what I am. Whether it be religion, or God, or enlightenment or a Foucauldian utopia, or even if it is the possibility and hope for a future society where difference is the norm and all the *–isms* are nothing more than a thing of the past, it is that picture, that ideal, that hope for a better than now, that drives me. Unfortunately, it is that very longing that often keeps me in place; that wondering of sorts, that active daydream, which has me looking up, or through, or over, or past the here and now. As of late, the onto-epistemological arrangement of agential realism presented by Barad (2003) has become applicable in the way I have been conceptualizing social justice work, and therefore, placing it within the field of social justice leadership preparation might be a meaningful and valuable juxtaposition. Barad (2003) maintained that comprehending intra-relationships means that an individual has gained an understanding that ethics and justice

are not predetermined but rather constantly changing and unfolding and that agency is about reconfiguring actions, doing, and being that is intra-active or rather, that emanate from driving forces within. This means that our actions are our responsibility as our ontological alignments reveal themselves as acts within the material world.

Humans like to organize themselves ontologically, philosophically, epistemologically, religiously, biologically, etc., because I believe it is our attempt to organize the chaos of the rhizome. By doing this, however, the natural construction of the rhizome begins to rupture as we lose our connectedness and begin centering ourselves on only that which is familiar and those things that we believe to be true. The rhizome becomes disconnected, fractured, and cut off, taking on an unnatural shape, at which point it eventually cauterizes its ends and dies. Social justice requires us to take on a different approach. We as a society must think from within the connectedness, and where from within this collective connectedness lies the hope of possibility. It is antithetical to how we have been socialized in the United States. Therefore, I surmise the work of social justice to be antithetical to our currently held beliefs as a nation, as well.

Concerning social justice leadership preparation, the question remains: how can these programs develop and execute a curriculum that prepares leaders for social justice work in the current political climate associated with schools and universities? In a constant effort to move towards what education ought to be, individuals engage in processes of change in order to identify practices that innovate (Goodlad, 2009; Slattery et al., 2007). These change initiatives play out against socio-political systems, where leaders must choose between the act of reforming schools – adhering to the current outside influences, causing further standardization and control – or seeking a path for

renewal – an act that pushes school change, past and through the current system, influencing change from all directions (Goodlad, 2000, 2009). Greene (1995) corroborated the Cheshire Cat's sentiments that one "weapon in the war against reality" is our individual and collective imaginations. Imagination transcends the structures of the temporal realities we all share and provides hope in the form of an alternate arrangement. Therefore, when we create artifacts that are representative of our imaginings, we, in part, share something of ourselves. I finish this dissertation with a quote from one of the professors:

> The field must continue to ask; Are we inclusive? Are we reflexive? Are we sure of what outcomes we want? Are we willing to risk? Are we questioning our ontological perspectives? Do we know the impact of our work? (Professor 1)

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Appendix A

Professor Prompt for Narrative Inquiry

Context: I am creating a performative representation of the lived experiences of those professors that have exhibited a commitment to social justice leadership preparation, research, and work. I am attempting to ascertain the experiences, contexts, policies, practices, circumstances, issues, etc., that may impact how these professors take up social justice issues and subsequently prepare leaders for social justice. I am creating this performance, the script, and even some musical interludes, by gathering stories from these professors to better understand and represent their contexts more accurately.

Intent and Outcome: The intent of this form of performative data representation is to provide an evocative, innovative, and public space/forum within which professors can engage in discourses about leadership preparation through discussions about the research, the process of analysis, and the relevance, impact, and quality of the aesthetic work. The supposition is that by providing this "safe space," professors can actively engage in inquiries that question the trajectory of the field of social justice leadership preparation while simultaneously critically self-reflecting upon their own contexts and experiences. The hope is that this performance will help to energize, focus, and bring light to the complexities and benefits associated with this field.

Narrative Prompt: Tell about a time during your years within the academy that:

Your commitment to conducting social justice work—either through your research agenda or your work with preparing future leaders within the classroom—was tested whereupon your commitment may have conflicted with the system, and either you almost gave up but decided to push through, you had no choice but to give up, or you somehow experienced a relative success perhaps in spite of the conflict.

Appendix B

Student Prompt for Narrative Inquiry

Context: I am creating a performative representation of the lived experiences of professors that have exhibited a commitment to social justice leadership preparation, research, and work. I am attempting to ascertain the experiences, contexts, policies, practices, circumstances, issues, etc., that may impact how these professors take up social justice issues and subsequently prepare leaders for social justice. I am creating this performance, the script, and even some musical interludes, by gathering stories from these professors to better understand and represent their contexts more accurately. I am using students' narratives to help create context and dramatic effect relevant to the staged performance. For example, your story about your experiences within schools will be presented on the stage alongside the stories of the professors that prepare leaders for schools. I hope that this will supply audiences with one possible reason why professors should consider preparing leaders that exhibit an orientation towards matters of social justice.

Intent and Outcome: The intent of this form of performative data representation is to provide an evocative, innovative, and public space/forum within which professors can engage in discourses about leadership preparation through discussions about the research, the process of analysis, and the relevant impact and quality of the aesthetic work. The supposition is that by providing this "safe space," professors can actively engage in inquiries that question the trajectory of the field of social justice leadership preparation while they can simultaneously critically self-reflect upon their own contexts and experiences. The hope is that this performance will help to energize, focus, and bring light to the complexities and benefits associated with this field.

Narrative Prompt: Tell about a time during your years within high school that:

The school—the superintendents, the principals, the teachers, counselors, coaches, etc.— you feel affected your academic life in relation to their treatment of you as an individual and based upon the relative issues you were facing in your life at the time. In your story, explain how this experience shaped your future self.