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Guidance Document

Social Justice in PETE/HETE

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Acknowledgements

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Purpose

This guidance document provides foundational information for higher education professionals — specifically physical education teacher education (PETE) and health education teacher education (HETE) faculty — to better understand why social justice is essential in the promotion of equitable health and physical education outcomes for all students. This is important in the preK-12 setting, but even more important in higher education as we prepare preservice teachers to provide quality and equitable opportunities for preK-12 students.

Thus, this document is intended to act as a guide for PETE and HETE instructors to reflect upon their teacher education program, pedagogy, and policies from a social justice and equity lens. The primary sections in this document include the purpose and definition of social justice education, a review of literature related to social justice in PETE and HETE, and actionable items/practical examples at the program, instructor, student, and policy levels.

Social justice as a concept is not new. Broadly, the term is used to describe the need for fair distribution of opportunities and privileges for all individuals within a society. Unfortunately, there is a mountain of recent evidence that suggests that schools are continuing to fail in this mission. Cochran-Smith, Gleeson, and Mitchell (2010) note that schools routinely mirror, rather than alleviate, patterns of social exclusion and oppression seen in the larger society. Marginalized people have little access to social and institutional power, a differential that is magnified in the routines of schooling (Kohli, Pizarro, & Nevárez, 2017; Leonardo, 2009).

While all people have bias, socialized prejudices, and the ability to discriminate, the social and institutional power to operate, contest, and renegotiate in schools still privileges white, able-bodied, Christian males (Dowling & Flintoff, 2015; Simon & Boyd, 2021). Further, teachers routinely lack self-reflection on oppression, difference, policies, practices, curricula, institutional discrimination, and how each of these shapes their pedagogy.

A fully inclusive health and physical education program has a social justice framework at the foundation and starts as we prepare teachers in the higher education setting. Given the significant challenges that exist in our communities it is not enough to say we are working toward equity. To eradicate structural and institutional racism, classism, linguicism, ableism, ageism, heterosexism, religious bias, and xenophobia, health and physical educators must be proactive champions of social justice.

Unfortunately, health and physical education programs continue to privilege and marginalize students based on gender, sexuality, ethnicity, religion, and social class (Gerdin, et al., 2020). As the diversity of the student population in schools has tremendously increased throughout the country, it is imperative for health and physical educators to build community by modeling and demonstrating critical consciousness, empathy, and respect for each student.

Social justice provides an avenue where teachers can help students engage in critical thinking. Further, teachers who incorporate social justice approaches in an intentional manner can involve students in shaping the curriculum while nurturing their development of a sense of agency impactful for social

change. While there have been several viable justice-oriented applications to health and physical education in recent years (e.g., social and emotional learning (SEL), trauma-informed practices, restorative justice practices, and teaching personal and social responsibility), no one approach, set of beliefs, or well-intentioned acts can shield youth from a world where injustice exists.

Therefore, health and physical education teachers must be prepared to serve as educational leaders who set the tone for social justice. This mindset is crucial in helping youth navigate the complexities of a changing society that is increasingly defined by dehumanization and separability.

It is expected that health and physical educators be dedicated to teaching each student in their classes. Specifically, they must have knowledge of their students' backgrounds, needs, abilities, and motivations, along with the ability to establish high expectations for all students. Therefore, the purpose of this guidance document is to help PETE and HETE professionals embrace a social justice framework as the foundation of their programs. The hope is that as programs prepare future health and physical educators, they are creating educators who are culturally competent and who understand and value social justice in their teaching.

Defining Social Justice and Moving Toward JEDI

SHAPE America believes that teachers of health and physical education should integrate social justice pedagogy into their lessons. More than just a buzzword, the definition of social justice has expanded in recent years from concepts such as the hidden curriculum, equality, critical pedagogy, sociocultural inquiry, and transformative pedagogy (Walton-Fisette et al., 2022).

We understand and define social justice as advocacy, agency, and action directed toward (a) correcting disparities in all institutional vestiges in society; and (b) empowering such marginalized people for meaningful, sustainable change (Delk et al., 2022; Harrison et al., 2021; Hodge & Harrison, 2021). This includes addressing structural inequity in education, health, law, and politics, among others, and between majoritarian and minoritized groups, addressing marginalization and pejorative measures against "othered" social and cultural identifiers such as race, gender, socioeconomic status, and sexuality.

Further, social justice is a *goal* and a *process* that presents a clear, viable, and sustainable vision for equity. The goal of social justice is "full and equitable participation of people in a society that is mutually shaped to meet their needs" (Bell, 1997, p.34). In reaching the goal of social justice, the process is engaging, inclusive, democratic, and affirming of human diversity and human capacities for agency.

Health and physical education teachers who implement social justice pedagogy use creativity and collaboration to create a more equitable and just world for all students, taking into account principles of human rights, access, participation, and equity.

- *Human rights* — The Universal Declaration of Human Rights, an attempt at codifying a universal moral code, named and protected fundamental human rights through the lens of anti-discriminatory social justice (Grant & Gibson, 2013). Specifically, Western civil rights include the right to protect property, life, and liberty, along with freedom of speech, religion, and assembly, in addition to collective social responsibility, such as the right to work, access to education, and to basic subsistence.

- *Access* — Providing access to fundamental human rights is a central element of social justice work. This not only includes protecting individual access to human rights but also fighting for certain rights to be acknowledged as such along with state-granted or structural access. Access is often gained or blocked via legal and political discourse tied to power relations, meaning that those who hold power often get to decide who has access to human rights and the ways in which access is granted or denied. Related to education, for example, bills preventing teachers from addressing, teaching about, or focusing on specific aspects of gender and sexuality block students' access to the human right of anti-discrimination and to have their social and emotional needs met.

- *Participation* — This principle articulates the right of human beings to have a say in decisions that will affect their lives. In traditional teacher-centered classrooms, teachers make the sole decisions on what to teach and transmit what knowledge is of most worth. This passive engagement fails to consider the lived experiences of students. While physical education classes

should have a foundation, opportunities for co-creation should exist for students so that students can advance social justice in their learning. Further, attention to this principle reinforces the importance of *recognitive justice* and *representational justice.* These two processes establish sociocultural diversity in curriculum and the ability of marginalized people to become self-determined as essential to the construction of an equitable learning environment (Cazden, 2012).

- *Equity* — The notion of equity refers to directly identifying, deconstructing, and countering social injustice by challenging oppressive attitudes and behaviors, valuing marginalized perspectives, and fostering community within and across social identity groups (Carlisle et al., 2006). Within educational contexts, evidence of inequity can be found within racialized achievement "gaps" and rates of attempted suicide by LGBTQ+ students, for example.

While there are numerous frameworks to address inequities and social injustice in schools, Hackman's (2005) five essential components to social justice education present a comprehensive overview for understanding the ideas of human rights, access, participation, and equity within classroom settings:

- The first component, **Content Mastery**, consists of three ideas: factual information, historical contextualization, and a macro-to-micro content analysis. All three of these emphasize factual information acquisition by students that contextualizes current societal structures (and structural imbalances).

- The second component*, **Critical Thinking and Analysis of Oppression**, combines information with critical thinking to foster students' critique of systems of power and inequality in society. This component also asks students to identify benefits of status quo power dynamics, and how they are maintained or disrupted.

- The third component, **Action and Social Change**, aims to give students tools they can use to see the potential for hope and possibility, and reconcile potential privilege with action steps toward justice.

- The fourth component, **Personal Reflection**, is often overlooked in social justice education frameworks, but is vital for both students and teachers to further their development of understanding social justice and their role in self-interrogating privilege, identifying taken-for-granted "truths," and fostering a willingness to grow and change.

- Finally, the fifth component, **Awareness of Multicultural Group Dynamics**, recognizes that approaches to teaching about social justice will vary depending on the class setting and population.

Above all, social justice work needs to be understood as intersectional; this means acknowledging and recognizing the intersecting axes of oppression at both the micro- and macro-levels for people from multiple marginalized groups. Annamma and Winn (2019) commented on transforming the mission of teacher education programs through intersectional justice. They suggested that the following commitments are needed from all teacher educators, teachers, and teacher candidates:

- Acknowledge and grapple with all intersections of injustice and the pervasiveness of white supremacy historically and currently embedded within our communities, schools, and classrooms.

- Embrace the profession's ethical responsibility to repair and not inflict additional harm by centering the lives, values, and legacies of multiply-minoritized students and families.

- Learn about, build on, and make central to our pedagogy the rich history of resistance and empowerment for and by multiplying marginalized people of color.

- Identify, cultivate, leverage, and sustain epistemologies, axiologies, and pedagogies that are effective but remain marginalized.

Going forward, social justice work in PETE/HETE should look to take up an intersectional approach when working toward justice, equity, diversity, and inclusion (JEDI).

Review of Literature: PETE/HETE

Schools are institutions whose policies and practices exacerbate inequities among marginalized students. These inequities are often explained away by pointing to external factors such as poor student behavior, issues associated with poverty, and parent involvement. Rarely, however, do teachers acknowledge that schools are institutions that solidify educational disadvantages through their policies and practices. In the U.S., for example, Ladson-Billings (2021) explained the following:

> Black students receive at least one suspension 3.4 times more than their white counterparts. They receive multiple suspensions 5.8 times more than white students. Black students receive in-school suspension 3.2 times more than white students … white students are placed in gifted and talented programs 3.2 times more than Black children and in Advanced Placement (AP) courses 2.3 times more than Black children. Black students are retained a grade 2.2 times more often than white students.

These are just a few of the educational disparities that are persistent across urban, suburban, and rural American schools. A common thread among the examples mentioned (e.g., suspension, gifted and talented, AP, grade retention) is that these issues are rooted in classroom-based pedagogy. A suspension from school, for example, may be assigned by a school administrator, but the underlying conflict leading to suspension is often an issue of classroom management. Similarly, the recognition of academic excellence leading to placement in AP or gifted programs is rooted in the pedagogy of classroom teachers who cultivate learning opportunities and identify students with potential for excellent academic achievements.

To achieve a socially just and equitable education, attention must be given to the curriculum and pedagogical practices of classroom teachers across all subject areas. These social justice issues are often the focus of reform efforts that sometimes include changes in classroom practices and inform teacher education programs. In health and physical education, however, discussion of how classroom practices may contribute to these disparities is rare, which leads to a void in the literature review.

Research in health and physical education clearly justifies the need for centering social justice within pedagogy, curriculum, and policy. Across these three arenas, researchers have made convincing claims that current neoliberal, globalized, medicalized, masculinized, ableist, and irrelevant approaches to physical education cause harm to marginalized student populations, only fostering physical literacy for certain privileged groups of students.

Given achievement "gaps" and disciplinary discrepancies for marginalized groups of students, it is imperative that health and physical education teachers, teacher educators, and future teachers are able to recognize and confront the various "-isms" (i.e., racism, sexism, ableism, classism) that are implicitly accepted within school and health and physical education contexts.

Although research on these issues is sparse within health education specifically, neoliberal trends in physical education, such as standardized fitness testing, along with dominant policy standards such as accountability, health gains, and free choice, are widespread yet have been highly critiqued in scholarly

literature (Azzarito, et al., 2017; Macdonald, 2011). Products, packaged curricula, and services can be employed in schools by "outsourced" facilitators rather than trained educators (Azzarito et al., 2017). Discourse in physical education related to fitness and health often include inherent critiques of students' bodies who do not meet normative, criterion-referenced standards, and support the goal of students producing efficient, fit, and "ideal" bodies (Azzarito, 2009), while also developing "self-managing" citizens who "control" their body shape and size. Such approaches to health and physical education, along with an emphasis on the material body, cultivate experiences for students that are irrelevant, meaningless, or most importantly, even harmful in terms of how students make sense of themselves as racialized, gendered, and classed bodies (Flintoff et al., 2008).

Whiteness and racism
The emphasis on physicality and embodiment within discourses of health, fitness, and physical education means that a racialized body-self becomes centrally located within an examination of inequity in physical education, particularly with regard to race (Simon & Boyd, 2021). Critical race scholars in physical education have argued that curricula and pedagogy reflect and maintain dominant discourses of whiteness as normalized, lacking in cultural relevance, taking a "colorblind" approach, and disregarding racially minoritized students' cultural knowledge (Azzarito, 2019; Clark, 2020; Culp, 2020; Flintoff & Dowling, 2019).

This is also true in health education, where whiteness dominates the curriculum and deficit-based approaches emphasize a reduction in risk factors as opposed to the use of an asset-based approach to health and well-being. For example, this is evident in many nutrition education lessons that focus primarily on weight, individual control and behaviors, acceptable food choices, and obesity prevention.

Medicalized approach to the body
Physical education has taken up the widespread recommendation of "exercise as medicine" (Vertinsky, 2017) as medicalized health imperatives privilege certain epistemological approaches to curricula specifically related to fitness and fitness testing (Simon et al., 2021). A medicalized approach to physical education normalizes the "body-at-risk" discourse implicit within the "exercise as medicine" mantra, where individuals from historically oppressed groups are understood and constructed in deficit terms, while maintaining whiteness and white privilege both intact and invisible (Azzarito, 2016; Dagkas, 2016; Fitzpatrick & Tinning, 2014; Macdonald, 2014).

This is also true within the field of health education, where there is an emphasis on the reduction of disease as opposed to a focus on improving well-being. For example, it is common to emphasize specific health outcomes versus the role of well-being on health outcomes. This contrasts with various cultural beliefs and practices. For example, in Native American perspectives of health there is an emphasis on balance, harmony, and "not being out of control of spiritual, cognitive, emotional and physical domains" (Yurkovich & Lattergrass, 2008, p. 437).

Dominant discourse of masculinity
Traditional physical education pedagogy upholds hegemonic masculinities and femininities, along with deeply gendered body norms, that foster female student disengagement. Research on the topic has problematized the dominant construction of girls as "the problem" in physical education (e.g., Azzarito & Hill, 2012; Oliver et al., 2009), instead identifying how racially minoritized girls take up and reject racialized and gendered discourses about physical activity and body practices in their lives and in

schools. Fisette (2013) presented a collective narrative of girls' voices as a way to highlight and disrupt status quo power dynamics in physical education infused with male dominance (i.e., aggression, competitiveness, strength). Goodyear et al. (2014) argued that the Cooperative Learning model could help facilitate girls' engagement, at least in the cognitive and affective domains, suggesting that the discipline should reduce or even remove its sole focus on physical participation.

"Non-sporty" student alienation (ableism)
The pervasive focus of physical education curricula on competitive team sport and normative fitness regimes shed light on the marginalization of students for whom neither of these experiences are either appealing or even accessible (Giese & Ruin, 2018). Physical education is constructed in such a way that that high-skilled students who reflect norms of race, gender, and body shape/size/muscularity are ascribed highest social capital values, while students with "other" interests, abilities, or body types are ignored, avoided, overlooked, or left out of developing physical literacy in ways that might be enjoyable or meaningful (Landi, 2018). As such, it is evident that an ableist framework, normalized in physical education to the point of invisibility, reflects a deficit approach to students with disabilities and carries over to students who are not "sporty" and "active" (Lynch et al., 2020).

Lack of meaningful content or experiences
Review of meaningful physical education research indicates that social interactions, along with social context, directly influence how students ascribe meaning to experiences in physical education (Beni et al., 2017). Meaningful physical education is supported by a constructivist approach to learning, in which students are active agents in the learning process and make connections to their lives outside of school (Lynch & Sargeant, 2020). Given the rapid diversification of the public school student body (more than 50% are students of color), a social justice lens is clearly an important piece to creating meaningful physical education experiences for students who may be marginalized on account of their race, gender, socioeconomic status, or physical ability.

Emphasis on individualism related to health outcomes and behavior change
While much of what is taught in health education places an emphasis on personal behavior change, evidence supports and recognizes that much of health and well-being is interconnected with societal, economic, and environmental conditions (Benes, 2020). Additionally, as a country, the United States prioritizes individualism and, as such, this individualism becomes a part of the narrative related to health and health care. In health education settings this limits students' ability to explore the complex and interconnected nature of factors that contribute to overall health and well-being.

Existing work on social justice in physical education
Research on social justice in physical education may appear to be recent due to contextual circumstances such as racial injustice, the COVID-19 pandemic, and political unrest, yet scholars have been researching and arguing for social justice to be central to physical education for decades (Burden et al., 2005; Azzarito, et al., 2017; Walton-Fisette & Sutherland, 2018). Robinson and Randall's (2016) book that focused on social justice issues such as race, sexuality, and religion paved the way for other scholars to push forward and pursue research emphasizing social change.

Recently, the *Physical Education and Sport Pedagogy* journal published two special issues that focused on social justice and equity: *Exploring Social Justice Issues in Physical Education Teacher Education* (Walton- Fisette & Sutherland, 2018) and *Equity and Diversity in Health, Physical Activity and Education*

(Flory & Landi, 2020). These were the first special issues devoted to social justice and equity in top-tier physical education journals. Numerous scholars (e.g., Burden et. al., 2005; Burden et. al., 2012; Clark, 2019; Simon, 2020; Blackshear & Culp, 2020) researched the racial injustices permeating the field of physical education to push the social justice narrative forward through advocacy, agency, and action (Harrison et al., 2021; Hodge & Harrison, 2021). In addition to this body of scholarly work, books (e.g., Blackshear & Culp, 2022; Walton-Fisette, et. al., 2019; Lynch et al., 2022) and practitioner-based articles (e.g., Culp, 2020; Lynch, et al., 2020; Landi et al., 2020) offer action-based pedagogical practices which physical educators can implement within their practices with pre-service and preK-12 students.

Existing work on social justice in health education
Although the literature surrounding social justice in general education and within the field of physical education is strong, there is significantly less literature that directly addresses social justice within the field of health education — and specifically HETE programs. In fact, most of the literature published in the area of health education is either combined with the physical education literature and referred to as HPE (health and physical education), or it is specific to health promotion (a separate entity in the field of public health).

Literature from a health promotion lens focuses on the concept of health equity. Health equity can be defined as "a fair and just opportunity to be as healthy as possible" (Braveman et al., 2018). Health equity also requires "removing obstacles to health such as poverty and discrimination and their consequences, which include powerlessness and lack of access to good jobs with fair pay; quality education, housing, and health care; and safe environments" (Braveman et al., 2018). Much of the research and literature within the larger public health arena focuses on theoretical-based behavior change or social determinants of health to achieve health equity (Braveman et al., 2018; Gerdin et al., 2019; Schulz et al., 2020).

Sexuality education, which is considered a component of a comprehensive health education program, is one area in health education that has begun to evolve with a social justice lens. Literature around sexuality education focuses on the long practice of exclusionary pedagogical practices in the preK-12 school setting (Elia & Tokunaga, 2014; Fitzpatrick, 2018). Specifically, providing educational experiences that foster sexual health for all students has not been a strength in the field, and much has been done over the decade to provide a more inclusive experience. For example, The New Zealand Ministry of Education created a sexuality education curriculum that was adopted in 2015 (Fitzpatrick, 2018). It is a "rare example that explicitly values diversity, promotes inclusive school environments, and approaches sexuality education as an area of study (rather than a health promotion intervention) (Fitzpatrick, 2018, p. 1).

Although there is very little literature that focuses on the preparation of teachers, Elia and Tokungaga (2014) provide suggestions in which practicing teachers can help their students think more critically around sexuality education as well as ways teachers can address structural issues within the sexuality education curriculum to better serve all students, including students of color, LGBTQ+ youth, and those with disabilities.

In general, although health education focuses on promoting overall wellbeing and has examples of social justice approaches being implemented, there are still examples where many are being marginalized in the classroom and inclusivity is not at the forefront. More research and evaluation are needed to better understand where the field of health education is and to ensure the field begins to incorporate social justice practices into health education and HETE programs (Benes, 2019).

Action Items/Practical Examples: Program

This section focuses on two critical issues embedded in PETE and HETE programs that in many respects dictate the types of health and physical education that is provided to preservice teachers — and ultimately to preK-12 students who attend the schools in which those preservice teachers gain employment upon graduation. Within these two foundational areas — curriculum (program/course level) and pedagogies employed — PETE and HETE faculty must make decisions related to a JEDI-focused education.

Curriculum

Content selection

- Consider complicated decisions that contain a variety of biographical, cultural, geographic, and logistical elements, many of which have issues of JEDI at their core.

- Teach content that is JEDI-focused vs. solely content based on personal history, success, and/or positive dispositions toward.

- Question and critique policy-related documents, such as state and national standards that are vague as to the exact content that should be taught in these school subjects.

- Use JEDI in content selection decision-making since PETE/HETE instructors and preK-12 teachers have autonomy to self-select the content they deem as of-most-worth to teach.

- Hold colleagues accountable for the content chosen to teach in the program and the content chosen to be omitted from their overall curriculum.

- Explicitly include opportunities for self-reflection and transfer of learning to authentic and relevant settings outside the classroom, including explicit opportunity to consider new and novel settings.

- Examine language used to describe specific practices within the discipline and modify colloquial phrasing to be more JEDI-focused.

Foregrounding a critical and sociological focus

- Eliminate whitewashed curriculum (i.e., curriculum washed clean of elements that could be uncomfortable, awkward, controversial, or raise critical questions about social domination).

- Consider who is privileged/marginalized when one physical activity is chosen to be taught over others.

- Instructors/preservice teachers need to critically examine their own personal biographies, which are inherently gendered, racialized, sexualized (and contain many more social positionalities).

- Question the foundational underpinnings of socially accepted and promoted views of health and well-being to determine how and why various understandings came to be integrated into practice.

- Critically examine whether certain activities have historically perpetuated domination of some groups over others, or are harmful to sustainable environmental practices, or whether they have any relevance to monolithic students, or students even have access to the resources that would be needed to participate in certain activities outside of the school setting.
- Review resources, materials, and "expert opinion" used as a foundation for learning to ensure that a variety of identities and expressions are centralized versus supporting one dominant narrative.
- Collectively, PETE/HETE programs need to centralize understanding the positionalities of students, acknowledging the ways that domination and privilege play currently and historically when selecting certain content over others, linkages between content and human rights, access, participation and equity, and that JEDI is just as foundational to curricular decision-making and teaching as traditional skills and strategies learned in these programs.

Pedagogy

Discontinue pedagogies that:

- Are autocratic, continually privilege some students over others (e.g., boys, straight, affluent, white, skilled, able-bodied, hegemonic masculinity);
- Ignore issues of student trauma;
- Disregard social and emotional learning;
- Assume equal access to services and resources;
- Only center a dominant and socially comfortable narrative;
- Discount linguistic or spiritual diversity.

All of of the above result in either intentional or unintentional systems of oppression and lack of justice-oriented education for ALL students.

Employ pedagogies that:

- Have an intentional JEDI focus;
- Center on trauma-informed teaching, active learning, empowerment/equity pedagogy, differentiated instruction, curricular diversity, diverse visual and verbal representations, addressing instance of domination and marginalization, integrating principles of social and emotional learning, explicitly enforcing anti-racism, anti-homophobia, and cultural relevance;
- Are fully democratic, just, and empowering for all students;
- Allow for choice and personal integration in authentic and meaningful ways;
- Examine health and well-being as a socially designed construct and how the "ideals" of health and well-being are shaped by dominant social narratives;
- Question current ways of knowing and learning.

Critical Reflection Questions

- How are content and courses selected in your PETE/HETE program? How are they inclusive of social justice and JEDI content?

- What influences your programmatic decision-making with curriculum selection and pedagogies implemented?

- Do resources and materials originate from organizations/sources that promote the inclusion of JEDI content and approaches?

- How do instructors and students explore their personal biases, histories, lived experiences, and social identities?

- How do these biases, social identities, etc., influence programmatic decision-making?

- Considering academic freedom, how can all instructors in a program engage in democratic, just, and inclusive pedagogies?

Action Items/Practical Examples: Instructor

In this section, the focus is at the course level — specifically, considerations related to the curriculum/content of the course and the pedagogies implemented with preservice teachers related to social justice/JEDI.

Curriculum

- Course syllabi audit for JEDI — consider attendance policy, dress policy, tone, approach, access to instructor, etc.
- Activist/democratic approaches — co-constructing courses, units, lessons
- Equity audit — explore context, culture of course, students' identities and needs in course, etc.
- Pedagogical models being implemented — Which models? How are these models considering JEDI? Is the affective/social learning domain included (e.g., pedagogies of affect - TPSR, transformative SEL/trauma informed practices, restorative justice, meaningful PE)
- Selection of field placements — across different communities

Pedagogy

Explore social identity & systems of meaning

- Identify and reflect upon one's social identity and systems of meaning: what are they, what are their lived experiences, how are they privileged/marginalized; how will this impact you as a future teacher
- Unconscious bias
- https://implicit.harvard.edu/implicit/selectatest.html
- https://stopweightbias.com/quiz/
- https://stopweightbias.com/be-part-of-the-solution/how-you-can-help/

Language use and considerations

- Make known one's own pronouns (in class, on email/Zoom, etc.) and ask students for theirs and then be sure to use the appropriate pronoun
- Employ strategies that help everyone know everyone's name and insist on proper pronunciation
- Often good stories behind names — share if willing
- Offer a special handshake or other greeting at the door
- Indigenous vs. Indian and other cultural terms
- Students w/____(disability) or____(disability) person [it is important to note that each person has their own preference as to identify the person or disability first]

- Use of symbols (such as equality/gay/trans signs)
- Sportspersonship/fair play vs. sportsmanship
- Using the term "guys"
- Class, students, young people vs. boys and girls
- Trusted adult and caregiver vs. an emphasis on parents

Voice
- Provide opportunities for choice and identify a process on the choices and selections made
- Balance — opportunities for all students to share, model, etc.
- Ally training for teacher candidates and how to teach students to be an ally
- Teacher candidates learn to validate students' voices
- Reflections and discussions from students about instructor's teaching practices and approaches

Culturally responsive pedagogy
- Practice role modeling situations where students inappropriately tease or bully another student, so teacher candidates know how to respond:
  - One student says to another, "That's so gay"
  - A student refuses to partner with another student
  - A student makes fun of another student's response
  - A student says, "I don't want to play/work with 'those' people"
- Provide access to a place to play/practice skills — may impact homework assignments
  - Structure so that students can be successful
- Elevate students for their strengths (asset vs. deficit)
- Allow for varied and multiple responses vs. requiring all students to answer the same question
- Transportation requirements (before/after school events)
  - Coordinate with bus lines, etc.
- High expectations with scaffolded support
- Opportunities for reflection
- Provide access, modify equipment and space, etc.
- Address issues related to changing/dress, locker room/bathroom policies, fitness testing, etc.
- Preparation to teach in a variety of communities: urban, rural, suburban — what are the similarities and differences?

Feedback & groupings
- Tally who you called on or gave feedback to — can use voice recorder/video, systematic observation. Analyze looking for use of names, gender, race, and ability differences, type of feedback given (specific, general, corrective)
- Grouping: Choice of partners/groups, competitive/non-competitive, small vs. large-sided teams/activities

Pedagogical practices

- Autobiography — examination of beliefs
- Case studies
- Readings (articles, books)
- Video, TED talks, films, etc.
- Peer teaching (some required items like purposeful disruptions that must be handled, adapted scenarios, etc.)
- Class discussions
- Questioning and discussion protocols
- Navigating students who are uncomfortable or unwilling to respond
- Participation in events such as Unified Sports and Special Olympics
- Courses in other departments that focus on multiculturalism

Critical Reflective Questions

- How is your course syllabus equitable and just to all students? How does it explicitly focus on justice and equity?
- How is JEDI addressed across the pedagogical models that you teach?
- How are the learning domains integrated into your course? What brings you to focus on certain domains over others and why?
- How knowledgeable are you about your social identities and systems of meaning? How did you feel reflecting on them? How did you feel asking your students to explore and reflect on theirs? How have you integrated their identities into your course?
- What kind of awareness do you have about your own language use and the potential stereotypes and biases that are associated with it?
- In creating spaces for student voice and choice, which voices were elevated and which voices were silenced? What decisions influenced this?
- What were the discussions like related to changing/dress and locker room/bathroom policies? In what ways can these spaces be more equitable and just?
- How did you teach about fitness testing when it is required in many states/districts, but is not socially just and equitable?
- In what ways did you encourage students to examine ideas and beliefs outside of their current view?
- How does your personal view of health and well-being influence your language and pedagogical practices?

- *Health and PE content standards:*

- How equitable and just are they?
- How do states/school districts utilize the standards? What are the expectations? How do they inform curriculum, pedagogy, and assessment?
- In what ways do they allow students to apply learning in authentic and meaningful ways?
- Do standards place an over-emphasis on individual choice and personal behavior and the way to achieve positive health outcomes?

- What pedagogies did you implement and why? How did they work/not work in creating a more just and equitable course for all students? What changes will you make the next time you teach this course?

Action Items/Practical Examples: Students

In this section, the focus is at the preservice teacher and preK-12 student level — specifically, curriculum and pedagogies related to social justice/JEDI for preservice teachers and the preparation of teaching and learning with preK-12 students.

Curriculum

- Learn, incorporate, and celebrate different markers of an individual's identity in curricula. This can include but is not limited to:
    - Ability, ethnicity, gender, language, nationality, race, religion, and sexual orientation
- Create curricula and lesson plans that reflect diverse intersections of identities.
- Diversify the representation of students in curricula.
    - Include varied representations of students in materials
    - Incorporate a variety of cultural celebrations
    - Include variations throughout the school year, not only as a single lesson/unit
    - Provide contextual information for students, including being explicit about the significance of the content
    - Get to know the purpose and the worldview underlying different holidays when making decisions about what role it should play in the program. Be aware of perpetuating false or misleading historical references

Seek input from students and invite feedback to capture meaningful representations that highlight variation. Be cautious not to solely rely on student input as this can perpetuate tokenism and a narrative that the student is responsible for being the voice of a particular identity.

Pedagogy

- Acknowledge the diversity of student identities and experiences
- Allow students to self-identify in ways that are meaningful for them. Avoid assumptions or assigning meaning to an identity for a student
- Continue to educate self on social expectations, issues, and justice:
    - Ableism
    - Anti-Blackness
    - Anti-immigrant sentiments
    - Anti-transgender policies and laws
    - Imposition of Western/European/colonial systems
    - Hyper-individualism

- - Stance of neutrality
    - White supremacy
- Support student choice, voice, and interests
- Use affirming and inclusive language
    - Be mindful of assumptions
    - Ask students how they would like you to refer to them and what terms they use
        - ✓ Use their names, pronouns
        - ✓ Use their choice of person first or disability first language
        - ✓ Use their preference of Indian, Native American, First Nations or Indigenous, etc.
    - Use gender-inclusive language when addressing groups
    - Use positive language
- Create opportunities for exploration of ideas and values
- Integrate social justice knowledge and skills, rather than teaching as a separate entity
- Use social situations as teachable moments
- Utilize gender-inclusive activities, avoid gender-segregated activities
- Interact and engage students' communities
- Get to know students and create a caring environment
- Provide inclusive facility access for all students. In addition:
    - Ask transgender, nonbinary, and two-spirited students what they need to feel safe and comfortable
    - Ask students with disabilities what they need to increase their access to facilities
    - Collaborate with specialists such as physical and occupational therapists, adapted physical education specialists, special education teachers, facilities maintenance staff, administration, and community advocates
- Relate content to students' life experiences
- Integrate restorative practices
- Create a classroom culture where mistakes and opportunities for correction are part of the learning process
- Frequently revise the accessibility of evacuation plans for students with disabilities

Utilize Universal Design for Learning

1. Multiple means of engagement
    - Reduce student discomfort and distraction (room lighting, furniture, equipment arrangement, noise, emotional climate — how teachers talk to students, peer-to-peer interaction)
    - Support risk taking (clear goals, frequent feedback on progress, teach self-awareness, coping skills)
    - Create opportunities for discomfort that leads to growth (in thinking, feeling and ideas)

  o Increase student interest (provide multiple opportunities for choice and autonomy)

2. Multiple means of representation

  o Use varying modalities — auditory, text, pictures, demonstrations, examples, charts, numbers, etc.

  o Create a culture where students are comfortable asking questions

  o Connect content to students' lives, interests, and prior knowledge

  o Clarify academic language by providing clear and explicit supports

3. Multiple means of expression

  o Provide varied ways and opportunities for students to move

  o Offer multiple methods students can use to express what they know — moving, speaking, writing, drawing, etc.

  o Provide varying levels of support and assistive technology to create and organize materials (Lieberman, Grenier, Brian, & Arndt, 2020)

Critical Reflective Questions

- Why do I want to know more about individuals who may be different from myself? How can this knowledge impact my teaching?
- What do I understand about the impact of ＿＿＿ on students?
- What assumptions do I have about different identities?
- How has stereotyping and the media impacted how I approach teaching?
- What language do I use that reinforces stereotypes? How can I challenge that stereotype?
- How do I include minoritized identities in my lessons and conversations with students?
- What messages do I send to students about minoritized identities based on how I include or don't include them in lessons?
- Does my curriculum include a varied representation of different cultures, identities, and body types?
- Are pictures and illustrations representative?
- Is the representation in the curriculum mere tokenism? Are efforts made consistently throughout the curriculum and year?
- What supporting materials and content am I providing to students about social justice issues?

Action Items/Practical Examples: Policy

Policies serve as the direct link connecting a justice-oriented philosophy of PETE/HETE and the day-to-day activities of these programs. If we seek to cultivate a vision for health and physical education as a space in preK-12 education that focuses on development of learner efficacy and agency, and is in support of anti-racist practices, then PETE/HETE programs must adopt, implement, and collect data related to policies with a lens toward actualizing this vision.

We need:

- Policies that ensure equity of access and opportunity;
- Policies that support a diversity of teachers equipped to positively impact the learning experiences of diverse learners;
- Policies that ensure well-rounded curricular offerings and policies that ensure evaluation of teachers is grounded in best practices for trauma-informed, culturally responsive, and developmentally appropriate practices.

Curriculum and Pedagogy

- Reconsider the role and/or need of science courses as barriers to matriculation
- Provide more early field experiences for students
- Intentional instruction in identifying and meeting the needs of diverse learners
- Assurance that content is skills-based, thematic, globally oriented/locally understood
- Balance of sport, body control, aquatics, dance, adventure, and wellness skills and knowledge
- Instructional modeling that focuses on the how and *why* of teaching as much as the *what* and *when*
- Remediation plan for those who need Praxis Core or college readiness, review of impacts of minimum GPA or edTPA cut scores
- Assurance that textbooks are affordable, culturally reflective, contain accurate/non-biased content
- Dispositions measurement, intervention plans, and action steps are accessible and applied strategically
- Review the purpose, implications, and need for candidates to demonstrate skillfullness or a "health-enhancing level of physical fitness" (see Initial PETE Standards, Standard 2).

Health and physical education
- Some practices seem to lend itself to promoting equity and social justice
  - Culturally relevant pedagogy
  - Attending to the social and emotional needs of students, with a lens toward equity
  - Providing an inclusive, planful, and meaningful learning environment to all students regardless of their identity/background

- Some practices seem to lend themselves to inequities
  - Culture of bullying in physical education
  - Over-emphasis on competition
  - Roll-out-the-ball and other exclusionary practices
  - Zero-tolerance discipline and punitive behavioral management practices
  - Over-emphasis on personal behavior change
  - Priority given to risk reduction versus achieving health and well-being

PETE/HETE implications
- Faculty need to be trained in culturally responsive classrooms, bias, inclusivity, among others.
- Foundations are necessary to provide an understanding of classroom management and building a culturally responsive learning environment
  - Students should understand school-to-prison pipeline and be able to articulate how classroom level decisions contribute to this issue
  - Students should be able to identify policies relative to classroom management and discuss how their implementation promotes (in)equity
  - Students should be able to identify culturally appropriate methods for classroom management and relate these to the teaching of physical activity and sport participation.
  - Students should be trained to identify areas of educational inequity and develop strategies to counteract these in their practice. For example, a teacher at an urban school with a high number of minority students may want to consider classroom management strategies that limit exclusionary discipline practices because of the knowledge that their discipline referrals often lead to racial disparities.
- Classroom management in PETE/HETE centers on creating a caring environment
  - Several examples in physical education provide avenues for increasing student voice and belonging
  - Tenets of culturally relevant pedagogy (student learning, cultural competence, sociopolitical consciousness) lend themselves to inclusive pedagogical practices.
- Punishment and Discipline are different constructs and PETE/HETE candidates should pursue restorative disciplinary practices
  - *Punishment* practices in schools suggest harm has occurred that cannot be repaired or is so extraordinary that that repair would not be a reasonable consideration. Punishment also leads to severe consequences that limit a student's ability to sustain academic progress. The use of punishment should be limited when possible. Punishment practices should also be well defined, applied uniformly, and reflected upon when applied
  - Teacher candidates should understand and be able to explain that punishment practices are informed by three areas including: 1) the interpersonal behaviors and relationships of the students and staff involved, 2) the institutional policies and practices that are upheld by school staff, 3) systemic factors within and beyond the school context that shape students' engagement in schools

- Discipline practices as it relates to classroom management refers to "a disposition, a mindset, and an approach to discipline that builds upon the foundational idea that schools are places where students are expected to make errors and learn from them" (Milner, 2019). Such errors may occur in relation to learning content (e.g., a student does not understand a movement principle) or in learning how to participate in a community of learning (e.g., a student is disruptive to course instruction)
- Restorative approaches to discipline require teachers and administrators to learn and grow from student conflicts and misconduct rather than focusing the burden of corrective action solely on the students
- Restorative discipline recognizes that misbehavior of students is an expected, developmentally appropriate, and manageable education challenge. Pedagogical practices and policies implemented by professionals that lead to injustices, however, should be unacceptable and overseers of such outcomes should be held accountable through appropriate professional practices
- Strategies should be identified to systematically address restorative classroom management. These may include but are not limited to,
  - ✓ The use of restorative justice pedagogy, including restorative circle processes
  - ✓ Conducting equity audits that identify where inequities exist. This may require students to be fluent in reviewing school district data dashboards and other secondary sources of information
  - ✓ Reviewing School Improvement Plans and documenting where health and physical education contributes to or detracts from that effort
  - ✓ Documenting instances of classroom management challenges and periodically debriefing this with peers
  - ✓ Anytime punitive action is taken against a student, the educators involved should conduct a review of the policies and practices that underlined such action to determine if de-escalation of the event was possible

Critical Reflection Questions

- How have you defined and included diverse field experiences in your program?
- How are field experiences dispersed throughout the program?
- What recruitment strategies are in place to identify and target diverse populations?
- What intervention plans do you have for struggling students?
- What diverse representation do you have among faculty as well as in written materials and textbooks that are selected for courses?
- Do preservice teachers get to work alongside mentor teachers with diversity?
- What organizations are available to support diverse student populations?

Glossary/Key Terms

Ableism: Discrimination or prejudice against individuals with disabilities.

Ageism: Discrimination or prejudice against a particular age-group, especially the elderly.

Agency: The capacity, condition, or state of acting or of exerting power.

Bias: An inclination of temperament or outlook; a personal and sometimes unreasoned judgement.

Classism: Discrimination or prejudice based on one's class; the systemic oppression of the lower class to the advantage of the upper class.

Color-Blind: Not influenced by differences of race; treating all people the same regardless of race.

Critical Consciousness: An in-depth understanding of how the world works, sociocultural issues, and injustices; understanding the political and economic structures that make up society; developing a sense of agency and taking action against injustices.

Dehumanization: To deprive someone or something of human qualities, personality, or dignity.

Discrimination: Prejudiced outlook, action, or treatment; the act of making or perceiving a difference.

Diversity: The range of human differences, including but not limited to race, ethnicity, gender identity, sexual identity, age, social class, physical ability, religion, national origin, etc.

Equity: Justice according to natural law or right; freedom from bias or favoritism.

Hegemonic: Influence/authority over others; the social, cultural, ideological, or economic influence exerted by a dominant group.

Heterosexism: Discrimination or prejudice against non-heterosexual people based on the belief that heterosexuality is the only normal and natural expression of sexuality.

Intersectionality: The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect, especially in the experiences of marginalized individuals or groups.

Linguicism: Language-based discrimination against linguistic minorities at multiple levels (e.g., the use of language, accent, dialect, repertoire, and speech).

Marginalization: To relegate to an unimportant or powerless position within a society or group.

Neoliberalism: A political agenda that promotes the deregulation of the free-market economic system, favoring a reduction in governmental spending through free markets becoming privatized.

Oppression: Unjust or cruel exercise of authority or power.

Physical Literacy: Physical literacy is the ability to move with competence and confidence in a wide variety of physical activities in multiple environments that benefit the healthy development of the whole person.

Prejudice: Injury or damage resulting from some judgement or action of another in disregard of one's rights.

Racism: A belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race.

Religionism: The discrimination or prejudice based on one's religion or beliefs.

White-Washed: To gloss over or cover up; to exonerate someone by means of perfunctory investigation or through biased presentation of data.

Xenophobia: Fear and hatred of strangers or foreigners or of anything that is strange or foreign.

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Suggested Citation:

Society of Health and Physical Educators (SHAPE America) (2022). *Social Justice in PETE/HETE* [Guidance Document]. Reston, VA: Author