

1 **Social justice knowledge construction among physical education teacher**
2 **educators: The value of personal, professional, and educational experiences**

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15 **Social justice knowledge construction among physical education teacher**
16 **educators: The value of personal, professional, and educational experiences**

17 Background: The imperative for social justice in education means that pre-
18 service teachers should learn how to teach for and about social justice, including
19 pedagogical and content knowledge. Understanding of how physical education
20 pre-service teachers and teacher educators construct and develop their
21 knowledge of social justice pedagogies and critical content, intertwined with
22 values based on social justice and equity, is needed to best support future
23 teachers.

24 Purpose: The focus of this paper is how physical education teacher educators
25 and physical education and sport pedagogy university faculty have developed
26 their knowledge of teaching for and about social justice: where their knowledge
27 came from and how they draw upon it in their teaching and programme design.

28 Method: Seventy-two faculty from seven countries engaged in an in-depth
29 interview about their conceptualisation of social justice, their knowledge,
30 practices, institutions, and policy contexts; and completed a demographic survey
31 on their social identity and professional experiences. Using a social justice
32 pedagogical and content knowledge model, thematic analysis generated formal
33 educational study, workplace experience, and personal or social identity bases
34 of social justice knowledge.

35 Findings: Many of those who expressed a commitment to teaching about and for
36 social justice had personal and professional experiences that had provided ‘eye-
37 opening’ moments. For instance, some had encountered marginalisation and
38 discrimination based on their identity. If social justice issues were not a part of a
39 participant’s lived experience, but they had professional experience in the field,
40 they were struck by what they did not know and subsequently sought out
41 postgraduate or professional development. Professional experiences in the field
42 were much more likely than formal education experiences to provide
43 recognition that participants needed to learn more about social justice. Social
44 justice is both knowledge and an ideological stance, so learning about social

45 justice is as much about values and disposition as about content. Social justice
46 must be important enough for teacher educators to embed in their belief system
47 so that it becomes part of their pedagogical practice.

48 Conclusion: This study prompts consideration of the professional development
49 needs of teacher educators concerning social justice, that goes beyond
50 acknowledging the existence of sociocultural issues by moving towards changes
51 in pedagogical practices in PETE and PESP programmes. We advocate
52 collaborative and reflective professional development for educators if social
53 justice pedagogical and content knowledge is to be woven throughout teacher
54 education programmes and not just incumbent on educators with personal
55 experience of social justice issues.

56 Keywords: social justice; physical education teacher education; teacher educator
57 knowledge; professional learning

58

59 Physical education (PE) teachers need to be prepared for the realities of the schools and
60 students they will encounter, if levels of inequality in education are to be disrupted (Azzarito
61 et al. 2017). If teacher educators and other faculty are to act for social justice in their own
62 classrooms and hence influence their pre-service teachers' (PSTs) teaching practices, they
63 need to have both the ability and the desire to teach *for* social justice as well as *about* it (Bell
64 2016), with specific focus on dialogue and action (Linnér et al. 2020). The focus of this paper
65 is the construction of social justice knowledge among physical education teacher educators
66 (PETEs) and physical education and sport pedagogy (PESP) scholars. We argue that one's
67 knowledge of and disposition towards social justice is built at the boundaries of educational,
68 personal, and workplace fields where educators reflect on what they do not know, positioning
69 themselves in relation to values, discourses and practices of social justice. The guiding
70 research questions for this paper are: *How do PETEs construct knowledge of social justice?*;
71 and, *What sources of knowledge do they draw upon in their teaching?* To begin, we examine

72 arguments that the knowledge base for PE and PETE should include understandings of broad
73 social justice issues and specific tools to help identify social inequities and define social
74 justice knowledge within PETE contexts.

75 **The construction of a knowledge base in PE and PETE**

76 Investigations into the knowledge base in PE indicate several ways in which knowledge
77 about social justice is important. Fernández-Balboa (1997, 162) argues that the knowledge
78 base of PE should include being able to ‘critically connect education with the broader
79 sociocultural contexts and influences’ and knowledge to enable teachers to transform schools,
80 the profession and society. There is a growing scholarship base that provides accounts of
81 social justice pedagogies in PE (Linnér et al. 2020; Lynch, Walton-Fisette and Luguetti 2022;
82 Walton-Fisette et al. 2018).

83 A model of what educators need to know about social justice is most thoroughly
84 established by Dyches and Boyd (2017) who recontextualise Shulman’s (1987) original
85 notion of pedagogical content knowledge (PCK). PCK demonstrates that an educator’s
86 knowledge *about* (curriculum or content) and knowledge *how* (pedagogy) are built together
87 through action and experience. PCK refers to how to organise, represent and adapt topics,
88 problems, or issues to the diverse interests and abilities of students, however the PCK
89 literature in general, and in PE specifically, is silent on the role of equity and diversity in the
90 classroom (Backman and Barker 2020; Dyches and Boyd 2017). Therefore, a specific social
91 justice pedagogical and content knowledge (SJPACK) theoretical model can help to consider
92 what knowledges educators should have in order to teach for social justice. Dyches and Boyd
93 (2017) have developed SJPACK as a framework for the specific pedagogical and content
94 knowledge needed by teachers to disrupt inequity. SJPACK promotes knowledge of social
95 justice theory and liberating pedagogies, the skills needed to contextualise content to ensure it

96 is relevant, and reflexivity in regard to the value of this knowledge. Starting from that basis,
97 their SJPACK theoretical model is a trio of areas that educators ‘need’ to know to teach
98 equitably (Dyches and Boyd 2017). *Social justice knowledge* (SJK) underpins the whole
99 SJPACK framework and refers to a critical consciousness of the *discourse/language* and
100 *history* behind the systematic exploitation or oppression of one group by another; *theories*
101 supporting understanding of the working of privilege and power in everyday practices; and
102 *agency* or information about practices and actions for change plus reflections on positionality.
103 *Social justice pedagogical knowledge* (SJPK), recognising that pedagogy is political in
104 nature, includes *critical pedagogies*: tools to critique social position, power and culture;
105 *culturally-accessing pedagogies*: using students’ own knowledges, rejecting deficit thinking
106 about students, their families and communities, and centring student voice; and *agency-*
107 *inciting pedagogies* that call students to action: opportunities for students to write letters,
108 attend demonstrations, and educate others. *Social justice content knowledge* (SJCK) refers to
109 both *traditional disciplinary content* or discourse, and *critical content* that can challenge the
110 established knowledge by making transparent the controversies in the discipline and the
111 centring of some topics over others; by using alternative curricular materials the content of a
112 discipline can be seen as changeable.

113 These three elements, SJK, SJPK, and SJCK, must work together; social justice
114 knowledge on its own is not useful unless an educator ‘can translate that for the students in
115 one’s classroom, relate it to the disciplines, and incite students to act with that knowledge’
116 (Dyches and Boyd 2017, 486). It follows that teacher preparation informed by SJPACK
117 should be incorporated throughout all pedagogical methods and subject content courses on
118 teacher education programmes so that PSTs ‘learn how these domains operate together and
119 not independent of their disciplines’, hence the model is social justice pedagogical *and*
120 content knowledge (Dyches and Boyd, 2017, 486). The SJPACK model offers a

121 comprehensive overview of the knowledge about social justice that teacher educators should
122 have, but cannot account for how educators construct this knowledge. Pedagogies for social
123 justice are context specific, which is acknowledged by the SJPACK model by maintaining the
124 separation of pedagogy and content. Thus, PETEs who teach for and about social justice must
125 merge social justice pedagogies with content knowledge in culturally responsive ways,
126 causing a scholarly need to explore how educators deliver SJPACK in disciplinary and
127 specific ways (Dyches and Boyd, 2017).

128 One difficulty in establishing where a framework such as SJPACK fits into PETE is
129 that debates continue about what knowledge is legitimated in PE, as discussions continue
130 around the philosophy, aims, and level of knowledge of games, physiology, health, physical
131 literacy, and other aspects that have at various times been considered central to learning in PE
132 (e.g., Kirk 2009). What counts as legitimate knowledge also depends on the national and
133 institutional context in which PETE programmes operate, affected by power relations among
134 university departments, government policy, teacher standards, and public narratives (Ovens et
135 al. 2018; Ekberg 2021). Not only is traditional content knowledge debated in PE but critical
136 researchers have been highlighting for a long time that PE is in crisis due to a conservative,
137 technocratic orientation where sociocultural knowledge is marginalised in knowledge
138 hierarchies (Cliff 2012; Fernández-Balboa 1997; McKay, Gore and Kirk 1990). The
139 socialisation of early PE teachers through which the knowledge and purposes of PE are
140 passed down to the next generation of teachers creates a challenging environment in which to
141 make social justice knowledges valued (Burden, Hodge and Harrison 2012; Lawson 1983;
142 Lynch and Curtner-Smith 2019; Shelley and McCuaig 2018). According to Dowling and
143 Kårhus (2011), PETEs transmit pre-defined, unproblematic knowledge rooted in their
144 biographies and common sense understandings; they prioritise practical over reflective
145 discourse (also McEvoy, Macphail and Heikinaro-Johansson 2015; Mordal-Moen and Green

146 2014). There may be such a visceral response to critical knowledges that PSTs have been
147 known to literally ‘burn the book’ (Devís-Devís and Sparkes 2003).

148 Evidence indicates there are varying levels of understanding among PETEs of
149 concepts and pedagogies for engaging students in dialogue and action for social justice (Hill
150 et al. 2018; Burden et al. 2012; Muros Ruiz and Fernández-Balboa 2005). One of the reasons
151 that social justice may be marginalised is because it is not simply a content knowledge but a
152 value system, orientation or disposition (Mills 2013; Mills et al. 2019; Tinning 2020), that
153 needs to be embedded in PSTs’ and PETEs’ belief systems in order to be enacted in practice.
154 The multiple elements of social justice education require understanding that being a social
155 justice educator involves shifts in systems of thinking rather than a linear process of
156 knowledge acquisition (Sanches Neto et al. 2020). Dyches and Boyd argue (2017, p486) that
157 ‘social justice preparation must be incorporated throughout methods, content, and pedagogy
158 courses so that candidates learn how these domains operate together and not independent of
159 their disciplines’. This paper investigates how current educators developed social justice
160 knowledges and beliefs. We seek to establish where PETEs, who may have studied on
161 technocratic programmes themselves, gain knowledge of social justice – and specific
162 elements of SJPACK that they do or do not encounter – that can help them to transform their
163 PETE programmes.

164 **Methodology**

165 A critical interpretive qualitative research design was developed based on the transformative
166 worldviews of the authors (Creswell 2014). The primary data sources for analysis were 72
167 semi-structured one-to-one interviews with academics working in higher education on PETE
168 or non-qualifying PESP courses. The interviews, concerning social justice knowledge,
169 pedagogy, content, and context, were conducted across 13 months between 2015 and 2017 by

170 eight members of the research team. The research team was drawn together by our shared
171 scholarly interest on issues of social justice in PETE. We acknowledge our white privilege
172 and origins in affluent countries that hold predominantly Eurocentric values, notions, and
173 structures of civilization (Kirk 2020). Participants were recruited purposively, through
174 snowballing, or via invitations on national and international mailing lists for PETE and PESP
175 faculty. In order to achieve a range of participants, we did not stipulate that participants had
176 to identify as social justice educators. Participants from seven countries joined the study: 37
177 from the United States of America (USA), 20 from the United Kingdom (UK), nine from
178 New Zealand (NZ), three from Australia (AUS), one from Canada (CAN), one from Ireland
179 (IRE) and one from Sweden (SWE). Participants are identified in the Results by their country
180 of domicile. Each participant was asked to complete a background informational survey on
181 their educational and professional history; approximately half the participants completed the
182 survey, and the rest verbally discussed their background in the interview. Interviews were
183 face-to-face (e.g., in participants office, at a conference), by telephone, or by video
184 conferencing, according to participant preference. **The findings in this paper are generated**
185 **from a larger study concerning social justice in PETE and PESP** (see Hill et al. 2018; Ovens
186 et al. 2018; Walton-Fisette et al. 2018). Permission to conduct the study was obtained through
187 researchers' Institutional Review Boards/Ethics Committees and informed consent was
188 granted prior to the start of the study.

189 Interviews lasted 30-90 minutes, using a semi-structured schedule that was piloted
190 and agreed across the research team, addressing topics spanning educational and personal
191 background; beliefs and understanding about social justice; curriculum and pedagogies on
192 PETE/PESP programmes and courses; and current professional environment. Specifically,
193 participants' discussions around how and where they learned about social justice issues,
194 including details of their educational programmes and workplace training, were analysed

195 using the following procedure: the first and second authors each read a sample of the
196 interviews and engaged in an initial discussion to explore sources of social justice knowledge
197 in the transcripts. Three major categories of knowledge of social justice were inductively
198 generated at this stage: educational, professional, and personal. We then coded the relevant
199 sections of each of the 72 interviews line-by-line using these three categories as central
200 organising concepts (Braun and Clarke 2019). Later, we additionally coded instances where
201 the participants' experiences of developing social justice knowledge influenced how they
202 now teach their PSTs. We wrote memos and verbally discussed the patterns we generated
203 across participants (Creswell 2014), noting background information from the survey or other
204 discussions in the interviews that would contextualise the participants' knowledge
205 construction. Although not all participants are quoted in the Results, all participants' voices
206 were used to conduct the analysis and construct the themes. Subsequently the first author
207 engaged in further coding and memoing to articulate specific ideas or stories about coming to
208 know about social justice within each category, using the tools of the SJPACK model plus
209 specific experiential, observational, reflexive, and theoretical sources of social justice; and
210 values or dispositions. Dialogue and reflection on theory between the authors helped to refine
211 the memos into the following discussion. Trustworthiness of this research study was ensured
212 by utilising multiple sources of data with a large participant sample, engaging in
213 conversations among the researchers that challenged one another's interpretations, recording
214 in our researcher journals, and maintaining an audit trail.

215 **Results**

216 The findings are presented as three themes that reflect how the participants developed social
217 justice knowledge: knowledge developed through formal educational experiences, personal

218 lived experiences, and professional teaching experiences. Where relevant, we refer to the
219 elements of the SJPACK model visible in the participants' reflections.

220 *Educational experiences: 'You can't beat people over the head – they have to come to*
221 *it'*

222 Over a third of participants stated that their initial teacher education programme did not teach
223 them about social justice issues. Notably, very few recalled any explicit SJK in their
224 preparation programme, and if present, it was often a marginalised knowledge. Teacher
225 preparation programmes mainly centred on 'learning to teach', including classroom conduct
226 and professionalism. Participants suggested that SJK was not a foundational knowledge in
227 these programmes. Ava (USA) only recognised social justice appearing in relation to
228 necessary accreditation to meet teaching standards. Half of the participants said they had
229 learned to think about difference and valuing the child through Adapted PE courses
230 (specifically designed around adaptations for students with disabilities) that formed part of
231 their pedagogical methods or PE licensure programmes. However, some discussion of
232 Adapted PE courses highlighted a focus on developing knowledge around the physical
233 disability itself: 'it was a classic, awful, Adapted course. This is this disability. This is this
234 disability' (Kendra, USA) rather than supporting critical thinking about equity and
235 disadvantage.

236 Sometimes social justice learning on teacher education programmes was implicit. For
237 instance, Allan (USA) said he was not aware that he was 'doing social justice work' during
238 his PETE programme, so it was only when reflecting later that he identified a social justice
239 perspective that came from teaching in urban schools. Kendra (USA) also recalled an implicit
240 experience of SJPCK on a PETE programme. She did not take any social justice courses, but
241 her teaching methods professor infused ideas that 'every child should be able to learn. Every

242 child has the right to learn. Every child needs to be valued’ (as reported by Kendra). Louisa
243 (NZ) similarly pointed out that the extent to which a social justice focus is given depends on
244 the educator. As she cannot control whether her colleagues emphasise social justice, she aims
245 to make sure that on her courses, students put thinking about other people’s perspectives and
246 experiences at the forefront and have the language with which to do this. These reflections
247 from Allen, Kendra and Louisa expose the marginality of SJK and that it might be left to
248 chance: an educator who weaves in questioning about diversity and disadvantaged students,
249 or the opportunity for a placement in an urban school, rather than explicit opportunities to
250 learn a range of SJK, SJCK and SJPK – the theoretical bases, content, pedagogies and
251 reflective practices for social justice – as part of the explicit PETE curriculum.

252 For other participants, much of the social justice learning they recalled encountering
253 as undergraduates was detached from PETE methods or pedagogy classes, and found in
254 general education, sociology of sport or social issues in PE, which meant some were able to
255 engage in SJK and SJCK but not SJPK. Those educational experiences might then give them
256 a language with which to explain what they encountered in their personal experiences, for
257 instance when reading a feminist or queer text about inequalities in sport for the first time.
258 Only one participant recalled learning about social justice pedagogies through their sport:
259 Ava (USA) participated in a welcoming martial arts school and from her instructor learned
260 about creating safe learning environments.

261 In contrast to undergraduate programmes, critical awareness blossomed through
262 postgraduate study, where participants were able to reflect further on what they wanted or
263 needed to learn. Diane (AUS) entered postgraduate studies because ‘I just knew I needed to
264 find out more’. Before her postgraduate studies, when observing social injustice, she said, ‘I
265 had no language for it apart from “that’s not fair”’. In contrast, Brian (USA) said, ‘I thought I

266 knew about diversity' while he was a teacher, but subsequent exposure to SJK as a
267 postgraduate prompted him to realise he had not known much. Whether or not participants
268 chose to undertake postgraduate study because they want to learn more about social justice
269 specifically, master's and doctoral studies often provided an invitation to explore a greater
270 range of literature on equity and to shape learning to specific research interests. Postgraduate
271 environments were beneficial not just for a curricular, substantive focus on SJCK, but by
272 facilitating learning with and through a cohort of peers and influential educators, participants
273 learnt to connect theory, practice, and community issues. In these postgraduate environments,
274 social justice knowledge was 'always at the forefront of what we were thinking about'
275 (Steph, USA).

276 Calvin (USA) claimed that 'if [social justice education] is not something that's
277 persistent and consistent over a longer period of time, it's going to be very difficult to change
278 that individual's view'. However, Jane (USA) argued 'you can't beat people over the
279 head...they have to come to it...it's an area where you can't teach what you don't believe, and
280 so it has to be authentic or [it] doesn't work'. Educators can examine social justice
281 knowledges on their courses, but students' or PSTs' beliefs or dispositions need also to align
282 for them to value and enact social justice.

283 As Max (USA) expressed, connection between SJK and SJPK came from reflecting
284 on professional teaching experience in light of theoretical social justice knowledge gained as
285 a PhD student:

286 I felt like for the first time, I had some context for what I was reading. Because I had
287 been in the field teaching, for you know, six and a half years prior to coming back to
288 grad school. And so it was really neat to jump into some of the literature, and really
289 understand what I was reading from the perspective of a teacher, as opposed to this is just
290 this nebulous thing that I'm reading. (Max)

291 Larry (USA) noted that one of his doctoral courses ‘highlighted the importance of the hidden
292 curriculum and I think probably a lightbulb went on from that class where I realized that it’s
293 my responsibility to make my students aware of the hidden curriculum’. Max and Larry
294 highlight that a hidden curriculum centring white ‘neutrality’ was evident in their preparation
295 programmes. However, the ‘lightbulb moment’ and opportunity for deeper reading or
296 exploring research interests, did not always translate into SJK. Postgraduate immersion in
297 social justice literature and theory (SJK) was expressed as ‘just an awareness thing’ by Bob
298 (USA) rather than instruction on how to teach for social justice. Max also felt that she needed
299 to be told a little more explicitly how the critical work she read on her PhD programme ‘was
300 truly going to impact us as professors...how are you going to use what we just discussed in a
301 meaningful way?’ Educators cannot force a disposition towards social justice, and social
302 justice pedagogical knowledge was rarely present, therefore a disposition is not formed solely
303 through educational experiences. However, formal programmes can provide theoretical
304 perspectives (SJK) and critical content knowledge (SJCK) to start the journey. For educators
305 to reflect on their position in relation to social justice, a cultural tension or crisis was needed,
306 in a personal or professional environment.

307 *Personal experiences: living inequality every day and ‘eye-opener’ moments*

308 Personal experiences were cited as formative in developing an orientation towards social
309 justice, facilitating reflection on privilege or marginalisation. In some cases, personal
310 experiences provided the knowledge to teach for social justice, with some having ‘eye-
311 opener’ moments of realisation, and others growing into a long-term disposition towards
312 social justice.

313 Experiences of being culturally different, marginalised, or otherwise living social
314 justice issues every day, could make participants aware of their position in discourses of

315 social justice and use that position as the basis of their knowledge and learning. Ruby (AUS)
316 found her social and cultural identity strongly influencing how she perceived and encountered
317 social justice issues. Her story of being in ‘crisis’ or ‘cultural tension’ as a migrant academic
318 suggests some embodied and identity related aspects, reflecting on her own position and
319 experiences:

320 It is partly because I think there is crisis happening in my life. Crisis means cultural
321 differences, tension between different groups, that increases my consciousness and that
322 also relates to my understanding practically, how I feel about certain things. So, and also
323 because I’ve moved from [Asian city] to [Australian city] I’m personally embodied ...
324 I’m experiencing things that are happening in the communities I study myself, so I’m not
325 just talking about theories, I feel that I’m embodied with it. (Ruby)

326 Ruby described her social identity, and her level of consciousness about it, being tied to her
327 geographical location and her past experiences, contributing to her ‘becoming’. Her
328 knowledge of social justice through her lived experiences led to a disposition and
329 commitment to equity. However, her educational knowledge had given her the language
330 (SJK) with which to talk about and reflect upon this personal experience.

331 Lived experiences of inequity or discrimination were closely connected to a core
332 identity. Rachael (NZ) related her social identity to her developing SJK: having mixed
333 ethnicity ‘makes me more aware of the diversity within the class environment. And it gives
334 me a little bit more of an incentive I guess, to make sure that there is equity and there is social
335 justice’.

336 Likewise, growing up in an accepting, diverse, politically active culture could shape
337 participants’ perspectives and orientation towards social justice. Those who had grown up in
338 the USA in the 1960s recalled being surrounded by discourses of protest in the riots, marches,
339 popular music, and political changes of the time. They attributed their knowledge

340 construction about social justice much more with this ‘life experience’ (Allan, USA) than
341 with their formal educational and professional experiences. They had always lived within a
342 cultural environment that challenged inequality or worked for justice and learnt over time
343 through observation and experience. For some, social justice was close to home, as family
344 members ‘had political leanings, interests, that affected how I view myself as a citizen in this
345 world and a community member’ (Marie, USA).

346 Participants who were part of indigenous communities in Australia and New Zealand
347 particularly articulated the way they lived with disadvantage every day. Louisa (NZ) stated
348 that her indigenous/white children were ‘likely to be at the bottom of every stat’ and living in
349 a large city in New Zealand she observed homeless Māori and Pasifika people in her
350 neighbourhood every day.

351 Reflecting on learning and becoming through relationships, the participants above had
352 engaged long-term with social justice and equity issues in their personal lives and recognised
353 how they were positioned within social justice discourses. They used this position to inform
354 their knowledge development. Kendra (USA) indicates how reflecting on identity can inform
355 knowledge construction and dispositions towards social justice. She explained:

356 I guess we have a social identity, but it’s how we use that social identity. I mean, I’m
357 white, I’m female, I’m you know, older, I’m married, I’m heterosexual, I mean, whatever
358 you wanna put in there, *it’s how we use that*. I don’t think that defines our beliefs – it
359 defines some physical appearances, and some characteristics of our lives – but it doesn’t
360 have to define my beliefs...Those [identities] I can’t change. But, I can use them, I don’t
361 have to let them constrain me either (emphasis added).

362 Educators draw upon their social identity, whether or not they are from a marginalised group,
363 in positioning themselves in relation to social justice and shaping their beliefs, which may
364 then inform their social justice knowledge and practices.

365 Observing difference, having diverse friends or travelling to other parts of the world
366 were common ‘eye-opener’ influences (Ed, UK), where seeing another culture challenged the
367 perception of one’s own culture as ‘normal’ and prompted analysis of one’s ‘behaviours and
368 interactions’ (Pamela, UK). Participants who were unmindful of social justice in their own
369 lives learned about social justice by visiting or moving to a new community, changing their
370 position in the field, and reflecting on their social identity. Experiencing a loss of privilege
371 was noted as a turning point in learning to feel solidarity with other marginalised groups.
372 Examples included moving to a place where a different religion was predominant, as Larry
373 (USA) reflects:

374 Probably for the first time, in my community, I’m like worried because I wasn’t the local
375 religion. So then you sort of get the perspective of being an outsider - and trying to
376 integrate your kids into a community where you’re the different person: the culturally, or
377 ethnically, or racially, or religiously different...It really informs your teaching and really
378 what it made me realize is...the importance of treating every kid as a kid, every student
379 as a student.

380 Larry began to fully appreciate treating people as individuals and not as members of their
381 race or religion, because he wanted himself and his family to be treated as individuals. This is
382 a privilege that only became apparent to Larry when he moved to a place where he was not
383 part of the majority. Jeff (UK), who admitted to ‘tick[ing] a lot of those privilege boxes’
384 sought out feminist spaces for SJK where he could listen to discussions about toxic
385 masculinity, which helped him to think through his own identity and articulate those concepts
386 to his students.

387 These examples suggest something of a shift in disposition, realising that they needed
388 to know more or had a sheltered perspective up until then. Some participants engaged in a
389 long-term reshaping of their views through their personal experiences, but not all.
390 Participants with similar white middle-class backgrounds to Matt were defensive about the

391 perspectives they had that were ‘based upon family and religious beliefs through the first 18-
392 20 years of my life’ (Calvin, USA). Eric (USA), from a similar demographic, normalised his
393 identity by saying ‘I don’t have anything that’s special about me’ but also claimed, ‘I’m not
394 allowed to have that identity’. Eric suggests that not all participants were prompted to reflect
395 on their personal identities and positions in their teacher education. The importance of
396 reflection was evident in the way Donna (USA) said that it was not until she was older that
397 she realised the scale of an injustice that had occurred in her childhood community. Like
398 Ruby earlier, Donna illustrates the ‘becoming’ of a disposition towards social justice, and the
399 importance of continual learning. Continual learning in a professional environment is the
400 focus of the final section, below.

401 *Workplace experiences: ‘More than any training, my experiences inform how I run*
402 *my program’*

403 In professional experiences, specifically PE and PETE spaces, participants gained a practical
404 lesson in the value of social justice knowledge. Professional experiences had a significant
405 impact on PETEs’ subsequently seeking out ways to enhance their learning when they were
406 made aware that their knowledge of social justice was low. There were both specific events
407 and long-term development of awareness resulting in seeking out opportunities for learning
408 from colleagues or in formal postgraduate studies. Those with professional experiences in
409 diverse spaces were more likely to reflect on that as formative in their knowledge
410 construction. Participants gained practical experience of what works and learned that their
411 normative PETE education had not prepared them for teaching students different to
412 themselves or teaching in disadvantaged areas. They learnt by being put into a position where
413 their SJPK and SJCK was tested and found lacking.

414 As the participants told us, learning in workplace environments could be a stressful
415 process. It is reflective of a few participants' discussion to point out that they felt "I was a bit
416 sheltered" (Carrie, USA); a 'small-town girl' (Georgia, USA); learning 'on the job' (Jodie,
417 UK) or seeing 'inequality [that] just slaps you in the face' (Bob, NZ). As he reflected on a
418 gang-related situation in school, Matt said, 'when we talk about what's important to teach in
419 physical education - rebounds taken and foul shots made are just so not important in an
420 environment like that' (Matt, USA). Diane's (AUS) words are indicative of the reflective
421 process she went through in relation to the students she was teaching:

422 And it wasn't until I was out there and made little sense of the field I thought: a lot of
423 this [traditional PE content knowledge] is great, is terrific background, but no one
424 actually ever told me how to or the importance of making relationships with kids, of
425 utilizing all that content in a way that suits the context. Because it was not what we were
426 taught, no one ever mentioned that schools were going to be any different from school
427 one to two to three.

428 This experience of lacking relevant SJPK such as culturally-accessing pedagogies was similar
429 to that of Carrie (USA) for whom low critical SJCK in a health class illuminated to her that
430 she needed to know more about minority students' embodied needs and experiences:

431 It was a fifth-grade health class and I was teaching about hygiene and I was saying about
432 how you need to wash your hair every day and I remember it was predominantly
433 African-American students in the class and my students were like, "no you don't, Miss".
434 And I said "what do you mean?" They said, "no you need oils in your hair so that your
435 hair looks better". And it was just – I know it is a very simple silly thing – but that was
436 when I was like, "woah there is a lot that I don't know and that I'm not taking into
437 consideration here".

438 Subsequently, Carrie reported that her master's education helped to open her eyes to how she
439 could recognise difference. Matt, Diane, and Carrie indicate the importance of SJPK and
440 SJCK, how the (traditional) content and pedagogies that they learned as PSTs required

441 rethinking, to find appropriate pedagogies to build relationships and support students in the
442 realities that they faced in their daily lives. These were experiences that acted as catalysts to
443 spur educators into seeking out further knowledge. They were able to gain critical content
444 and pedagogical knowledge having been in the position of not knowing.

445 Welcoming and progressive institutional culture was also cited as formative of
446 participants' critical perspective. Opportunities to observe higher education colleagues could
447 highlight a gap in knowledge and challenge their thinking. Tara (USA) was influenced to
448 discuss and intentionally teach for social justice in an environment where a critical mass of
449 colleagues were practising the same and emphasised how minoritised faculty influence their
450 privileged colleagues (Merryfield 2000):

451 My training in social justice issues comes from working with other faculty who are
452 minority [African American]. So it is a very informal way of training but a rich and
453 passionate experience and I became aware of social justice issues with the few minority
454 faculty. We had one faculty member at a previous university and we've had one or two
455 here and that's where I began to become more comfortable with social justice issues.
456 And I began to more intentionally teach to those issues; it was really because of
457 colleagues who were minority.

458 As a schoolteacher in a disadvantaged, minority community, Joseph (USA) reflected
459 that 'I didn't understand the culture', that 'I learned some of the games, but not the cultural
460 norms or the cultural procedures.' He learned on the job, which he found to be a stressful
461 experience: 'I learned them by doing them wrong and then I was corrected and on the
462 backhand'. This experience highlighted for Joseph the need to encourage his PSTs to engage
463 in placements with different students. For Calvin (USA), 'the only time that I was exposed to
464 anything was when I was out doing my student teaching'. Kendra recalled that inclusion on
465 her PETE programme meant treating everyone the same; but while she was on placement
466 teaching, she became aware of students who needed differential treatment because of their

467 home situation. Now, she has her students visit or do volunteer work in communities different
468 from their own.

469 In a supportive professional community PSTs can learn to become more aware of
470 critical content knowledge that would help avoid the culture shock that Joseph had. Yet, the
471 knowledge gained about social justice from first-hand experience during placements is more
472 likely to be generative of pedagogical content knowledge when it is supported through
473 educational studies. Merely asking PSTs to observe or think about diversity on placement or
474 shadowing opportunities was not enough overall (Mills 2013; Tinning 2020). Corinne (USA)
475 found her postgraduate studies much more relevant when she was also teaching in higher
476 education classrooms herself:

477 all of a sudden, everything I was learning in the classroom seemed so much more
478 relevant. It's the first time I can say in my life, that I couldn't wait for class. That I
479 wanted to be able to learn more about how I could improve my teaching, to be more
480 effective, to be more engaging with my students.

481 Joseph noted that placement experience gave his students a way to observe difference but not
482 yet value it; he wanted to also scaffold observational and practical experience with the
483 theoretical perspectives that educational knowledge construction provides. He noted the
484 importance of social justice pedagogical *and* content knowledge. Teaching experiences can
485 prompt recognition for the need for a change in teaching practices or to enhance knowledge
486 through formal education of social justice issues.

487 **Discussion and Conclusion**

488 The most powerful professional experiences, where all the features of SJPACK were best
489 supported, resulted from cultures and practices of *reflection* on social justice (SJK), content
490 (SJCK), and pedagogy (SJPK), dovetailed with formal education. Social justice is

491 knowledge, but it is also an ideological stance (Bell 2016; Sanches Neto et al. 2020), so
492 learning about social justice is as much about values and disposition as about knowledge
493 (Tinning, 2020). McEvoy, MacPhail and Heikinaro-Johansson's (2015) 25-year review of
494 literature notes an increase in articles wherein PETEs have investigated their own pedagogy
495 and content knowledge, thus positively transforming themselves through self-study. As social
496 justice is enacted, learning the discourse without the practice was insufficient to fully support
497 learning about concepts, pedagogies, and critical content knowledge. Explicit learning about
498 how to teach for and about social justice in PETE – that is, a full use of all the SJPACK
499 elements – was rare. Alone, a social justice focus in PETE programmes is not enough.
500 Experiencing a shift in position when one's social identity was challenged in a personal or
501 professional context was where participants realised they needed to know more, or their
502 values shifted, and they felt the imperative of SJK. Knowledge construction for them was a
503 long term, cultural development, needing institutional support.

504 As Jane said, you cannot beat someone over the head with social justice. Knowledge
505 of the content and pedagogies (SJCK and SJPK) does not automatically make someone
506 believe in the value of that knowledge and enact it. The complexities of the fields and
507 institutions that PETEs and PSTs encounter mean their reflections and values develop
508 differently (Dowling, Fitzgerald, and Flintoff 2015; Tinning 2008) and some will pick up this
509 social justice disposition through formal education but some not until they are confronted
510 with social inequities in a workplace. Mills' (2013) study of PSTs' changing beliefs over time
511 suggests that disposition is 'unthinkingness in action' whereby students slowly conform to
512 the field. PETEs may be disinclined to problematise PE themselves, and therefore may not
513 challenge the deep-seated beliefs of PSTs (Mordal-Moen and Green 2014). We argue that if
514 the field does not have a social justice orientation (as might be the case in PETE and sport
515 science) the movement towards social justice must be conscious. When (lack of) knowledge

516 and values became known to the participants in this study, they were more likely to move
517 forward with continuing professional learning and a commitment to equity. It was not
518 unthinking. The findings have suggested, then, that one of the key elements of an SJPACK
519 model to pay attention to, in PETE, would be agency, a part of SJK involving:

520 self-reflection and the realization of the individual's capacity for personal agency [...] a
521 need for understanding one's social responsibility [...] Without this strand of Social
522 Justice Knowledge, an individual will possess an awareness of oppression without the
523 propensity to dismantle that system (Dyches and Boyd, 2017, 483).

524 Burden, Hodge and Harrison (2012) also note that reflection on privilege and
525 positionality can lead to agency and cultural awareness. Perspectives from teaching or
526 traveling were identified by a number of participants as catalysts for reflecting on their
527 positionality and understanding of social justice. However, it is risky to rely on culture shock
528 for PSTs. Seeing oneself as a marginalised 'other' is more common for people of colour and
529 while it is important for white educators to shift perspective and challenge their white-centric
530 view of the world (Merryfield 2000), visiting other places is an ethnocentric and somewhat
531 privileged opportunity (Flory 2016). Learning from 'cultural distance' (Flory 2016, p. 433)
532 was not guaranteed unless it was coupled with an opportunity to reflect or begin a process of
533 wanting to learn. The SJPACK model, tailored to specific classrooms, would suggest
534 enhancing SJCK critical content knowledge and SJK history and theory, plus SJPK critical
535 pedagogies, for classrooms or courses where PSTs have privilege. Rather than merely
536 advocating travel to experience diversity, we advocate reflection and self-awareness on
537 SJPK, which can be developed through educational and professional routes particularly
538 during internship and field-based experiences. We suggest that these practical experiences,
539 especially when aligned with content and methods courses, should be based in both familiar
540 and unfamiliar contexts. Personal experience may be the starting point for a social justice

541 disposition, but developing social justice pedagogies requires scaffolding with reflection and
542 formal learning of SJK and critical SJCK, layered across courses in subject-specific ways
543 (Philpot, Smith, and Tinning 2020).

544 An educational environment in which lecturers and peers frequently discuss equity,
545 and social justice issues are implicit in the university culture and values, would demonstrate
546 the value of social justice knowledge to teacher educators and PSTs (Mills et al. 2019). That
547 said, as PETE/PESP faculty we must also provide a supportive learning environment for
548 higher education students and PSTs from minority backgrounds to flourish. Participants in
549 this study are predominantly from, or work in, global north Anglophone nations. The white
550 majority of the participant sample reflects the PETE field in the global north (Flintoff,
551 Dowling, and Fitzgerald 2015). Given the emphasis participants placed on their personal
552 experiences including (where relevant) of marginalisation, further study using a broader pool,
553 such as precariously employed lecturing staff, those in the global south or in places where
554 marginalised groups have fewer rights, would be beneficial for illuminating how experiences
555 and, hence, knowledge construction, differ across contexts.

556 The value of the SJPACK model (Dyches and Boyd 2017) is in showing that each
557 educator's content knowledge can be scrutinised, and the model demonstrates how multiple
558 forms of knowledge come together in a teacher education programme. How educators take up
559 a disposition towards social justice goes beyond knowledge construction (Burden, Hodge and
560 Harrison 2012; Tinning 2008). Social justice has to be important enough for PETEs to embed
561 in their belief system (SJK) so that it then becomes part of their pedagogical practice (SJKP)
562 (also Sanches Neto et al. 2020). Given the emphasis placed on long term, observational or
563 experiential learning, professional development for PETEs should concentrate on providing
564 ways to reflect on lived experience and construct pedagogy accordingly (Cochran-Smith

565 2003; Dowling, Fitzgerald and Flintoff 2015). In a critically oriented PETE programme,
 566 PSTs and educators could work in communities of practice to succeed in embedding the PE
 567 landscape with continuing professional learning on beliefs, curriculum, and pedagogies.

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571

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Reviewer 1	
<p>The sentence you added (line 153) reads awkwardly to me. “this paper forms part of a larger study” could you re-write it for clarity?</p>	<p>Rewritten lines 184-5, as: The findings in this paper are generated from a larger study concerning social justice in PETE and PESP</p>
Reviewer 2	
<p>The first is a more thorough description and explanation of the SJPACK framework and the concepts within. Each of the three domains of the framework are given fairly brief attention only (one sentence for each of the three domains) – seeing as social constructivism was removed as part of the framework for this research and given the relative novelty of SJPACK in PETE, I do feel more time should be spent explaining aspects of the three dimensions. I have provided further detail in the specific comments. Moreover, there was little attention given to the SJPACK framework in the discussion in terms of the specific dimensions and concepts. For example, no mention was made of constructing social justice knowledge through history, discourses, agency, etc, nor was SJCK spoken of in terms of technical and critical knowledge. In this way, I do not believe the SJPACK framework was not put to its full use to support the analysis, interpretations, or implications.</p> <p>I. 76-87: As this is, to my understanding, the presentation of a new or novel framework in the PETE literature, it would be helpful to expand on these descriptions of the three areas. For instance, Dyches and Boyd discuss social justice knowledge in terms of discourses, theory, agency, history; social justice pedagogical knowledge in terms of culturally accessing pedagogies, critical pedagogies, and agency-inciting pedagogies; and social justice content knowledge in terms of traditional and critical content. Although you have presented each domain in brief, given its relative novelty as a theoretical framework for your research, it seems that some further description is warranted.</p> <p>It would also be worth taking up critiques of PCK to emphasize that each domain is not necessarily given equal weight in terms of the overlap of the SJPACK Venn diagram -- the overlap would seem to shift depending on the context, the students, and the teacher.</p>	<p>We have extensively added to the SJPACK section (starting line 92) to offer more detail on the content of each of the three sections of the model. Additionally we have made reference to the element(s) of SJPACK in the discussion and conclusion where relevant to highlight how the participants voices allude to specific knowledges.</p>

<p>Based on the role of lived experiences in developing awareness and promoting further engagement with social justice ideas and practices, I thought the role of practica or internships in both local and diverse contexts (e.g. urban settings, rural settings, intra-state/province/county placements etc) might have been something to recommend. When PSTs are placed in these settings with learning agendas focused on social justice, these might provide the spark to engage with further inquiry, while being cognizant of the privilege that comes from international travel to developing contexts, for example. Please see the specific comments for further clarification.</p> <p>I. 501-506: I wonder if in this section a suggestion might be made for the value of internships or practicum-type experiences where both PSTs and teacher educators might be exposed to a wider diversity of lived experiences, where the intent is to learn from those working in, for example, urban communities or other local settings where local issues of social justice might be readily apparent. If lived experience is to be given high value in fostering social justice knowledge (and SJCK/SJPK), then these types of learning experiences might be prioritized in PETE. The caution remains, as you have said, in having PSTs go in with a learning agenda rather than a 'saving' agenda based on their privilege (I'm thinking of the white saviour complex found in international development volunteerism etc.)</p>	<p>We agree and have added lines to support internships and practica starting line 536: Rather than merely advocating travel to experience diversity, we advocate reflection and self-awareness on SJPK, which can be developed through educational and professional routes particularly during internship and field-based experiences. We suggest that these practical experiences, especially when aligned with content and methods courses, should be based in both familiar and unfamiliar contexts. Personal experience may be the starting point for a social justice disposition, but developing social justice pedagogies requires scaffolding with reflection and formal learning of SJK and critical SJCK, layered across courses in subject-specific ways (Philpot, Smith, and Tinning 2020).</p>
<p>I. 58-60: The wording/phrasing of this sentence is a little awkward. Further, the first and third points seem to go hand in hand. Is it necessary to present the third point here? Perhaps: To begin, we examine arguments about why the knowledge base for PE and PETE should include social justice issues and define social justice knowledge.</p>	<p>Rewritten, starting line 71: To begin, we examine arguments that the knowledge base for PE and PETE should include understandings of broad social justice issues and specific tools to help identify social inequities; and define social justice knowledge within PETE contexts.</p>
<p>I. 131: As constructivism was removed from the paper, suggest starting this sentence with: A critical interpretive qualitative research design was developed...</p>	<p>Rewritten in line with the suggestion line 164</p>
<p>I. 140: Invites should be invitations?</p>	<p>Rewritten in line with the suggestion line 174</p>

<p>I. 461: Based on the elements of SJPACK, should social justice be added to what they reflected on? ie.: ... resulted from cultures and practices of reflection on social justice, content, and pedagogy, dovetailed with...</p>	<p>Rewritten in line with the suggestion, line 490</p>
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