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Are We Making "PROGRESS"?
A Critical Literacies Framework to Engage Pre-service Teachers for Social Justice

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Abstract: In this article, authors describe an original framework aimed to acquaint pre-service English teachers with concepts related to social justice to facilitate their critical literacies related to eight components: positionality, race, orientation, gender, relationships, environment, social class, and stereotypes (PROGRESS).Authors then illustrate this text-based approach through an application of the paradigm to the young adult text *The Absolutely True Diary of a Part-Time Indian* with the hope that this model will be both useful for helping pre-service teachers participate in critical conversations on literature and social issues as well for assisting those candidates in finding starting points for similar work with their future students. Possibilities for implementing the paradigm in classroom practice are offered, which embrace examining intersectionalities and recognizing silences in the myriad texts to which the framework can be adapted.

Keywords: teacher education/professional learning, social justice/activism, children's & young adult literature

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In many institutions across the nation, multicultural and social justice education—the promotion of equity and understanding of power and oppression—exist in some form in pre-service teacher coursework (Gorski, 2009).[1] While there are varied conceptions of social justice education, the core value intertwined through all definitions involves recognizing and "challenging the inequities of school and society" (Cochran-Smith, Gleeson, & Mitchell, 2010, p.37) while working to advocate and change these inequities. In the field of English Education specifically, the groundbreaking work of the Social Justice Strand of the Conference on English Education (2009) has secured the inclusion of 'social justice' in standards governing English teacher preparation, which have been approved by the Council for the Accreditation of Educator Preparation (CAEP). Based on these criteria, teacher candidates must demonstrate that they have enough familiarity with social justice theories to plan and implement lessons accordingly. They should, therefore, illustrate that they discern clear connections between theory and practice, that they can infuse their discipline-specific work with broader knowledge of culture and equity (Dyches & Boyd, in press). Melding information on social justice with content knowledge is a difficult task, and it is one that we in the field are working to make more accessible to our students.

The presence of social justice in CAEP standards is affirming to those of us in teacher education who wish to prepare our candidates for the diversity of students they will work with and to do so in thoughtful ways. We now know well that statistics show a rise in varied student demographics while the teaching force remains largely White, female, middle class, and heterosexual (Boser, 2014; Ingersoll, 2011). Regardless of teachers' backgrounds and demographics, however, we must educate candidates currently in our pre-service classrooms to work knowledgeably and effectively with all the students they will encounter (Boyd, in press). As one way to engage pre-service teachers in the social justice endeavors endorsed by CAEP and to develop and subsequently assess their knowledge of critical concepts, we here offer an original framework: PROGRESS.

Although there is a multitude of literature on broader social justice pedagogies and paradigms, candidates need discipline-specific, organized ways to help them develop the language and schemas for talking about areas related to social justice. With the exception of miller's (2015) Queer Literacies framework, a model like the one we offer here, one that explicitly names and organizes thought around a set of equity-oriented topics, is lacking in the field of English Education. While we recognize and agree with the tendency to shy away from rigid classifications or prescriptive curricula in social justice education, in our position as pedagogical realists (Boyd & Dyches, 2017), we also avow the importance of scaffolding candidates' potential to tackle difficult topics and thus feel a framework that sets them on this path is necessary. It is our hope that this paradigm will be both useful for helping pre-service teachers participate in critical conversations about texts and social issues as well as for assisting those candidates in finding starting points for similar work with their own future students.

In what follows, we set the theoretical foundations on which we constructed the framework and we provide a detailed portrait of each of its components. We suggest ways teachers might

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[1] We acknowledge and respect that there is a gender spectrum and that myriad pronouns exist that we can use when referring to individuals in our writing. Throughout this article we will use "he" to refer to individuals who identify as male, "she" to refer to individuals who identify as female, and "ze" for individuals who identify as gender-non conforming. We have selected these pronouns because we believe they are more familiar for a diverse audience of readers.

address the framework in their classrooms and help students connect to its individual pieces. Then, we offer an illustration through a popular young adult text, *The Absolutely True Diary of a Part-time Indian* (Alexie, 2007), showing how the model itself can be utilized tangibly. Careful to note the complexities in this work, especially with regard to intersections and silences surrounding oppression, we describe the ways such realities can also be addressed while using this framework. Finally, we conclude with considerations for classroom practice, postulating several ways that PROGRESS might be implemented with students.

Theoretical Foundations: Fostering Critical Literacies for Social Justice

While "social justice" has characteristically been defined as fairness and equality for all—including the respect for basic human rights—Sensoy and DiAngelo (2012) added a critical element, differentiating social justice from "'critical social justice". This distinction considers the ways in which society is significantly stratified along group lines (e.g. by race, gender, class, ability) and discerns how inequality is deeply embedded in society. Critical social justice also entails actively seeking to change these injustices (Sensoy & DiAngelo, 2012). Recognizing structural dynamics within society and working to transform them is accomplished in English classrooms through engagement with critical literacies.

Critical literacies operate through critiquing texts for implications of power (Luke, 2000), seeing inequity, and acting for change to make society better (Behrman, 2006). As Lee (2011) notes, critical literacies are not synonymous with critical thinking or as an instructional strategy for traditional literacy

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practices only meant for high-ability students. Rather, any embodiment of critical literacies takes seriously how language works in everyday environments to shape our perceptions (Lewison, Leland, & Harste, 2014). The end goals of critical literacies are to achieve the aims of social justice and to engage with the world for the benefit of local communities and broader contexts in ways that foster equity (Epstein, 2014). Specifically, "critical literacy interrogates texts in order to identify and challenge social constructs, ideologies, underlying assumptions, and the power structures that intentionally and unintentionally perpetuate social inequalities and injustices" (Wallowitz, 2008, p. 2). Evolving from an understanding of reading and writing in the traditional sense to observing, evaluating, and analyzing the way the world operates—including the ways people engage with society—critical literacies offer students an opportunity to build and hone their analytic lenses in reference to the world around them. New literacy scholars (e.g. Gee, 1996) have challenged us in the English education sector to see that "literacy is no longer viewed as merely a set of skills one must master, but as a set of practices, beliefs, and values as well as a way of being in the world" (Mulcahy, 2008, p. 15).

As a set of practices, then, Campano, Ghiso, and Sanchez (2013) re-conceptualize *critical literacies* as plural and as "critical orientations and dispositions already seeded in the soil of [students'] local context" (p. 102). Attempting to mitigate the hierarchical power structure that often exists in teachers' enactment of critical pedagogies, they advocate envisioning students as bringing with them knowledges from their worlds that connect to critical work, as "emerging organic intellectuals, who employ reading to cultivate critical ideas about the world and imagine a better future" (p. 119). Such an

approach recognizes the assets students bring to classrooms and opens up varied possibilities for analytic engagement. We see the framework offered here as a way to provide students with a space to enact those critical literacies and a structure within which to do so, recognizing that it must not be used in an overly rigid fashion so that it can allow for fluidity and the presence of localized knowledge that students bring with them. Ours is a platform to "mobilize cultural and epistemic resources in [students'] transactions with texts" (Campano, Ghiso, & Sanchez, 2013, p. 120). Thus, we hope to facilitate students' interactions with content based on their knowledges and experiences with the categories of the framework.

From these more contemporary notions of literacies, solidified by New Literacy Studies (Barton & Hamilton, 1998; Luke, 1991; Gee, 1996; Street, 1997), we now know that if students, as Freire and Macedo (1987) coined, are to read "the word" and "the world," (p. 29)the focus in literacy education must include incorporating students' critical literacies to teach for social justice. Scholars, however, in English Education have begun to ask how, when faced with increasingly diverse classrooms, we can address the complex issues of race, gender, social class, and sexual orientation (Darling-Hammond, 2002) while encouraging a classroom of equality and justice, all within the context of state and/or federal standards (Alsup & miller, 2014; Christensen, 2009). It is this consideration of classroom dynamics that illustrates that English Education is not a simplistic field of practice; rather, it requires nuanced, yet concrete, approaches to accomplish myriad purposes. These questions and complexities stimulated the work described in the remainder of this article. With these foundations of social justice and critical literacies, we sought to establish a clear framework that aimed to engage pre-service teachers in beginning to analyze texts in a way that explores the systems and ideologies they uphold as well as the possibilities for dialogue they contain.

Social Justice and Critical Literacies in the Pre-service Classroom

Working with teacher candidates to develop a social justice disposition in the pre-service context can be challenging, yet it is crucial. Teacher candidates often have a fear of "making waves" in their careers too early, and we know that often when teachers begin their careers, local environments restrain perspectives fostered in the university. Schools, generally promoting more conservative practices than pre-service teachers learn in their universities, tend to affect candidates when they enter their careers (Anagnostopoulos, Smith, & Basmadjian, 2007; Zeichner & Tabachnick, 1981). Teacher educators must, therefore, find ways to not only introduce social justice to pre-service teachers but also to equip them with ways to accomplish it in their own future teaching. As miller (2008) wrote, "it is critical that we open up conversations during students' liminal time in teacher preparation courses so that we can support their emotional, cognitive, and corporeal development as social educators so that they have the tools that they can draw from in case they should experience duress" (p. 3). Thus, we need to provide our students with a repertoire from which to draw, not just pedagogically, such as in how to orchestrate effective groupings of students, but also in how to accomplish equity work in concrete ways with the content they will teach.

miller (2008; 2010; 2014), having written extensively on tangible methods to cultivate social justice identities and practices with pre-service teachers, draws on Nieto and Bode (2008) to posit a meta-framework of four stages: critical reflection; acceptance; respect; and affirmation, solidarity, and critique. Each is accompanied by what miller (2010) labeled six "'re-s', reflect, reconsider, refuse, reconceptualize, rejuvenate, and re-engage," which "can be applied to . . . lessons and become practice for the possible social justice and injustice issues

faced by students in the field" (p. 65). The focus is holistically on teacher's identity development, recognizing that candidates will make decisions 'in the moment' to enact their social justice dispositions. miller (2010) suggested exercises to prepare pre-service students for this embodiment, such as having "students role-play scenes that demonstrate what a teacher can do to affirm students" (p. 257). The activities proposed simulate experiences in powerful ways as well as facilitate students' critique of key educational institutions, including aspects as fundamental as the physical layout of a school and considering the ways it could "be designed differently . . . for the betterment of the student body and faculty" (p. 252). miller's (2010) framework applies to pedagogies, teachers' stances, and knowledge and critique of the field as a whole. Particularly relevant to our work, at each of the meta-stages that miller discussed, the 'reconceptualize' element included attention to how texts can be used to "illuminate some aspect of social justice" (p. 252). Thus in each of the phases there is a pointed need to engage with curriculum. The model we will discuss provides one overt way to accomplish this "re" that miller calls for in the meta-framework.

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Other approaches that scholars have developed to examine social justice perspectives with pre-service English teachers involve engaging candidates more specifically with curriculum and lesson planning. In *Applying the CEE Position Statement Beliefs about Social Justice in English Education to Classroom Praxis* (2011) a number of English teacher educators described their strategies to facilitate equity-oriented dispositions amongst their students. For instance, Williamson illuminated his employment of a literacy case study assignment "to help future teachers critically examine their assumptions about

the role that pedagogy plays in creating the conditions for equity in schools" (p. 66), and George explained how he facilitated connections between young adult literature and action, having students research and investigate ways to address "the injustices they read about" (p. 67). Glazier (2007) recounted how she intentionally scaffolded her students' understanding of critical literacy and, using this knowledge, challenged them to engage in "actively creating curriculum that is anti-oppressive" (p. 145). Her candidates collaboratively constructed unit plans that engaged their future learners with critical literacy, and Glazier (2007) reported that one group "focused in particular on helping their own students realize the partiality of text" (p. 146). Glazier's (2007) work is an example of how we can work with pre-service teachers with the actual texts they will use in the classroom.

There are thus assorted ways to engage pre-service English teachers in thinking about and planning for social justice, and ours is a contribution to this body of work. Much has been done to engage students' with equity pedagogies, to foster their *general* critical dispositions, and to engage them in local communities; yet, ours is a step that is specifically text-based. We work toward developing candidates' knowledge of social justice concepts through a defined framework, and we encourage deeper understandings of those ideas through application to the literature they might one day teach.

The Framework: PROGRESS

Seeking to blur the lines between theory and practice, we developed the framework PROGRESS for enacting and developing students' critical literacies as well as cultivating their knowledge of and capacities for social justice. We strove for a delineated method that would assist pre-service

teachers in reading and evaluating texts with a critical lens. As a result, PROGRESS signifies a system through which to examine the *content* of a text for eight specific social justice-related aspects: Positionality, Race, sexual Orientation, Gender, Relationships, Environment, Social class, and Stereotypes. It is essential to note that we differentiate Positionality ('P') from the remaining portions of the framework. Positionality should be approached as an assessment of the main character or characters that are well-developed, while the aspects 'Race' through 'Stereotypes' ('R-S') should be an in-depth evaluation of the context that affects the character under analysis, including considering circumstances that influence the choices the character makes in the story.

Positionality

We define Positionality as where individuals locate themselves in relation to others in society, including how that location is influenced by structural and historical elements (Sensoy & DiAngelo, 2012). Positionality takes into consideration a host of factors, such as ability, nationality, religion, race, citizenship status, orientation, gender, and social class. This aspect is often closely aligned with notions of identity, and yet it recognizes both external influences on identity as well as the fluidity in identity characterized by differing social settings and discourse communities (Gee, 1996). Therefore, due to the complexities of a character and how they develop throughout the text, an analysis of positionality will reveal that aspects of a character overlap, or intersect. We will return to a more detailed discussion of intersectionality and its relationship to the framework once we define and illustrate each of its components.

Before having pre-service students contemplate the various ways in which a character in a text is positioned, it is likely best to have them engage in their own self-evaluations to understand the concept of positionality. For example, Holly (author) defines her social positioning as an able-bodied, White, heterosexual, English Education undergraduate female while Ashley (author) defines herself as an able-bodied, White, heterosexual, Southern female. Our positions are based both on how we see ourselves as well as how our social roles, such as being female, impact our identities. Once teacher candidates have reflected on themselves in terms of positionality, they could then transfer this understanding to how characters are situated in both individual and social ways. We borrow from the notion of positionality in qualitative research (England, 1994) where objectivity is rejected, thus nullifying claims of bias, and we therefore use the notion to show that we all see the world through the particular lenses into which we have been socialized. By coming to recognize our own positionality in society, then, we are able to locate ourselves within the cultural climate that has influenced our development. It is our hope that by discerning these elements of ourselves, we are better equipped to understand and analyze the positionality of the character in the text and vice versa.

Race

Historically—and currently—a controversial category, Race is defined here as a socially constructed, sociopolitical (Henry, 2010) category that labels people with shared (sometimes physical) traits (Sensoy & DiAngelo, 2012). Recognizing that characteristics associated with race have traditionally received a wealth of attention, possible areas of inquiry when examining race in a text could include addressing discrimination, prejudice, and racism and the difference between those concepts (Tatum, 2000); evaluating possible counter-narratives in the text (or discussing narratives that counter those presented by the text) and how these perpetuate or challenge social norms (Glenn, 2012); and investigating racial oppression in terms of minoritized and dominant groups. For, as Nieto and

Bode (2008) noted, "although race as a notion is dubious at best, racism is not" (p. 33). A discussion of race with pre-service teachers, then, would include the cultural consequences experienced with race as well as an examination of the system of Whiteness, White privilege, and White complicity (Applebaum, 2010). An example of such a conversation examining race is found in Jiménez's (2014) work, wherein she utilizes *The Human Bean Activity* to engage pre-service teachers in conversations surrounding race. This hands-on, visual activity included assigning colored objects a race, ethnicity and culture, followed by a consideration of the people students interact with in their communities, and concluded with placing the corresponding object into small, clear plastic bags they were given as part of the activity. This method worked to reveal the racial makeup of the communities with which the pre-service teachers engaged and to recognize White privilege.

The conflation of race with ethnicity (Omi & Winant, 2007) and the dynamics of diverse and multiracial groups could also be elements for critical consideration with the Race section of the framework. We thus include an examination of ethnicity in this category, noting that "ethnicity implies history, culture, location, creativity" (Hilliard, 2009, p. 27), and yet race has historically subsumed ethnicity because of the "political necessity" to "shift the basis of group designation. . .to an exclusively physiological one" (Hilliard, 2009, p. 27). We therefore encourage a discussion of these complexities in this category. Engaging pre-service teachers with these issues would include asking them to evaluate how race and ethnicity are portrayed in the text under study as well as how they are current social issues. This section is especially important given the

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preponderance of White individuals who make up the teaching force (Boser, 2014) and the fact that "Whites usually spend their lives in White-dominated spheres, constructing an understanding of social equality from that vantage point" (Sleeter, 2013, p. 160). We do, however, issue caution in directed personal questions about race and recommend strategies that encourage students to see systemic implications of race and to exercise reflection on those through appropriate classroom assignments. An example of such an assignment is one that prompts students to situate their own autobiographies within larger cultural narratives, discerning how they might have experienced privileges by the sheer structures within which they existed, such as being a White student living in an affluent school district (Boyd & Noblit, 2015).

Orientation

We delineate the next aspect of the framework, Orientation, as a person's sexual identity and attraction to another person (Sensoy & DiAngelo, 2012). Inquiry into this aspect could include looking at the pervasiveness of heteronormativity and the privileging of heterosexuality in society, which "implicitly positions homosexuality and bisexuality as abnormal and thus inferior" (Blackburn & Smith, 2010, p. 625). It would also recognize and affirm lesbian, gay, bisexual, trans*, intersex, agender/asexual, gender creative, and questioning (LGBT*IAGCQ) (miller, 2015) identifications and contain an analysis of how society views and treats people based on that association—including any discrimination and prejudice towards individuals. The systemic power upheld in such treatment is also fodder for study. As Blumenfeld (2000) reminded us, "It cannot be denied that homophobia, like other forms of oppression, serves the dominant group by establishing and maintaining power and mastery

over those who are marginalized or disenfranchised" (p. 380). Just as in a consideration of race, then, connections between individuals and society are crucial, and teacher sensitivity and discretion is advised with regard to personal prodding related to sexual orientation. As an entry point, teacher educators could ask their pre-service students to evaluate the different types of sexual orientations that are represented (or are not) within the text and how those are reflective of larger social narratives, connecting representation explicitly to cultural texts. Students could also be tasked with identifying the social consequences of representations, both in terms of government legislation as well as in everyday encounters.

Gender

Gender, another controversial and fluid distinction, exists in the framework as referring to a person's identification, which in Western culture has traditionally been defined as male or female. Newer conceptions posit gender on a spectrum, opening up the binary to include affiliations such as "gender independent, gender creative, gender expansive and gender diverse" (Kilman, 2013, para. 9). Discussions with teacher candidates in this area could include how society constructs expectations for femininity and masculinity. For example, Meyer (2007) observed, "The purchasing of gender-'appropriate' toys and clothes for babies and young children is one way adults perpetuate. . . lessons" (p. 17) on gender. This includes well-known associations, for instance, of the color pink with girls and the color blue with boys.

Gender roles are another potential area for analysis, especially traditional constructions that portray women as homemakers and men as bread-winners (Friedan, 1963). The media is particularly influential in our perceptions of gender (Wood, 2011) and thus unpacking taken-for-granted assumptions with teacher candidates, who largely identify as female, is

crucial (Boyd, 2014). Hinchey (2004) avowed, "not only are female teachers bound in tightly restricted roles. . . but their own culturally induced and unexamined assumptions help perpetuate their subordinate roles inside and outside of schools" (p. 36). Challenging future educators on aspects of roles and assumptions, by way of a focus text, could therefore include asking them in what ways the text's author represents gender, including the practices, norms, and behaviors that are associated with gender. Teacher candidates could also be asked to imagine possibilities otherwise, to develop spaces for fluid gender identifications, so that they can actively attempt to mediate rigid gender norms in their future classrooms.

Relationships

When contemplating Relationships in the framework, we consider the ways in which people are connected as well as examine the dynamics of power involved in those networks. That is, this element considers how individuals are linked (e.g. partner connections, familial connections, employer/employee connections, group connections) and how power differentials exist within those individual and communal relationships. This includes, for example, an examination of social capital, which allows students to see how "membership in a group. . . provides each of its members with the backing of the collectivity-owned capital, a 'credential' which entitles them to credit" (Bourdieu, 1986, p. 51). Thus students might examine how an affiliation provides access to or limits social power, depending on the nature of the relationships and the group dynamics it implies. Kirk and Okazawa-Rey (2000) explained how association with distinct social categories leads to the unequal stratifications in our society, noting, "In each category there is one group of people deemed superior, legitimate, dominant, and privileged while others are relegated—whether explicitly or implicitly—to the position of inferior, illegitimate,

subordinate, and disadvantaged" (p. 11). Thus, as applicable to the text, possible areas of inquiry for relationships could include oppression and privilege experienced as part of a relationship.

For instance, a typical relationship within society is that of employer/employee; the employer wields the power to maintain or release the employee based on a number of factors, including overt aspects such as performance and other more latent ones involving, for example, gender dynamics. This can affect how the employee approaches responsibilities in a work setting and brings up the ways that relationships are structured by social implications. Or, consider the relational power dynamics between a teacher and student: a teacher has the authority to academically reward or punish students based on their completion of assignments. Thus there is room for overlap between this category of the framework and others. However, while the other categories focus individually on delineations such as race, this section prompts students to see how that distinction impacts the text under study in multi-directional ways, how it influences their interactions with others. It forces readers to think in broader social terms, and thus we feel it is a necessary component. Discussion on this element of the framework could center on evaluating what relationships are central in the text, how those affect the character's daily life, and how being in a position of power influences various associations.

Environment

We categorize Environment within the model as the context in which a person operates, including cultural and physical aspects. Inquiry into this component could center on the importance of religion, the traditions embedded in characters' lives, or the variance of language within dialogue in the text, including how these areas may influence characters' outlooks and decisions. Culture is thus central to environment, defined as "the values,

symbols, interpretations, and perspectives that distinguish one people from another in modernized societies" (Banks, 2010, p. 8). For example, the cultural norms and behaviors to which characters in texts subscribe are persuasive factors in their approaches to decision-making. In addition, and related to culture, geography plays a part of environment, as characters' locations also often impact their ways of being in the world. Finally, characteristics of the physical environment, such as the landscape, climate, and natural resources, can equally impact a protagonist's development. When having pre-service teachers examine this aspect, teacher educators could address the elements that define the cultures and physical features present in a text and how those are portrayed in the daily life of individuals. The focus on environment continues attempts in the field to steer away from surface-level treatment of culture as a static entity (Nieto and Bode, 2008) or a collection of celebrated 'heroes and holidays' (Banks, 2010) and rather examines culture in a context.

Social Class

Inherent in the environment in which one exists are implications of social class. Social class is defined in the framework as a person's economic status and the structural consequences or advantages ascribed to that position (Sensoy & DiAngelo, 2012). Jones and Vagle (2014) noted how manifestations of social class could also appear in "moment-to-moment interactions" (p. 134) where aspects such as individuals' body language can be perceived as classed. Inquiry into this element helps determine how a character's economic standing limits or enhances access to both tangible and symbolic resources. Barry (2005), for instance, illuminated how "'the socio-economic' gap in education has been shown to start as early as 22 months" (p. 47), and traces how cumulative disadvantage related to a person's financial resources accrues over a time, compounding as it continues. To demonstrate, Barry

(2005) declared, "There is a well-established finding that children who go to school without having had breakfast learn less well than others, and this effect is stronger among children who are generally malnourished" (p. 54). Thus, lacking in one area leads to missing in another, at no fault of the individual but in the way the system operates. The system, especially in the institution of the school, reifies social class norms through curriculum and school policies, such as students' capacities to participate in school sports that require financial contributions (Jones & Vagle, 2014).

Related to these findings on social class and structure, in her innovative work on social class, sociologist Lareau (2011) documented how societal inequities result from variations in social class. Lareau (2011) particularly related these disparities to families and child-rearing practices. She illustrated "that cultural practices in the home," specifically those of middle-class homes, "pay off in settings outside the home" (p. 257), thus again emphasizing parallels between social class and educational settings. In addition, having pre-service teachers consider economic-related statuses of characters in the text promotes understanding characters' actions. Finally, examining the consequences of characters' social classes could translate to an understanding of social advantage and disadvantage that avoids a discourse of "moral superiority" and eschew one that "blames individuals for their life circumstances" (Lareau, 2011, p. 257).

Stereotypes

The concluding aspect, Stereotypes is defined here as widely held and oversimplified images or ideas of particular groups or people. These have damaging ramifications if not disrupted. Miner (1998), for

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example, emphasized how Native American mascots of primary and secondary schools "help deny the modern-day existence of 'real Indians'" and "perpetuate the stereotype that Native Americans are bloodthirsty and savage" (p. 375). The harm then, comes when "we add values to our stereotypes" (Sensoy & DiAngelo, 2012, p. 31) and those lead to negative treatment of others on both individual and social levels. This is perhaps most dangerous when stereotypes are so normalized by society that they go unquestioned, when they are so ingrained in our shared repertoire that we do not perceive the pain or unwarranted expectations they inflict on others. This includes, for instance, African American males being "perceived as violent and economically and socially irresponsible" (Gay, 2012, p. 148) and female students of Asian ancestry being "stereotyped as passive, quiet, cute, and accommodating" (p. 150). It might also include stereotypes of adolescents and commonly held assumptions about teenage behaviors (Sarigianides, Lewis, & Petrone, 2015).

Conversations centered on the stereotypes revealed in texts, either expressed or experienced by a character, should include making connections to the social significances of those stereotypes. Questions for discussion include: How might stereotypes perpetuate prejudice and oppression? Who do these stereotypes serve, and how? Challenging future educators on this aspect might also involve how they have engaged with stereotypes in their own schooling experiences and communities.

Accompanying PROGRESS: Guiding Elements in the Framework

To help with understanding and applying each element of PROGRESS, we developed a table (see Appendix A) in which we defined each element,

suggested potential areas of inquiry, and recommended three initial questions to guide exploration in the associated category. The explanations of each aspect of PROGRESS are based on scholarship in the respective area, yet we also recognize the fluidity in definitions and the very real social consequences attached to each. Therefore, for the sake of a teaching tool and for our aspirations to make them comprehensible to students, simplification was necessary in order to provide a platform from which to *begin* discussion. For each of the categories, we also recognize that pre-service students can discuss not only how the element is present in the text, but how the text might uphold dominant ideologies around that particular category. A text might, for instance, work to defy racism but simultaneously uphold the gender binary. The categories are meant to facilitate discussion related to that topic, in whatever form it might fit. (See Appendix A)

We based the questions associated with each component on Leila Christenbury's (2006) Questioning Circle, investigating the following: the matter (the subject/text), the personal reality (the individual/reader; 'you'), and the external reality (societal implications) in relation to textual study. Because Christenbury's second level of questioning relates to personal topics and many pre-service teachers (and their future students) are still developing, we modified the questions in some instances to avoid unwelcomed prodding or student distress. The questions will, however, allow students to bring themselves and their knowledge into the classroom, connecting their own personal experiences to the topics and texts discussed. Those we developed are not all-inclusive nor do they comprise the entire spectrum of each category, and

some questions overlap, which reflects the interconnectedness of the Questioning Circle. We intended for these inquiries to initiate conversations on the social implications in the text in order to produce discussion, promote critical thinking, and facilitate the inclusion of critical literacies. Using this table as a resource, pre-service teachers will be able to consider the ways in which the text addresses social issues, locate themselves in the discussion of the topic, and evaluate how society approaches these issues. We hope that this self-reflection and assessment of social issues will foster a critical approach in their future teaching practices.

Enacting PROGRESS: Exploring the Framework

Perhaps the most useful explanation of the framework PROGRESS is through an application. We thus turn here to describing how we related PROGRESS to a text's content to demonstrate how it can be used specifically in classrooms. *The Absolutely True Diary of a Part-Time Indian* (Alexie, 2007) is a story about a self-identified Spokane Indian boy named Junior. Having been born with a variety of medical concerns, having grown up in poverty on the Spokane Indian Reservation, and having witnessed systemic alcoholism on the reservation and in his own family, Junior grapples with holding on to hope. When he transfers to an all-White school off the reservation in pursuit of a better education, Junior is considered a traitor by his people, especially his best friend Rowdy. He endures bullying, personal loss, and social triumph as he struggles between accepting who he is in his culture and what he wants for himself on his journey in being a "part-time Indian."

Application of Framework to Content

Positionality. We begin our analysis with the first

> **"When he transfers to an all-White school off the reservation in pursuit of a better education, Junior is considered a traitor by his people, especially his best friend Rowdy."**

element of the framework, positionality, which first notes how an individual locates their self in relation to others in society. The character Junior in *The Absolutely True Diary of a Part-Time Indian* (Alexie, 2007) defines himself in multiple ways and is likewise variably situated by others. He is a young, smart, heterosexual male that enjoys playing basketball. Junior is a son to a heterosexual married couple, the youngest of two children (he has an older sister), and he is a cartoonist. He also is a Spokane Indian living in poverty on the reservation. This affects how others perceive him, such as his teacher who encourages Junior to seek opportunities off the reservation. Knowing that Junior identifies himself in this way and seeing how others recognize his positions gives readers an understanding of who he is, including how these aspects will influence the ways in which he views circumstances and makes decisions. One unique element of Junior's positionality that should be included here as well is that Junior was born with physical disabilities. These are an integral part of his situation in society, especially when he is a victim of bullying. As a whole then, Junior's positionality affects the way he views the world within and outside of the reservation as well as how both of those entities view him.

Race. As mentioned above, Junior's story is that of a boy who distinguishes himself as part of the Spokane Indian tribe and experiences conflicting worlds; thus, *The Absolutely True Diary of a Part-Time Indian* contains innumerable instances related to race and ethnicity. This is particularly evident in Junior's experiences with White people and dealing with structural Whiteness as an indigenous person. For instance, after Junior's White teacher, Mr. P, tells him to leave the reservation in order to find hope, Junior asked his parents, "Who has the most hope?" (Alexie, 2007, p.45), to which they responded, "white people" (p. 45). While speaking to Gordy, his White friend at Reardan, Junior said, "...but some Indians think you have to act white to make your life better. Some Indians think you

become [sic] white if you try to make your life better, if you become successful" (p. 131). Race and ethnicity are ever-present both in dialogue such as in these examples and in Junior's understanding of the ways his people have been historically oppressed. He noted, for example, Indians' loss of all aspects of life, including "native land," "languages," "songs and dances" (p. 173) and references Indian boarding schools and their attempts to eradicate a whole culture. He cataloged the cycles of alcoholism and poverty that ensued from years of domination largely based on racial and ethnic makeup. These cases related to race arise throughout the book and lend themselves to understandings of dynamics between dominant and minoritized groups, specifically providing a lens through which to discern issues related to assimilation and preservation.

Orientation. Alexie (2007) alluded to Junior's sexual orientation when the character stated, "I like girls and their curves" (p. 25). However, there are instances when others question Junior's sexual attractions. For example, Rowdy's father mentioned to Junior, "You're kind of gay, aren't you?" (p. 103) when Junior tried to give Rowdy a comic that he drew of both of them. In another instance, when Junior attempted to become friends with Gordy at Reardan and said, "I want us to be friends," Gordy responded, "I assure you, I am not a homosexual" (p. 94). There is, again, an implied questioning of Junior's orientation. Both of these examples uphold traditional notions of masculinity and homophobia, suggesting men cannot be simply friends with one another.

In addition, heteronormativity is further illustrated when Junior drew a picture of himself and his best friend Rowdy. The image showed two boys holding hands, jumping into a lake. An inscription on the bottom of the image said, "Boys can hold hands until they turn nine" (Alexie, 2007, p. 218). This observation exposes how society assumes that

holding the hand of a member of one's own sex after a certain age implies a questionable relationship, or that it is no longer appropriate to hold the hand of a member of your own sex after a certain age. However, there are also attempts at affirming same-sex relationships within *Absolutely True Diary* as well, such as when Junior mentioned his grandmother's greatest gift of tolerance and how she talked with anyone without prejudice and discrimination. Her influence on Junior's life is apparent when he said that "Gay people could do anything" while noting at one time in his culture, "gay people, being both male and female, were seen as both warriors and caregivers" (p. 155). These differing perspectives further exemplify the conflicting cultural narratives Junior experienced throughout the novel.

Gender. Like sexual orientation, gender norms are presented in varying ways throughout the novel. For instance, Junior questioned his own crying in terms of whether men are allowed to feel emotion. In his commentary on being bullied, he said, "I don't like to cry, other kids, they beat me up when I cry. Sometimes they make me cry so they can beat me up for crying." (Alexie, 2007, p. 41). This behavior towards Junior reinforces that males are discouraged from showing their emotions because they will be physically punished for it. In another instance addressing gender, Rowdy mentioned to Junior, "I'm sick of Indian guys who treat white women like bowling trophies" (p. 115). This commentary in how males perceive the role of a woman, a prize that is to be won, brings to light how women can be objectified in pursuit of the male gaze.

Relationships. The relationship dynamics between Junior and other characters in the narrative affect how Junior navigates his life, and the inherent power within these relationships highlights their connection to social justice. Junior sees his best friend, Rowdy, as his guardian, sharing that "Rowdy has protected me since we were born" (Alexie, 2007,

p. 17). This leads Junior to rely on Rowdy for defense against those who wish to physically harm him. This security, however, is removed when Junior begins to attend Reardan, a school off of the reservation. His complicated relationship with Rowdy is indicative, again, of the two worlds in which Junior struggles to live. His rapport with Rowdy reflects growing up on the reservation, yet when he leaves for the White school, this bond is sorely damaged. Although being in the White world gives Junior some power, he realizes that his relationship with reservation life is complex. He saw both the oppression experienced on the reservation and the limitations in access to resources it offers, and yet he noted its beauty and the close community bonds it created. In his reflection at the end of the novel, he shared, "I would always love and miss my reservation and my tribe" (p. 230).

Another pivotal relationship that Junior had was with his grandmother. Junior's respect for his grandmother influenced his life by providing a moral compass for him, as she had "never had one drop of alcohol in her life" (Alexie, 2007, p. 158), making her stand out as one of "the rarest kind of Indian in the world" (p. 158). In addition, her guidance and advice helped Junior in processing circumstances surrounding his life. His relationship with his grandmother kept his connection to the reservation strong in many ways, and yet she was the one who encouraged him to attend the White school. In fact, Junior told the audience, "My grandmother was the only one who thought it was a 100 percent good idea" (p. 156) for him to seek education elsewhere. Again, his relationship reflects the conflicts of two worlds and the social consequences he experienced in each.

Environment. Junior's environment provides the cultural context for the decisions he made throughout the novel and the way he saw the world. For example, when Roger (a student at Reardan) insulted Junior, Junior referred to "The unofficial

and unwritten Spokane Indian Rules of Fisticuffs" (Alexie, 2007). These rules included, for example, that "if somebody insults you, then you have to fight him," (pp. 61-62) and the rules inform the way Junior responds to confrontation. After hitting Roger, Junior was shocked when Roger walked away from the potential fight. Curious, Junior proceeded to ask Roger, "What are the rules?" (p. 66), to which Roger responded, "What rules?" (p. 66). This reveals the centrality of environment, which we largely define through culture, to a person's socialization; in Junior's situation, the only way for a person to know what rules specified and why they were important was to be a member of the Spokane Indian culture.

Another demonstrative illustration from Junior's environment was the way in which his culture approached death and funerals. After the untimely death of his grandmother, Junior shared, "Each funeral was a funeral for all of us. We lived and died together" (Alexie, 2007, p. 166). He reported how storytelling was a central element to the grieving process of his culture and emphasized the massive response to his grandmother's death, with so many people attending the funeral that it was moved to a nearby football field. These statements reveal the importance of community in Junior's life and how his environment informed his everyday habits.

Social Class. After winning the basketball game against Wellpinit, Junior made a poignant observation about the discrepancies in social class that he discerned between those from his home school and his new school. He noted, "all of the seniors on our team were going to college…had their own cars…had iPods and cell phones and PSPs…" (Alexie, 2007, p. 195). While in contrast, Junior "knew two or three of those Indians might not have eaten breakfast that morning. No food in the

> **"We see how the stereotype inflicts harm on an actual member of the group to which it refers."**

house…none of them were going to college" (p. 195). This assessment brings to light how access to resources affects a person's trajectory. Continuing this theme, in his geometry class at Wellpinit High School, the reservation school, Junior was given a textbook that his mother used before she was married. The continued use of the book shows a dire lack of money to buy new textbooks. Meanwhile, at Reardan High School, which was off the reservation, Junior had access to "one of the best small schools in the state, with a computer room and huge chemistry lab and a drama club and two basketball gyms" (p. 46). These differences in the availability of resources reveal how advantages and disadvantages between the two groups are created in social structures.

Stereotypes. Stereotypes are addressed throughout *Absolutely True Diary*. For instance, when Junior expressed to Gordy how Rowdy and other members of the Spokane Indian tribe viewed his attendance at a White high school, Junior said, "They call me an apple because they think I'm red on the outside and white on the inside" (Alexie, 2007, p. 132). This image of Junior being an apple is in reference to how the tribe views him—as a traitor. The stereotype of a deserter, an assimilated Indian, is upheld. Another instance of the association with the color red resides in the Reardan High School mascot. In a visual included in *Absolutely True Diary*, the mascot was a male Indian, with a large nose, feathers in his hair, war paint on his face, and an inscription pointing to the face stating "bright red" in reference to his skin color (p. 56). Alexie intentionally brings attention to this well-known and widely accepted social stereotype and problematizes it with Junior's connections and rejections. We see how the stereotype inflicts harm on an actual member of the group to which it refers.

Yet another instance of a stereotype was when Junior addressed the perceptions of those outside of

the Spokane tribe regarding casinos. Understanding how others perceived his tribe, Junior stated, "Everybody in Reardan assumed we Spokanes made lots of money because we had a casino" (Alexie, 2007, p. 119), implying that perhaps he and his family were financially stable. However, Junior dispelled this stereotype by sharing that the "casino, mismanaged and too far away from major highways, was a money-losing business," (p. 119) and noted the only way to make money from the casino was to be an employee. Through these words, he dissolved a commonly held cultural stereotype.

Possibilities for Practice

While the previous section provides a detailed portrait of how PROGRESS can be implemented with a young adult text, this is merely one illustration. It is our belief that this framework can be applied broadly to a number of texts, including canonical works and films. Kumashiro (2004) wrote, "the 'classics' are not inherently oppressive: They can be useful in an anti-oppressive lesson if teachers ask questions about the ways they reinforce the privilege of only certain experiences and perspectives" (p. 75). Our model provides a tangible way for teachers to ask those questions, to read critically across a number of topics. This is often noted in scholarship on critical literacies as reading from a resistant perspective, which Behrman (2006) explained "can . . . be motivated by inviting students to read from an alternate frame of reference" (p. 493). The standpoints through which we ask students to read are the individual elements of PROGRESS, and ultimately these can be applied to *any text* (Matteson & Boyd, 2016).

For example, one work commonly taught in secondary classrooms that could be placed alongside Sherman Alexie's (2007) *The Absolutely True Diary of a Part-Time Indian* is William Shakespeare's (1623) *The Tempest* . The thematic undertones of the drama, which recounts the clash between the former

duke of Milan, Prospero, and his usurper and brother, Antonio, on a remote island, lend themselves to a number of post-colonialist and feminist critiques. Furthermore, a media text that could be read with PROGRESS and continues the themes of colonialism and imperialism proffered in both Alexie's (2007) and Shakespeare's work (1623) is the film *Avatar* (Landau & Cameron, 2009). In this motion picture, the protagonist Jake struggles between the promises made to him in the human world for completing a dangerous mission on the moon and the growing sympathy and relationships he builds with its original occupants. The film also affords discussion of the gendered heroine, the relationships in the community of the group it highlights, and the stereotypes it confronts that are associated with colonized individuals.

Further Classroom Application

Beyond unifying varied texts through a general theme with PROGRESS, there is also a host of ways that a teacher could facilitate the application of the framework in a classroom setting. Using an individual novel, a study involving the paradigm could occur at any point in the text or upon completion of reading. The pedagogies that accompany PROGRESS are key—merely presenting the framework with the text does not in itself lead to critical literacies. After collectively defining the aspects of PROGRESS, students could be assigned one letter to 'track' evidence for as they read and to keep a reading journal on, or small groups of students could be responsible for one aspect together. Teachers could organize a jigsaw in which the original group explores 'P' and students break into sub-groups by letter, examine an assigned letter from 'R' through the final 'S', and then return to their original group to teach their peers about their topic (see yaprogress.com for example handouts). Of course, as with any teaching tool, we do not advocate using PROGRESS with every text read in the English classroom, but rather we offer it as a way

to structure and begin students' recognitions of the issues it includes and to scaffold them for subsequent texts in which, hopefully without this prompting, they will see problematics related to such issues as race and gender on their own. Some students will bring to the classroom more developed and experienced critical literacies than others. Students new to reading with critical lenses might be best served by tracking one letter, as mentioned above, but those who are more accustomed to this type of analysis might be challenged to examine multiple letters or to note the intersections and silences related to the categories (discussed below).

In addition, we include a corresponding resource, a "PROGRESS Report," to give pre-service teachers a method through which to materially evaluate texts (See Figure 1). This handout includes the basic definitions of each aspect of the framework (which can be detached as a bookmark for reference while reading) and an area to write a few specific examples of Positionality, Race, Orientation, Gender, Relationships, Environment, Social Class, and Stereotypes. The "PROGRESS Report" can help instructors with assessing student understanding of the concepts discussed, an evaluative element called for by Alsup and miller (2014) in the growing need to find ways to facilitate our students' application of social justice knowledge. It also gives pre-service teachers the opportunity to reflect on the content and larger implications of specific social justice-related issues. As an extension, students could also be encouraged to take the framework into their everyday social worlds and to read texts, such as television shows or current events, using the model and the "PROGRESS Report." This would further promote the critical literacies we aspire to cultivate and provide teachers another avenue for assessing students' understandings of the concepts. (See Appendix B)

Further Considerations

Before teaching with the PROGRESS framework, educators should consider some additional relevant aspects. As with teaching any text or employing pedagogies that are overtly political in nature, it would be important to first build a classroom community where the discussion of sensitive topics is welcomed and in which respect for ideas has been established. Students should be encouraged to engage in "exploratory talk" in which "the teacher no longer exclusively holds the floor, but instead orchestrates students' efforts to realize new ideas" (Smagorinsky, 2008, p. 11). It is important to adapt strategies documented by scholars such as Hess (2009) that promote effective and democratic discussions in classrooms, where teaching students how to have a discussion is just as important as the content of the conversation. There should be a clear understanding of the expectations students are to uphold, such as listening deeply while others are speaking and knowing how to engage in critical dialogue, and students should recognize the need for connecting textual evidence to their insights. As with most social justice topics, a key element to remember in teaching about these issues is that "most people have very strong personal opinions about the issues examined," yet we must also be aware that "there is a difference between opinion and informed knowledge" (Sensoy & DiAngelo, 2012). Therefore, integrating historic and current events associated with corresponding aspects of the framework would help foster understanding and empathy of others' opinions during discussion.

Beyond the classroom environment required for PROGRESS, we also note it as a starting point for more nuanced recognitions of systems of oppression. The framework initially aims to compartmentalize each singular aspect in an attempt to simplify the concepts, yet the ways those overlap is unavoidable, and rightfully so. Each part of PROGRESS is an individual "letter," yet those pieces purposefully unify into a cohesive collection in order to represent one of the most important

considerations related to the framework—the notion of intersectionality (Krenshaw, 1989). Intersectionality is the recognition of the interconnectedness and coinciding nature of social categorizations (Sensoy & DiAngelo, 2012). Thus, classifications do not realistically exist separately but rather coalesce in the individual, and "making such connections is important because it discourages students from viewing things in isolation from one another and instead encourages them to understand the far-reaching impact any issue may have on the larger society" (Wallowitz, 2008). Intersectionality affords a lens to see the complexity in approaching subjects and subsequently shows us how domination works in varied ways depending on those layered constructions.

For example, in Alexie's (2007) *The Absolutely True Diary of a Part-Time Indian,* Junior referenced being called an "apple" by his tribe, meaning he is red on the outside and White on the inside (p. 132), revealing the overlapping complexities in a text. While the expression is considered a stereotype (or simplification of a person), it is also a reference to race. By using the colors red and white, the quote implies that people are categorized based on the color of their skin. The intersections of stereotypes and race reveal the sophistication of content within the text, for one sentence can summon multiple aspects of the framework. Another potential intersection that exists is how Junior's embodied capital, his way of being, which includes mannerisms, appearance, and language, affects his ability to build relationships at his new school, where his new peers embody a different, valued, mainstream form of embodied capital. Hence the intersection of social class, environment, and relationships is evident. Therefore, we would encourage students to recognize places of overlap and be aware of how a section of text that arises under one heading could appear in another. In this way, students can grasp the complexities of the issues and how oppression can exist in interrelating

layers.

The separate pieces of the framework are thus a starting point in their customized focus. It is our intent that the framework be a springboard for collaborative discussions and endeavors. Once each section is recognized, the relationships and intersections amongst them can be drawn. This effort therefore moves beyond reductive elements and into more complicated recognitions. A discussion of intersectionality promotes disagreement, re-consideration, and in-depth analysis of the ways the sections of the framework coalesce in varied ways depending on the text and issues addressed. And while these topics—along with the others mentioned in the paradigm—may already arise in a classroom study, our argument here is that the framework first ensures they will appear and second guarantees that they explicitly arise for the purposes of facilitating students' social justice dispositions and critical readings.

Finally, PROGRESS also provides an opportunity to discuss any aspects that are not included in the text under study—that is—*silence around a social justice topic means something*. Blank spaces in elements of PROGRESS give instructors the opportunity to ask important questions: "Why is one element included and another excluded?" "Who gains by the omission/inclusion?" "What purpose is there in addressing the issues raised in the text?" "How does addressing these issues help or hurt society?" For example, in texts with predominately White characters, where race exists unquestioned, this element may at first seem unanswerable and therefore lacking. Yet, what this dearth really represents is the potential to open up conversation about the normalization of Whiteness. This level of inquiry helps to solicit, reinforce, and achieve critical literacies through the identification and evaluation of power structures, ideologies, and assumptions (Wallowitz, 2008) that are inherent in the text, thus helping students further recognize the

intricacy of social justice issues. Similar to what Kirkland (2011) has shown, it is the approach that often makes the difference for students in achieving both their engagement and their understanding.

We have here outlined PROGRESS as a theoretical framework as an initial step. We see great possibility for implementing PROGRESS with pre-service students for both their benefit and as a tool they could use with their future students. We are currently extending this work to empirical research in secondary and pre-service settings to explore additional successes, challenges, possibilities, and limitations of the PROGRESS framework. Providing the framework on its own, however, we feel is a necessary first phase.

Conclusion

On a final note, we are aware that PROGRESS is not all-inclusive. It is difficult to create a comprehensive method to evaluate texts via critical literacies in the pursuit of social justice. Unfortunately, there are countless manifestations of social injustices in society, making an exhaustive exploration of every injustice within an allotted time of instruction difficult. The topics chosen are reflective of categories that are broadly understood and widely debated. We recognize as a limitation that our framework foregrounds some, such as race, class, and gender, at the risk of minimizing others, such as ability and ethnicity. Therefore, we encourage instructors to open up PROGRESS for critique by students, inviting them to determine any elements they wish to add. This pedagogical approach would allow room for students to identify aspects of a text they find relevant from their own critical readings, and it would move toward a more democratic classroom practice in which the teacher and framework are seen less as static authorities.

This process is further reflective of work with students' critical literacies, wherein they are consistently invited to examine structures of power (Janks, 1993).

Finally, it is crucial to remember that the framework is intended for entry-level discussion, in order to initiate conversations about equity within a classroom setting. However, we want to caution that these topics are not simple and easily defined. There are deep-seated historical, ideological, institutional, and cultural elements that have contributed to current societal dynamics (Sensoy & DiAngelo, 2012). Due to these issues, we suggest that instructors implement sustained projects for students that create insight into topics pertinent to particular texts (Newmann, 1988). We would also advise that teachers use PROGRESS as a springboard for social action since, "anti-oppressive teaching in the English Language Arts requires critical literacy as a starting point, leading ultimately to the creation of new texts, new discourses, and new actions" (Glazier, 2007, p. 147). Once students can converse on these topics, they should then be challenged to engage their local and broader communities to address them (Boyd, in press). Thus, the goal of PROGRESS is to give students the opportunity to become aware of social justice issues through a textual evaluation that employs critical literacies, but this is not the final objective. Our hope is that they will critically reflect on themselves and discern their connections to the complex problems confronting them today. Once those steps are complete, the ultimate aspiration is that they would extend this learning into action in their everyday worlds, translating the recognitions spawned by PROGRESS into deeds for social change.

> **"Our hope is that they will critically reflect on themselves and discern their connections to the complex problems confronting them today."**

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Appendix A

Guiding Framework for Social Justice Analysis of Texts

Definition of Element	Suggested Areas of Inquiry	Suggested Questions
Positionality: Where an individual locates themselves in relation to others in society, including how that location is influenced by structural and historical elements	Ability, Race, Orientation, Gender, Social Class, Stereotypes, and more, including the history associated with these social groups	- How does the author construct the character's position in the text? - How would you describe your own positionality? - How is a person's positionality influenced by society?
Race: A socially constructed category to label people with shared (often physical) traits	Discrimination, prejudice, counter-narrative, and minoritized and dominant group.	- What issues with regard to race arise in the text? - How do you identify your own race? - How is race a social issue?
Orientation: A person's sexual identity and preference for sexual attraction to another person.	Heterosexual, lesbian, gay, bisexual, transsexual and queer with an analysis on how society views and treats a person based on their sexual orientation	- Which sexual orientations exist in the text? - How do your own experiences with sexual orientation match or differ from the text? - How does society view and treat a person based on sexual orientation?
Gender: How a person identifies their role in society on a spectrum including masculine or feminine.	Femininity and masculinity, including discussion on heteronormativity and how society upholds or challenges these expectations	- In what ways does the text construct gender (what practices, norms, behaviors are associated with gender)?

		- In what ways has gender affected your own life?
		- How does society uphold traditional gender roles?
Relationships: The ways in which people are connected, including dynamics of power involved in those connections.	Internalized dominance, oppression, and privilege, including where power resides or who has power in the relationship	- What relationships are central in the text?
		- How do your relationships affect your daily life?
		- How does being in a position of power influence relationships?
Environment: The context in which a person operates, including cultural and physical aspects.	Religion, traditions, language, etc. and how these areas may influence a character's decisions.	- What physical and cultural environments are present in the text?
		- How does your own environment affect your daily life?
		- Why is it important to consider environments with relation to understanding people's culture and daily life?
Social Class: The structural consequences or advantages ascribed to a person's economic status.	How a character's social class can limit or enhance a character's access to resources and influence the decisions that are made.	- How does the author portray the characters' social classes in the text?
		- If you were to assume the status of a wealthy or poor individual, how would you react in the character's situation?
		- How does social class limit or enhance a person's access to everyday resources?

Stereotypes: A widely held but fixed and oversimplified image or idea of a particular group or person.	How the image of the character is portrayed, including how stereotypes reinforce 'social norms' thus normalizing our understanding of others	- What stereotypes are raised by the text? - How have you experienced stereotypes in your own school or community? - How are stereotypes portrayed and upheld in society?

Appendix B

PROGRESS Report Handout for Student Use

yaprogress.com

PROGRESS REPORT

NAME: _____ CLASS: _____ DATE: ___/___/___

DIRECTIONS: Give one example for each aspect of **PROGRESS** related Social Justice issues found in the text or media. Include page number(s) for all citations.

POSITIONALITY
Where an individual locates themselves, including where they stand in relation to others.

RACE
A socially constructed category to label people with shared (often physical) traits.

ORIENTATION
A person's sexual identity and preference for sexual attraction to another person.

GENDER
How a person identifies their role in society including masculine and feminine.

RELATIONSHIPS
The ways in which people are connected, including dynamics of power.

ENVIRONMENT
The context in which a person operates, including cultural and physical aspects.

SOCIAL CLASS
The structural consequences or advantages ascribed to a person's economic status.

STEREOTYPES
An oversimplified generalization of a group or individual.

—CUT ON THIS LINE FOR BOOKMARK—