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Paradigm Shifting Toward Justice in Teacher Education

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Maisha T. Winn's research spans a wide variety of understudied settings including her earlier work on the literate practices extant in bookstores and community organizations in the African American community to her most recent work in settings where adolescent girls are incarcerated. Her work is multidisciplinary in that she examines the cognitive dimensions of the literate practices, the micro-level/interactional processes through which knowledge is constructed in these settings, and the socialization functions that take place through both peer relation and adult-youth relations as they emerge in these various institutions. And the substance of Winn's investigations further illuminate the roles that these institutions play within the larger cultural-historical development of racially diverse and low income communities—including populations of Dominican, Puerto Rican, Columbian and African American descent.

Abstract:

The purpose of this working paper is to examine how five pedagogical stances: History Matters; Race Matters; Justice Matters; Language Matters; and Futures Matter can be leveraged to practice justice classroom communities. Arguing for a Transformative Justice Teacher Education, the author demonstrates a new line of scholarship focused on justice work across disciplines including Mathematics, English/Language Arts, Science, and Social Studies/History.

PARADIGM SHIFTING TOWARD JUSTICE IN TEACHER EDUCATION

Many teachers I work with in my capacity of a scholar, teacher educator, and restorative justice practitioner often have some initial training in restorative justice, and they often agree that restorative justice is a worldview that made sense to and helps them. These teachers want desperately to remain in that productive relational space, but other than putting desks in a circle formation on a weekly basis, or at the beginning or end of a class, very few see how they might pursue, let alone achieve, equity in the context of their quarterly, semester, and annual responsibilities as teachers of Math, English, Science, Agricultural Science, or Social Studies. To begin to address this strategy gap, I began to develop a narrative about four pedagogical stances that I posit are essential for educators to consider when they seek justice in school settings by putting restorative justice theories to work (Winn, 2018). To further clarify these threads, I mapped out a Transformative Justice Teacher Education Framework across several disciplines. I will revisit these tools in this paper and will also frame out some early thinking about a potential fifth stance, Futures Matter, that emerged through collaborative thinking in a study group that I was part of at the Literacy Research Association.

As an ethnographer and ethnohistorian regularly engaged in teacher education, I sometimes find myself translating findings into meaningful practice in ways that seem to resonate with preservice and in-service teachers. However, I also have to disrupt these nuanced meaning-making and learning experiences to zoom back out in order to offer an expected and formulaic "implications for education" overview. This type of closure, though, tends to lack the experiential specificity that was clearly helping individuals or groups connect goals with new concepts and potential strategies. This pattern feels particularly predictable during manuscript and research presentations. Recognizing that this outcome might be avoidable, though, I have been shifting my thoughts and approach to focus more thoroughly on the urgent work of providing educators with answers, strategies, and practices that respond to what Dr. Martin Luther King, Jr. referred to as the "fierce urgency of now."

My own education-related findings suggest that appropriate strategies for educators – and those who educate them – include nothing short of a radical overhaul of the teacher education infrastructure to establish new practices of admission, curriculum development, and personnel training that include the feedback and participation of resident or cooperating teachers and supervisors. These professionals are knowledgeable resources who can, and should, ground the crucial work of reimagining goals and norms appropriate for diverse 21st century classrooms and schools. As such, a shift requires widespread buy-in and momentum, I have come to recognize and embrace my role as a paradigm shift communicator, a term coined by my colleague and mentor sujatha baliga, a renowned restorative justice attorney in the United States. baliga anointed me a paradigm-shift communicator after I spent a year with her team of attorneys at the National Council on Crime and Delinquency and Impact Justice in Oakland (baliga in Winn, 2018). During this time, I did a deep dive into the theoretical underpinnings that connect practices of restorative justice, which is a relational approach to address harm and wrongdoing by deliberately seeking to transform how people see their roles and responsibilities in community contexts. baliga challenged me, the sole educator on the team, to find ways to communicate the mindset that administrators and students in k-12 schools need to adopt and embrace to begin the work of restorative justice. Her team witnessed that the necessary framework—that is the desire to have healthy relationships with students and their families—was often missing when schools called in external restorative justice practitioners to provide effective solutions in contexts where relationships could be characterized by perpetual dysfunction. These practitioners had come to believe that schools predetermine who survives and thrives, and they found it hard to understand how adults can continue to systemically undermine children's potential. Too many of the group's clients literally come through their schooling trajectories with life sentences, and with death sentences. Schools, in their opinion—and one I share with them—should be sites for designing and cultivating Futures and every adult in a school building should be invested in this process.

Education research, Anna Stetsenko (2014) notes, has become too timid and unwilling to put theory to work and engage in problem solving. Arguing for a Transformative Activist Stance (TAS) in education research, Stetsenko asserts that TAS begins with the premise "that every person matters because the world is evoked, real-ized, invented, and created by each and every

one of us, in each and every event of our being-knowing-doing—by us as social actors and agents of communal practices and collective history" (p. 7). Anderson-Zavala, Krueger-Henney, Meiners, and Pour-Khorshid (2017) approached a recent study of local movement-building to end the prison industrial complex presence in Oakland, California schools with this type of lens. Arguing for the pairing of prison abolition work with education, Anderson-Zavala and their colleagues share ideas for educators generated at the "Without Walls: Abolition and Rethinking Education in Oakland, CA" event which included—but are not limited to—supporting youth in developing self-discipline (as opposed to punishment); creating a shared purpose in learning communities, and connecting with community organizations to "build power" outside of classrooms for children and youth.

Four Pedagogical Stances…Plus One

For two decades I have conducted critical participant ethnographies with educators in schools and in out-of-school settings who leverage literacy to teach freedom in confined spaces. I also teach methods courses to preservice teachers. I have come to think of the slow but crucial restorative justice adoption process for educators (and administrators) through the lens of four pedagogical stances that shift the normative operational paradigm toward justice: *History Matters*, *Race Matters*, *Justice Matters,* and *Language Matters*. Informed by restorative justice theory and practice, these pedagogical stances invoke the three central questions of restorative justice: Who has been harmed, what are their needs, and whose obligations are these? Applied to education settings, these become: who has been harmed in schools, what are their needs, and whose obligations are these? Purposefully broad, these stances invite educators across disciplines to select, design, and imagine content that can speak to and honor the intersectional realities and humanity of students and their families.

The first pedagogical stance, History Matters, is informed by a socio-critical approach to literacy and learning that calls for historicizing learners, teachers, and stakeholders (Gutiérrez, 2008). History Matters often begins with storying the self (White, 2007) and mapping these histories onto the local, national, global. For example, in the introduction to my recent book (Winn, 2018), *Justice on Both Sides: Transforming Education through Restorative Justice*, I revisit news coverage of Spring Valley High School that included film footage of a School Resource Officer entering a classroom and roughly throwing a girl seated at her desk onto the floor. In the book, I explain why it is so important to understand what happened before this incident and how Black parents were organizing and trying to ensure that all children in the school were receiving a quality education experience (Winn, 2018b). These histories help contextualize "the now" and, to borrow from Kelley (2018), historiographies can also be future-oriented by providing a roadmap for current work.

Race Matters, the second pedagogical stance, considers the role of "racist ideas," a term borrowed from Ibram Kendi's (2016) *Stamped From the Beginning: The Definitive History of Racist Ideas in America,* and how they permeate and impede the work educators do with children. The third pedagogical stance, *Justice Matters*, is an attempt to keep justice central in restorative justice and transformative justice. The omission of "justice" in school practice often renders the purpose of the work invisible. *Language Matters*, the fourth pedagogical stance I outline in *Justice on Both Sides*, considers the power of words, labels, and interactions between children, educators, families – and insists that *all* stakeholders speak to and about children and families with respect. These stances can and should be used as a starting point when designing or choosing curricula and should remain evident throughout the journey of creating and maintaining learning environments that move beyond claims stating the desirability of inclusivity…toward action.

What Does Content Have To Do With It?

In 2017, classroom teachers, education researchers, youth workers, and adult learning advocates who conduct research and teach in settings as varied as elementary, middle, and high schools, community colleges, research-one universities, prisons, and communities convened at the Transformative Justice in Education (TJE) Center (https://tje.ucdavis.edu) in the School of

Education at the University of California, Davis. This is a space I co-direct with Lawrence "Torry" Winn. Our convening, "Toward a Transformative Justice Teacher Education," (www.spencer.org/maisha-t-winn) yielded a framework for engaging the pedagogical stances for transformative justice across disciplines (https://tje.ucdavis.edu/tjte-framework). Our three days of collaborative work focused on two questions. The first was purposefully broad and inspired by O'Reilley's (1993) *The Peaceable Classroom*: How do we teach so that people stop killing? The second framing question provided more of a roadmap for our work: What does it mean to teach in an era of mass or hyper-incarceration and the ongoing criminalization of multiply-marginalized students and their families?

To contextualize the need for this work, we invited Carol D. Lee to help us think about the history of this type of change initiative. In her lecture, "Re-thinking Race, and Opportunity to Learn: Foundations for Transformative Justice" (www.youtube.com/watch?v=y4H43DJVee0), Lee underscored our need to understand and pass on the knowledge, wisdom, best practices, and resilience of enslaved and persecuted peoples to subsequent generations. Lee described findings from her cultural modeling research in English Language Arts classrooms. She described success leveraging a Cultural Modeling Framework across disciplines (Lee, 2014), and thereby provided me with a roadmap for expanding my own research examining the intersectionality of English Education and Restorative Justice, which I initially referred to as a Restorative English Education (Winn, 2013).

I sought to understand how English Language Arts teachers could leverage the tools in a literacy classroom to support children and youth in their development of literate identities and cultivation of the skills needed to interrogate written and spoken text, especially identities, skills, and texts that pertained to youth justice and freedom (Winn, 2018a). To that end, I articulated a call to action for a Restorative Justice English Education which was developed during my time as the Susan J. Cellmer Distinguished Chair of English Education in the Department of Curriculum and Instruction at the University of Wisconsin, Madison. As I imagined this work in the context of literacy classrooms, I also started to gather materials that would work across disciplines. When I moved to the University of California, Davis, I was able to teach a class that included preservice teachers across disciplines and expanded this work for teachers of Math, Science, and Social Studies/History (Winn, 2016, 2018b). In the next sections, I outline a Transformative Justice Teacher Education framework which builds on the work my initial conceptualization of the intersections of Teacher Education and Transformative Justice and the work generated by my colleagues who convened at the Transformative Justice in Education (TJE) Center in the School of Education at the University of California, Davis.

Transformative Justice in the Context of Teaching Mathematics

Building on scholarship reframing the Black child in mathematics, Gholson, Bullock, and Alexander (2012) posit that education research focusing on Black children in mathematics has often "reinforced the notion that successful Black children are the exception not the rule" (p. 3). Arguing that practitioners in the field must "treat the brilliance of Black children not as conjecture, but as axiomatic – a self-evident starting point for deducing and inferring other truths" (p. 3), these scholars also demonstrate how racist ideas (as framed in the aforementioned pedagogical stance, *Race Matters*) permeate the work educators and scholars are engaged in, even when we position ourselves as equity-oriented and critical. This paradigm shift from Black child brilliance as exceptional to Black child brilliance as the rule is central to Transformative Justice Mathematics Education.

Bullock, Gholson, Meiners, McKinney de Royston, Baker, and Winn (2018) conceptualize a more relational mathematics education using three phases: Restore, Imagine, and Transform (Figure 1). What happens when mathematics becomes humanized and historicized? What are the affordances of revisiting radical histories of mathematics teaching and learning and sharing these histories with students? In a forthcoming examination of mathematics education and the carceral state, Bullock and Meiners imagine abolitionist mathematics, a concept they describe as "an unlikely alliance: people working to change how mathematics is taught, learned and framed, and those struggling to end our nation's reliance on carceral, punishing logics and practices". This work, then, builds on restorative and transformative justice theory and practice; the harmer is the

discipline, and the harmed are students who have suffered wrongdoing and/or isolation in mathematics classrooms. Gholson and Robinson ask, "what can we make of a restorative justice project in which the offender is not a person but a disembodied, disciplinary community that has been responsible for years of systemic violence, neglect, and intrapsychic injury?" (Gholson & Robinson, forthcoming).

Math education students in my "Diversity in the K-12 Classroom" course recently read Marcus Hung's research about the use of talk circles in mathematics classrooms (Hung, 2015). Hung, a former math teacher in San Francisco, recounts an experience beginning his class with a circle process focused on building community, when a student lamented that class could not continue in circle for instruction. This student's comment prompted Hung to imagine how educators might leverage the community experience created through talk circles to promote equitable math discourse and ensure that all students have opportunities – and more than one point of entry – to engage in learning through problem solving.

Indeed, growing numbers of educators, parents, and students are recognizing the need for new strategies and awareness-raising. McAfee (2014) found that math teachers who view themselves as equity-oriented or social-justice spirted often call on Asian and White students for higher order thinking questions and call on African American students for simpler questions. Arguing for "well-being" in math classes, Kokka (2018) asserts that Social Justice Mathematics (SJM) offers opportunities for students to learn how to use the tools and approaches of mathematical inquiry and analysis to investigate social issues that have relevance in their lives. One example from the Hung article is how he used mediated talking circles guided by prompts that can be direct and open-ended. "Share outs," or, "students' verbal contributions to public mathematical discourse," (p. 259) which he found increased student contributions and supported his larger agenda for an equitable mathematics classroom as opposed to a few students responding to all of the questions. In sum, the circle process and restorative justice mindset was leveraged to do more than build community; it was also a tool for soliciting more breadth and depth from all learners.

Our center is working on creating restorative justice circle processes that acknowledge harm in mathematics, seek to restore math trauma, and transform pedagogy which embody the four pedagogical stances and provide educators with opportunities to use restorative justice as the organizing principle for their curriculum design and classroom practice.

Transformative Justice in the Context of Teaching Science

The Transformative Justice Science Education Framework takes the three questions of restorative justice: *Who has been harmed? What are their needs? Whose obligations are these?* and applies them to science: *Who has been harmed in science in the context of science education in schools? What are their needs and what is the role of science teacher education in addressing these needs?* Patterson et al. (2018) argue for the implementation of four modules in science teacher education. The first module invites teachers to interrogate their own traumas as they relate to science, while the second asks teachers to interrogate the role of science in White supremacy. Science teachers learn how to position themselves within a transformative stance in the third module, and the final module supports science teachers in designing transformative and restorative science pedagogies.

Responding to Next Generation Science Standards (NGSS), Patterson and Gray (forthcoming) designed a curricular unit using a Transformative Justice Science Education framework entitled "Chemistry Is All Around Us: The Story of Flint, Michigan." In this lesson, Patterson and Gray use the ongoing water tragedy in Flint as a content focus to introduce key concepts related to chemical reactions and simultaneously engage students in justice work around the dynamics of water, access, and racism in and beyond Flint. Arguing for a Wholistic Science Pedagogy, or WSP, Patterson and Gray assert: "WSP calls on classroom teachers to responsibly and objectively examine old and new records and documents that have reified an unjust conceptualization of 'scientific literacy'". Much like Kokka's (2018) concept of Social Justice Mathematics, Patterson and Gray note that practitioners of science education need to revisit the wellbeing of learners, and ask students to consider the following questions:

1) Who was harmed?
2) What harm was done?
3) What was the cause of the harm?
4) Who's responsible for the harm? How? Why?
5) What ideas do you have about what can/should be done to repair the harm?
6) What might justice look like for those who were harmed?
7) Can there be justice? Why? Why not?

As they imagine what this work looks like in teacher education, Patterson et al. (2018) consider what science teachers need to know, do, and learn in order to teach science so that people stop killing in three phases:

Phase 1. Develop and refine the science teacher education modules described by Patterson et al. (2018)
Phase 2. Generate curricular design principles
Phase 3. Contribute to the science education community

Science education has also thought about this work with the goal of pursuing an "ambitious science teaching" agenda (Windschitl, Thompson, & Braaten, 2018). Building on Banks' concept of equity pedagogies or the "active involvement of students in constructing and producing their own knowledge and understanding rather than possibly acquiring information transmitted by authoritative sources," Braaten & Sheth (2016, p. 138) examines the tensions and dilemmas teachers face when doing this work. In a case study of one classroom science teacher in two contexts, Braaten & Sheth found that the teacher's wrestling with a range of tensions and self-doubt can be the foundation for pursuing more professional development and support. This messiness—if you will—is a way for teachers to at least consider the work that has to be done to create science teaching and learning communities where everyone has an opportunity to thrive.

Transformative Justice in the Context of Teaching English Language Arts

Restorative justice in the context of English Language Arts was my first iteration of thinking about and articulating a process for transformative justice across disciplines. My earlier work in teacher education was situated in English Education, designing methods courses, creating experiences for preservice teachers, and supporting emerging scholars who also wanted to work with English teachers. I started to think about how literature, poetry, plays, and processes of writing, explication, and discussion could be leveraged to create a restorative justice climate and culture in English/Language Arts classrooms. I started by creating circle processes using smaller pieces of writing, such as Jaqueline Woodson's op-ed piece, "The Pain of a Watermelon Joke" (www.nytimes.com/2014/11/29/opinion/the-pain-of-the-watermelon-joke.html). This op-ed details Woodson's experience of humiliation and frustration when she should have been focused on the joy of winning the National Book Award but a colleague introduced her by invoking the stereotype of Black people eating watermelon (Winn, 2016, www.teachingworks.org/images/files/TeachingWorks_Winn.pdf).

An objective for teachers who employ the Transformative Justice English Education approach is to ultimately have smaller circles taking place simultaneously with student facilitators. Teachers would provide the readings and initially questions and/or have student facilitators generate questions about the readings using the aforementioned pedagogical stances if a scaffold is needed. Providing shorter readings in class can also ensure that all students are engaged whether they completed reading at home or not. Using circle process procedures, each stakeholder can then raise a question to the group based on the reading, or the student facilitator can generate questions to be answered in rounds. Because restorative justice seeks to create a process of "non-domination" (Pranis, 2012) circle processes offer a way for all students to be engaged in the conversation.

Camangian, Canady, de los Rios, Ife, Martinez, Musser, and Quijada-Cerecer (2018) posit that a Transformative Justice English Language Arts framework begins with acknowledging the "coloniality of being" (Mignolo, 2000) within social, cultural, and economic contexts deeply

shaped by “long-established systems of power that surfaced as a result of colonialism and continue to control labor, relationships and sanctioning of knowledge” (de los Rios & Seltzer, 2017, p. 57). This work thinks about who gets counted among the “literate and the literary” and how various contributions get acknowledged in humanities domains (McHenry & Heath, 1994; Fisher, 2004). To be sure, McHenry & Heath argued that literate contributions—particularly in writing—of African Americans have been omitted from curriculum for a narrative of African American people being “oral” in nature. Arguing that reading, writing, and speaking were inextricably linked in their study of African American Literary Societies in the 1800s, McHenry & Heath demonstrate how these communities were primarily concerned with cultivating the mind despite participants’ reading levels. These omissions, I would further argue, make it difficult for young people to see themselves or form their own literate identities. Figure 2 shows a Transformative Justice English Education process beginning with self-reflection and situating one’s story and positionality, exchanging these stories, and moving toward dialogue that builds awareness, understanding, and making connections. A central goal of a Transformative Justice English Education is the support students on their journeys to creating and sustaining literate identities.

Transformative Justice in the Context of Teaching History

A History Matters pedagogical stance invites all educators – irrespective of their discipline – to consider historical implications related to the creation of their particular field, how knowledge is generated and reified in that domain, and tensions or challenges that resurface or arise as their fields expand and evolve. In a Transformative Justice History Education model, the Social Studies/History teacher “holds space” much as a restorative justice circle keeper or facilitator does, in that the objective is to not only teach what the educator thinks or ”knows” but to create a community of learners who are key stakeholders in the knowledge development and knowledge sharing process. In a 2017 seminar I facilitated entitled “Toward a Transformative Justice Teacher Educator,” historian and former secondary school teacher Damany Fisher introduced a “Race and Real Estate” teaching demo using Sacramento, the capital of California, as a case study. In this teaching demo and his subsequent work, Fisher (2008, 2017) demonstrates how racial covenants have been leveraged by real estate developers to keep neighborhoods racially segregated. Drawing from and adapting pedagogical strategies developed by the Stanford History Education Group (https://sheg.stanford.edu), Fisher uses a “Reading Like a Historian” approach to engage his students in collaborative learning activities such as mapping their home and/or school communities to ground subsequent discussions about inequality and inequity.

Why Futures Matter and a Futures Stance is Key to the Success of Restorative Justice Work in Learning Settings

Much like Ladson-Billing’s (2006) understanding that the “crisis” we face in education in the United States should be viewed as an education debt, as opposed to an achievement gap, the Transformative Justice Teacher Education framework seeks to leverage powerful tools in all academic fields that can be used to prepare students for the communities and careers they desire and deserve. Some of this is future-oriented work and has led to my thinking about a fifth pedagogical stance, Futures Matter.

At the Literacy Research Association Annual Convention in December 2018, I presented the four pedagogical stances I have been developing to support paradigm shifts toward justice as part of a three-day study group revisiting Vygotsky’s Transformative Active Stance (Stetsenko, 2017), with Anna Stetsenko and others. On day two, Anna and I were in dialogue with each other in front of the learning community and she challenged me to imagine a fifth stance, Futures Matters, by rightly pointing out that “the future doesn’t just wait for us … we seize the future. We create the future.” This is so true. As I continued to grapple with the importance of the future to the nature and approaches of my work, my colleague Brian Edmiston suggested “Futures Matter” as a complement to my existing stances.

The plurality of the “future” concept is key to justice work. Futures can be inspired, and we know they are also often taken away. Exploration of this new and complementary direction for

my work forced me to revisit some earlier data from my field work in participatory literacy communities including, but not limited to, Black-owned and operated bookstores and Black-owned cafes and restaurants that doubled as cultural centers. In these spaces intentional programming focused on the Black imagination and encouraged writers, poets, and artists to imagine and articulate positive Black futures, with specific emphasis on their historical predecessors who had done the same (Fisher, 2009). One of the participants in my participatory literacy communities study, musician and writer Gabriella Ballard, attributed her foundation as a writer to her time at the Ahidiana Work/Study Center in New Orleans. Co-founded by poet Kalamu Ya Salaam, Ahidiana was an Independent Black Institution created in the 1970s in New Orleans' Lower Ninth Ward around a commitment to support children of African descent to be self-determined and liberated contributors to their communities. Ballard described being constantly told that such schooling did not prepare students for "the real world":

> Ahidiana was a school that was based in African, African American culture. It [was] an independent school and the curriculum was structured by the teachers but it was very holistic. It was hands on; it taught us to have love, respect and just honor for who we are as Africans—diasporic Africans. You know that's important because many of [the teachers] had Pan-Africanist views. We didn't feel separate from the continent, you know what I mean? And some people argue that the school prepared us for a world that doesn't exist. I don't agree with that. I feel that the school created—prepared us to create the world that we wanted to exist because what other reason are we teaching anyway? (Interview, May 14, 2002 as cited in Fisher, 2009, p. 112)

Ballard's approach to teaching centers futures and provides children with the space and opportunity to not only plan but to execute their plans. This was not the only place in my program of research where I found educators engaging in a Futures Matter pedagogical stance. My ethnographic research of the Power Writers (Fisher, 2007), a mixed-age community of youth writers and poets in the Bronx, highlighted recurring classroom discourse in which the teacher, Poppa Joe, referenced student futures. For example, when one student poet, Manny, joined the Power Writing course late in the academic year, he expressed skepticism about even considering participation in a poetry class. A popular and skilled football player, Manny ultimately trusted Poppa Joe's desire for him to have an opportunity to see his present and future potential as a writer and thinker. Manny began to leverage writing as a tool for creating an identity beyond being a fighter or "knuckle master" to being a writer or "word master" (Fisher, 2007). Poppa Joe was deliberate with feedback to his students. When Manny presented his poem on the final day of the class, Poppa Joe articulated the growth he was witnessing in Manny:

> In this house, we see ourselves as travelers. And for you to go from "My name is Manny and I can't write" to somebody who thinks about the world in such a complex way, in such a serious way … I claim you. I will always claim you. You mine … You used to be a boxer, and you used to be a knuckle master, and now you can master the word if that's what you want. (Poppa Joe in Fisher, 2007, p. 91)

In retrospect, Futures Matter was also central to the findings from my six-year ethnography of a female-focused theater company that designs and implements playwriting workshops and theater experiences for incarcerated and formerly incarcerated girls. Girl Time provided me with a unique opportunity to examine how writing and performing writing can serve as a way for girls who are overburdened with labels and very limited opportunities to name and define themselves as artists, playwrights, actors, and contributors to their worlds. One of the student artists, Jada, inspired me to develop a new set of questions that moved from a "damage centered" (Tuck, 2009) understanding of a complex situation, "Why are these girls runaways?" to a more relevant framework of analysis: "What are girls running away from and what are they running toward?" Jada's insight spurred crucial changes in my interview protocol with formerly incarcerated girls, and when I began to ask "What do you need to live the life you desire?" we found paths to much more productive and transformative conversations. A Futures Matter stance also invokes the reflexive question for educators about why they are engaged in their work

anyway? Following the Power Writers over a decade, I found former students continuing to engage in literate practices such as exchanging reading lists and books with their peers, continuing to write and share their poetry, and—perhaps most importantly—creating opportunities for the next generations including younger siblings or their own children to take advantage of New York City's cultural institutions and view education and learning as a self-determined and lifelong process (Winn, 2016).

In all of these aforementioned teaching and learning communities the proposed pedagogical stances were at work. Participatory Literacy Communities embodied the *History Matters* stance and participants like Gabriella Ballard understood themselves to be a part of something larger and Independent Black Institutions (IBIs) of African-centered schools like the Ahidiana Work/Study Center purposefully considered the historical context for all learning. Poppa Joe's work with the Power Writers was situated in these stances as he not only considered the histories of his students—Dominican, Puerto Rican, El Salvadorean, and African American—their communities as well as the histories of the Bronx but also he wanted students to see their intersectionality. Poppa Joe also understood that *Race* and *Justice Matters* especially in the communities where he taught and where students were often relegated to school communities that were not as welcoming to them as they should. Many of Poppa Joe's students were other teachers' castaways. A *Futures Matter* stance was not only important to the educators at Ahidiana or to Poppa Joe and his teaching team or the Girl Time teaching team but their individual and collective goal was to support their students in understanding their futures mattered. Seeing one's self as a "traveler" or one who will surely see many different iterations of the self has become central to my paradigm shifting work.

The Importance and Expansiveness of a Five-Pronged Justice-Centered Learning Paradigm

Ballard's experiences in the Ahidiana Work/Study Center inspired her to become an educator who keeps daring to imagine minds, spaces, and communities that honor the value and usefulness of connected identities and connected communities. Poppa Joe's Power Writing class has allowed students to become "travelers" and use literacy to experience new understandings of self and latent potential that laid the groundwork for the development of more expansive identities and futures. Jada and other student artists in the Girl Time program grew as artists capable of and motivated to explore what they are running away from and what they are running toward. These are all examples of transformation – and of collective freedom as conceptualized by Kelley (2002) in *Freedom Dreams: The Black Radical Imagination.*

Kelley recently asserted that *Freedom Dreams* is a "future-oriented historiography" that "takes dreams seriously." In other words, Kelley is pointing out that examining social movements of the past is a pathway to keeping freedom dreams alive. "We don't simply document," Kelley explains, "We change the world."In the same vein, Ballard's assertion that we should prepare children "to create the world" they "want to exist" should be the cornerstone for systems and settings of education that seek equity and opportunities for all. Collective freedom, then, becomes a core outcome goal:

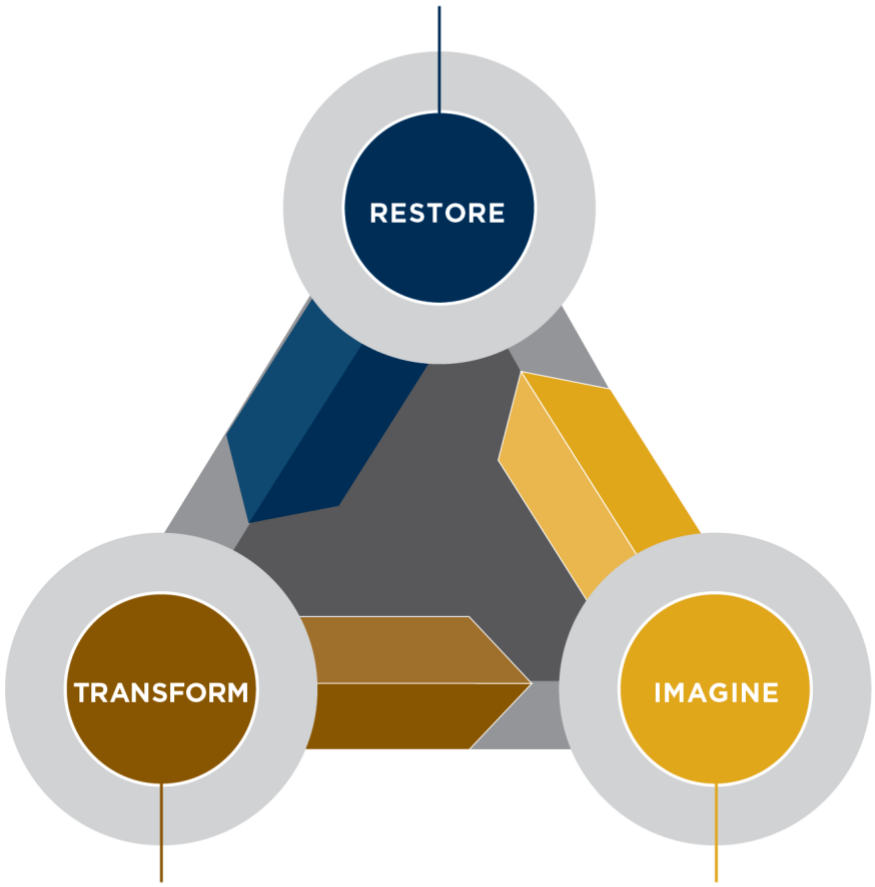
> [Angela] Davis's conception of freedom is far more expansive and radical—collective freedom; the freedom to earn a livelihood and live a fully realized life; freedom from violence; sexual freedom; social justice; abolition of all forms of bondage and incarceration; freedom from exploitation; freedom of movement; freedom *as* movement, as a collective striving for real democracy. (Kelley in Davis, 2012, p. 7)

Institutions purporting to provide education to children and youth must be invested in the proposed fifth stance. Arguing that schools serve as "sites for Black suffering," Dumas (2018) asserts, "There is no end to Black suffering in school, in our current racial order, which necessitates the ongoing suffering of Black people," (p. 30) and asks what Black freedom requires of us (p. 35). When we think about how futures are constructed for children: "You have such a bright future," "Children are the future," or "The world is yours," we also have to consider the young ears who do not receive this message in their learning communities. Futures are

under siege; they are managed (or mismanaged) by policymakers and practitioners that focus on controlling Black, Brown, and other marginalized bodies while feeding fears that these bodies are dangerous and need to be aggressively policed. Futures continue to be directed, redirected, and even dictated by racist ideas. In her book *Carceral Capitalism* (2018) Jackie Wang argues that the reason politicians often focus on juveniles, particularly those who campaign with a "law and order" platform, is that marginalized youth "embody collective anxieties about the future of society" (p. 48). As such, there has been a shift to algorithmic policing, a move from "responding to crime" to "anticipating and preventing it [perceived future crime]" (p. 42). These predictions, according to Wang, "do much more than present us with a probably outcome, they enact the future" (p. 48).

Even analysis of a commercial tool, COMPAS (Correctional Offender Management Profiling for Alternative Sanctions), found "machine bias" (!) in how Black and White futures were actively constructed. The tool had built-in tendencies to project that Black people who had been involved in crime often considered capable of more crime, unlike their White peers who had a similar history of involvement with crime. Yet COMPAS data is being used by judges in Arizona, Colorado, Delaware, Kentucky, Louisiana, Oklahoma, Virginia, Washington, and Wisconsin to make decisions about people's futures and freedom. This is just one example or how racism and racist ideas have profound consequences as they disrupt and dismantle future trajectories. One of the many consequences is "the rearing of generations of Black people who have not learned how to imagine the future—who are now not in possession of the education and the imagination that allows them to envision the future" (Davis, 2012, p. 89).

- Acknowledging that harm has/is happening in/through math (reparations);
- Return to human practice of mathematical thinking and doing (humanities, humanizing);
- Reclaim the radical histories of mathematics learning and development, e.g., Black educators within Freedom Schools



- Authority, Mastery, Purity, Competence imbued by white supremacist, sexists, capitalist, militaristic, hetero-patriarchy;
- Mathematical learning spaces
- Relationships to mathematics, mathematical contexts, and multiple identities

- Liberatory mathematics practice;
- Support forms of public safety and community that do not deepen incarceration (materially and conceptually);
- Education for everyone, everywhere

Figure 1. Transformative Justice Mathematics Infographic
Restore. Imagine. Transform Model
(Bullock, Gholson, Meiners, McKinney de Royston, Baker & Winn, 2018)

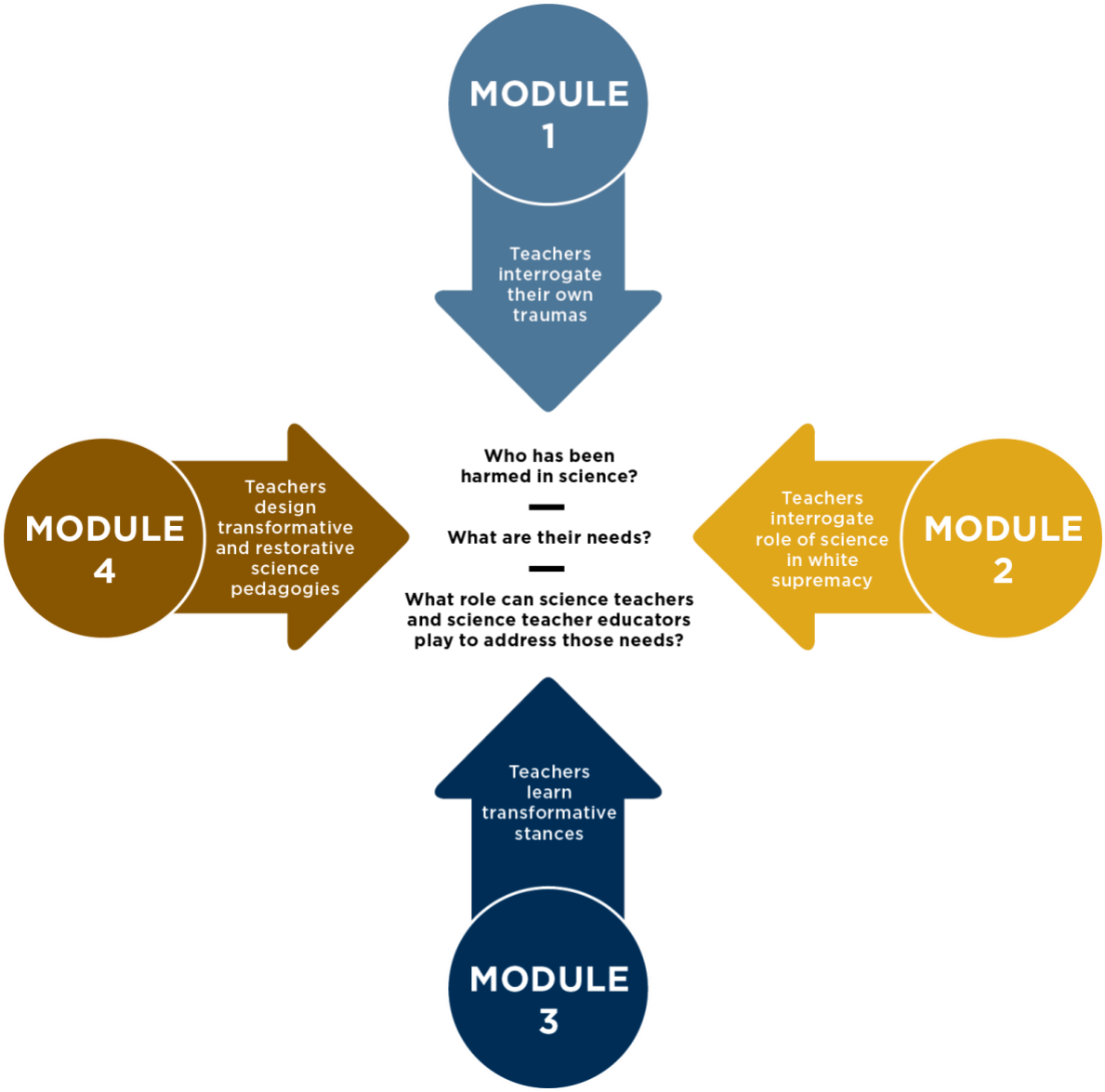


Figure 2. Transformative Justice Science Education Infographic
What do we think teachers need to know/do/learn in order to teach science so people stop killing?
(Patterson, Scipio, Braaten, Gray, Freelon, Brown & Winn, 2018)

"History never leaves us for another inaccessible place...they are a part of us; they inhabit us and we inhabit them even when we are not aware of this relationship to history" (Angela Y. Davis, 2012)[1]

Essential Questions

Why history? Why now?

How can social studies/history create a participatory culture in classroom and school communities?

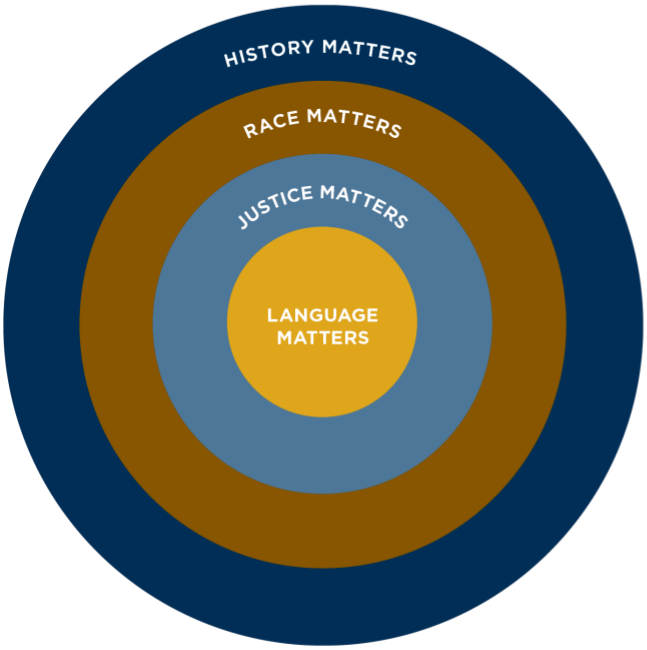
What is the role of social studies/history classrooms in cultivating purpose and belonging for all students?

What is the role of history across disciplines?

Explore Local Histories

Navigate National Terrain

Connect Global Dots



Four pedagogical stances for engaging in restorative justice work in education

Winn, M. T. (2018). *Justice on Both Sides: Transforming* Education through Restorative Justice. Cambridge, MA: Harvard University Press.

[1]Angela Y. Davis, The Meaning of Freedom and Other Difficult Dialogues, San Francisco, City Lights, p. 185).

Figure 3. Transformative Justice Social Studies/History Infographic **(Winn, 2018)**

We seek to disrupt the hegemony of English Language Arts and the English language by

1. Acknowledging the "coloniality of being" (Mignolo, 2000) in our institutions, classrooms, curricula, and relationships with others and selves;
2. Sensitizing ourselves and others to the socially constructed nature of language ideologies
3. Transforming our relationships with ourselves, others, and our language practices

We aim to accomplish this disruption by

- Centering the importance of dignified relationships with ourselves and others, especially including our students, families, and communities
- Unsettling deficit perspectives of students, their families, their knowledges and language practices
- Deepening understandings of children, youth, and community members
- Assuming the stance of a learner who has much to learn

In classrooms, we call on teachers and educators to embrace

- A critical interpretation of academic standards that interrogates power relationships and agency in the production and critique of knowledge
- Assessments that evaluate learners on humanizing and leadership skills to disrupt the hegemony of the English language
- A range of reading and writing experiences that redefine and expand literacy

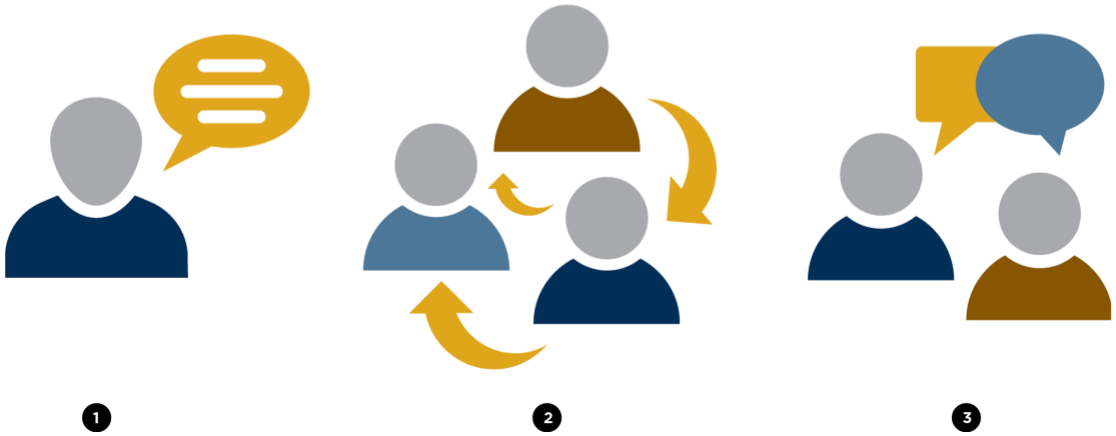


Figure 4. Transformative Justice English Language Arts Infographic
(Camangian, Canady, de los Rios, Ife, Martinez, Quijada Cerecer, & Winn, 2018)

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