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5 Implicit and Explicit Pedagogical Practices Related to Sociocultural Issues and Social Justice in
6 Physical Education Teacher Education Programs

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24   Abstract
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26   *Background:* For many years, scholars in PETE have argued for the importance of educating pre-
27   service teachers (PSTs) about equality (e.g., Evans 1990), sociocultural perspectives and issues
28   (e.g., Cliff, Wright and Clarke, 2009; Author 2014) and critical pedagogy (e.g., Fernandez-
29   Balboa 1997; Philpot 2015). Despite this advocacy, we would argue that there are significant
30   differences in how faculty teach about sociocultural issues, and for, social justice. The
31   pedagogical actions through which Physical Education Teacher Educators (PETEs) do this work
32   is the focus of this paper.

33   *Purpose:* We investigated the pedagogical approaches and strategies used by PETE faculty to
34   address and educate PSTs about social justice and sociocultural issues related to gender, race,
35   sexuality, (dis)ability, socioeconomic status and religion in their individual PETE programs. In
36   this study, we draw on transformational pedagogy (Ukpokodu 2009; Ovens 2017) as a
37   framework for theorizing the data. Through this study, we highlight the pedagogical practices
38   espoused as those that engender transformative learning.

39   *Data collection and analysis:* Data for this interpretive qualitative research study was collected
40   primarily through in-depth semi-structured interviews with over 70 PETEs who work in 48
41   PETE programs across Australia, Canada, England, Ireland New Zealand, Sweden, and the
42   United States. Furthermore, an informational survey was used to gather demographic data of the
43   participants. The participants, all current PETEs, had a wide range of professional experiences,
44   which included the length of time in the profession, the type of institution employed, educational
45   backgrounds and courses taught. Data analysis was completed using the processes of content
46   analysis and the constant comparative method (Corbin and Strauss 2008).
47
48   *Findings:* Three major themes represent the findings. In the first theme, 'Intentional and Explicit
49   Pedagogies' we provide descriptions of the approaches and strategies used by PETEs in this
50   study that were planned in advance of the learning experiences. In the second theme, 'Teachable
51   Moments' we provide examples of how PETEs utilized 'teachable moments' in implicit and
52   explicit ways to educate PSTs about sociocultural issues. The third theme, 'Resistance and
53   Constraints' captures the individual challenges PETE faculty faced within their courses if, and
54   when, they teach for equity and social justice. The findings suggest that social justice struggles to
55   find an explicit presence within many PETE programs and that educating PSTs about
56   sociocultural issues and social justice is lacking in many PETE programs.
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60   **Key Words:** transformative pedagogy, hidden curriculum, critical pedagogy, international
61   perspectives
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64   **Introduction**
65
66   In many western countries, social justice is ubiquitous (Bialystok 2014) as it is ever-

67   present in government policies, educational policies, and school and teacher education curricula.

68   Nearly 20 years ago, Murphy (1999) suggested that social justice was one of "three powerful

69   synthesizing paradigms" (p. 54) in education. Since that time, it has become increasingly

70   common for education scholars to claim a social justice orientation in their work (Hytten and

71   Bettez, 2011), with a growing number of teacher education programs oriented around a vision of

72   social justice (e.g., Darling-Hammond, French, and Garcia-Lopez 2002). However, a review of

73   literature reveals a lack of clarity around the nature of the pedagogical practices implemented in

74   the name of social justice (Bialystok 2014). In addition, any quest for social justice requires

75   consideration of what social justice is, and for whom social justice is sought, before attempts can

76   be made in its name (Hackman 2005).

77   Given these uncertainties surrounding social justice, it is not surprising that approaches to

78   teaching for social justice through courses that examine sociocultural issues in society in pre-

79   service initial teacher education (ITE) programs are far from uniform. Social justice in ITE

80   programs ranges from single stand-alone diversity courses (Ladson-Billings 2001; Nieto 2000;

81   Sleeter 2008) to programs where social justice is explicit in the ITE framework and infused

82   throughout an entire ITE program. Courses that focus on sociocultural and social justice issues

83   may be taught by committed, competent and confident teacher educators and, in other instances,

84   by teacher educators or graduate students who have limited experiences with diversity and are

85   unintentionally complicit in maintaining the status quo (Ukpokodu 2016).

86   For the purpose of this paper, we call on Bell's (1997) definition of social justice

87   education as both a goal and a democratic and participatory process. While we recognize the

88   'broad' international social justice issues reported in educational research related to

89   socioeconomics, gender, race, religion and (dis)ability, we are cognizant that context matters.

90   Pedagogies for social justice must be tailored to fit the setting.

91   **Social Justice in PETE**

92   Endeavors to address issues specific to physical education (PE) have been featured in

93   Physical Education Teacher Education (PETE) literature for more than 40 years. According to

94   Kirk (1986), the social justice agenda in PETE gained a foothold following Zeichner and

95   Teitlebaum's (1982) call for social and economic justice to become a part of every ITE program.

96   One of the seminal concepts in PETE and ITE literature that focused on social justice was the

97   hidden curriculum (Bain 1975; Dodds 1985; Fernandez-Balboa 1993). The hidden curriculum is

98   the attitudes, values and understandings that are communicated unintentionally, unconsciously,

99   and unavoidably (Ronholt 2002). The power of the hidden curriculum lies in the fact that the

100   messages are unspoken and unacknowledged, "making them seem natural and inevitable" (Bain

101   1990, 36).

102   In the ensuing years, scholars in PETE with an interest in social justice have argued for

103   the importance of educating pre-service teachers (PSTs) about equality (e.g., Evans 1990),

104   sociocultural perspectives and issues (e.g., Cliff, Wright, and Clarke 2009; Flory, Tischler and

105   Sanders 2014) and critical pedagogy (e.g., Fernandez-Balboa 1997; Philpot 2015). A growing

106   body of PETE literature highlights issues of racism (Fitzpatrick 2013; Legge 2010), body image

107   (Kirk 2006; Tinning and Glasby 2002), gender (Brown 2005; Dewar 1991; Dowling 2009), and

108   motor elitism (Evans 2004; Mordal-Moen and Green 2012). However, identifying the issues is

109   different from endeavoring to address them in PETE. Scholarship in support of social justice is

110   not the same as scholarship about the attempts to implement social justice pedagogies (Tinning

111   2016).

112   The proliferation of advocacy for social justice in PE related to issues such as gender,

113   race and (dis)ability has few articulations of how PETE faculty actually teach for social justice,

114   that is, what they do in classrooms and through coursework, and for whom social justice is

115   sought. A small number of papers have described attempts at foregrounding social justice in

116   PETE through embodied experiences that have the potential to disrupt beliefs such as

117   enactments of action research (Hickey 2001), border crossing experiences into indigenous

118   cultures (Legge 2010), and critical community-based service learning where students work with

119   cultural 'others,' (Bruce 2014). Despite this advocacy, we would argue that there are significant

120   differences in how Physical Education Teacher Educators (PETEs) and PETE programs

121   challenge the hidden curriculum, teach about sociocultural issues, and advocate for social justice.

122   We acknowledge that there are benefits and barriers to these differences, and that addressing

123   issues of social justice within one's pedagogy and PETE program is challenging and complex.

124   Through engaging in this research, we hope to highlight pedagogies PETEs are enacting in their

125   teaching as well as articulate the complexities PETEs face when enacting a critical perspective.

126   The focus of this paper is how PETEs attempt to teach for, and about, sociocultural issues

127   and social justice. Specifically, the purpose of this paper is to document the range of pedagogical

128   approaches and strategies, or lack thereof, used to address and educate PSTs about sociocultural

129   issues related to gender, race, sexuality, (dis)ability, socioeconomic status, and religion in their

130   individual PETE programs. The intent is to shed light on what PETEs are currently doing in the

131   name of teaching for social justice, while also providing examples for others. To foreground this

132   study, we draw on transformational pedagogy (Ovens 2017; Ukpokodu 2009) as a framework for

133   theorizing the data.

Transformative Pedagogy

135   In all contexts where ITE programmes foreground a social justice orientation, there is a

136   complex challenge of preparing teachers with emerging technical skills and perhaps more

137   importantly, the ability and desire to continually critically reflect on and modify their own

138   teaching practice. Cochran-Smith (1995) proposes that prospective teachers need to reconsider

139   assumptions about race, religion, sexual orientation, and (dis)ability; assumptions that may be

140   perpetuated in PE through the hidden curriculum. In order to incorporate social justice as an

141   underpinning principle, ITE programmes should consider providing opportunities for critical

142   reflection that reveal students' values and beliefs, help them to understand how these have been

143   shaped by their own life histories, and provides opportunities to reconstruct these beliefs.

144   Critical reflection is becoming increasingly important for both the predominantly white middle-

145   class students who are attracted to ITE programs (Bain, 1990; Mills, 2009), and, in the context of

146   PE and PETE, for students who come with a sporting habitus (Brown, 2005).

147   Mezirow (1990, 2009) calls for transformative learning opportunities that challenge

148   taken-for-granted frames of reference and open them up for possible change.

149   Transformativelearning occurs when a person develops an awareness of their habits of mind,

150   develops new viewpoints and perspectives, and comes to see some aspect of the world in a

151   different way (Ukpokodu 2009). In relation to ITE, a transformative approach would aim to

152   enable neophyte teachers to examine "the educational, moral, and political commitments that

153   help guide their work as professional teachers" (Ukpokodu 2009, 47), and to encourage and

154   engender "reflective thinking, social consciousness, and disposition for social justice" (47). The

155   process of transformational learning relies on pedagogies that move away from knowledge

156   transmission and toward communicative learning where a learner searches for meaning through

157   reflecting on values, social norms, and assumptions through which a truth claim is made

158   (Mezirow 2009).

159   Transformative pedagogy with a social justice orientation draws on multiple discourses

160   including democratic education, critical pedagogy, multiculturalism, poststructuralism,

161   feminism, queer theory, anti-oppressive education, cultural studies, post-colonialism,

162   globalization, and critical race theory (Hytten and Bettez 2011). Transformative pedagogies that

163   address a social justice perspective include developing a multicultural perspective through

164   reading and discussion of multiple texts (Ukpokodu, 2009), border crossing experiences (Legge

165   2010), shadowing culturally different learners (Ukpokodu 2004), personal narrative inquiry

166   (DeLuca, 2012), and action-research learning (DeLuca 2012).

167   In the recent *Routledge Handbook of Physical Education Pedagogies*, Tinning (2017),

168   Ovens (2017), Oliver and Kirk (2017), Fitzpatrick and Enright (2017), and Dowling and Garrett

169   (2017), drew on transformational pedagogy as a framework for conceptualising diverse

170   pedagogical work in PETE. Ovens (2017) suggests that transformational pedagogy is both

171   enabled and/or constrained through supporting policy environment, institutional constraints, and

172   pedagogical practice. Ovens (2017) proposes that the collective entanglement of broader

173   educational discourse, curriculum policy, and subjectivities of PETE students and teacher

174   educators shapes the political and cultural arena in which students experience PETE.

175   Ovens (2017) categorises the transformational pedagogies reported in PETE literature

176   into negotiated learning, storytelling, peer teaching, case studies, and place-based pedagogies.

177   Visual diaries have been used to assist students in understanding gender and identity by engaging

178   in tasks that include observations from PE, TV, sporting events, and sport media, which focused

179   on PE as a site of gendered practice (Fitzpatrick and Enright 2017). Furthermore, the use of

180   visual methodologies such as the examination of magazines, photographic essays, drawings, and

181   scrapbooking was implemented when focusing on challenging body culture in PE (Oliver and

182   Kirk 2017, Fisette 2011, 2013). Dowling and Garrett (2017) advocated for narrative inquiry as a

183   transformative pedagogy designed to give voice to the marginalized and providing counter-

184   narratives to disrupt dominant ideas about race and gender. Tinning (2017) described

185   transformational pedagogy as "a manifestation of the critical project" (281), due to its alignment

186   with a social justice ethic and a focus on personal change.

187   In espousing transformative pedagogy in this paper, we support the position that critical

188   education cannot be reduced to a teaching method that is learned through transmission and then

189   enacted with no consideration of the teacher, learner and context (Friere 1970; Ovens 2017).

190   There is no single transformative pedagogy waiting to be discovered. Equally, emerging research

191   is providing examples of practices based on the principles of transformational pedagogy that can

192   be contextualized to different settings. With this caveat, we wish to elaborate on the

193   transformative pedagogies to teaching for social justice in PETE.

194   **Method**
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196   The aim of this research project was to explore how sociocultural and social justice issues

197   are addressed and implemented in PETE programs. To explore these issues, we conducted a

198   critical interpretive qualitative research study. This design was based on the social constructivist

199   and transformative worldviews of the authors (Creswell 2014). Specifically, we researched

200   higher education faculty in PETE to seek their understanding of their professional world, identify

201   their subjective meanings of their experiences, and address issues within PETE that marginalized

202   individuals based on issues of power, social justice, and oppression (Creswell, 2014).

203   **Setting and Participants**

204   Over 70 PETE faculty who work in more than 48 PETE programs across Australia

205   (AUS), Canada, England, Ireland, New Zealand (NZ), Sweden and the United States (US), were

206   the participants of this study. Purposive sampling (Miles and Huberman 1994) was utilized to

207   recruit participants who identified as a physical education and/or health education faculty

208   member in an ITE program. Participants did not need content knowledge of, or experience with,

209   sociocultural issues to become a participant. Recruiting of participants occurred through personal

210   contact made by the research team, and at state, national and international conferences.

211   Approximately 100 PETE faculty were contacted, with 72 agreeing to participate in the study.

212   Participants had a wide range of professional experiences, which included the length of time in

213   the profession (ranged from one to over 30 years), the type of institution employed (e.g.,

214   teaching/research-based, small vs. large institutions), educational backgrounds (all had a terminal

215   degree) and courses taught. Permission to conduct the study was obtained through each of the

216   authors' university Institutional Review Board/Ethics Committee and informed consent was

217   granted prior to the start of the study. Informed consent assured participants anonymity, as

218   pseudonyms were utilized for the names of participants and their respective institutions.

219   **Data Collection**

220   Data were collected through an informational survey and one-on-one semi-structured

221   interviews. A pilot study was conducted with 15 participants in 2015. Based on the data gathered

222   from the pilot, the informational survey was developed and the interview guide revised. The

223   remainder of the research study was conducted in 2016. All data were collected by the

224   researchers and uploaded to a private research project in Dropbox.

225   *Informational Survey.* Upon agreeing to participate in this research study, each participant

226   completed an informational survey to provide context and background knowledge about

227   themselves, which included their geographic living experiences, educational degrees obtained,

228   professional positions held in higher education, and a social identity profile. This informational

229   survey was completed electronically in a word document and sent via email to the researcher.

230   *Individual Interviews.* Semi-structured interviews of between 30 and 90 minutes commenced

231   after the completion of the survey. Participants were asked 20 primary questions, with further

232   probing questions added in instances where more information was needed. Questions for the one-

233   on-one interviews focused on their educational background; beliefs, understanding and

234   perspectives about social justice and sociocultural issues; and pedagogy within PETE programs

235   and courses related to social justice and sociocultural issues. The interviews occurred in person

236   (e.g., at their office, at a conference), by SKYPE, or over the phone. All interviews were audio-

237   recorded.

238   **Data Analysis and Trustworthiness**

239   Data analysis occurred using the processes of content analysis and the constant

240   comparative method (Corbin and Strauss 2008). All interviews were transcribed into over 1,000

241   word document pages. Open coding, or line-by-line analysis, was conducted to develop initial

242   codes. Each researcher then conducted axial coding, which included collapsing the initial codes

243   into primary themes and then providing descriptions for each theme (Corbin and Strauss 2008).

244   At this time, peer debriefing (Creswell 2014) ensued to discuss the identified themes, where

245   refinement and adjustments were made to ensure the essence of the meaning and identity of each

246   theme. Once the themes were identified, all transcripts were reviewed to select salient quotes that

247   would align with each theme or sub-theme. Simultaneously, the informational surveys and

248   artifacts were reviewed to support and enhance the description of each theme. Trustworthiness of

249   this research study was ensured by utilizing multiple sources of data, engaging in conversations

250   and discourse among the researchers that challenged and questioned one another's perspectives

251   and interpretations, recording in our researcher journals, and maintaining an audit trail.

252   **Findings**

253   Participants shed light on the wide range of pedagogical practices they utilized to educate

254   their students about sociocultural and social justice issues. Examples of these practices and

255   activities included assigning scholarly readings, engaging in dialogue, viewing videos, partaking

256   in role playing, analyzing case studies, participating in field experiences, and exploring personal

257   biographies. Three themes will be presented within this findings section, which focus specifically

258   on how these practices were implemented (or not), as well as the challenges, constraints, and

259   even resistance the participants encountered when engaging in pedagogical practices that focused

260   on sociocultural and social justice issues. In the first theme, 'Intentional and Explicit Pedagogies'

261   we provide descriptions of the approaches and strategies used by the PETE faculty in this study

262   that were planned in advance of the learning experiences. In the second theme, 'Teachable

263   Moments', we provide examples of how PETEs utilized 'teachable moments' in implicit and

264   explicit ways to educate PSTs about sociocultural issues. The third theme, 'Resistance and

265   Constraints' captures the individual challenges PETEs faced within their courses if, and when,

266   they teach for equity and social justice. The findings suggest that educating PSTs about

267   sociocultural and social justice issues is a challenging and complex process. Social justice

268   struggles to find an explicit presence within many PETE programs, that explicating the hidden

269 curriculum and educating PSTs about sociocultural issues and social justice is lacking in many

270 PETE programs.

Intentional and Explicit Pedagogies

272 Numerous participants in the study were intentional and explicit about educating their

273 students about sociocultural and social justice issues. These approaches were most common

274 amongst PETE faculty in NZ, AUS and England. These participants intentionally and explicitly

275 planned the learning experiences in advance in their course syllabus or as a central theme in

276 individual class lesson plans. Louisa, a faculty member at a NZ institution, explained how she

277 utilized a 'contextual twist' to teach her students about sexuality and marginalization:

278 *A contextual twist [is] where you take something that is only said of a few people and*

279 *turn that around so that it's said about everybody. For example, some of the things that*

280 *might be said about somebody who is lesbian or gay and you take some of those things*

281 *that are said, for example, when did you decide that you would be a lesbian? And then*

282 *you change the words to the mainstream of 'when did you decide you would be*

283 *heterosexual?'...and in doing those sorts of pedagogical approaches, really make people*

284 *absorb how some things are when you talk about a marginalized or a minority group.*

285 Georgia, a health education faculty member within a combined PE and health program at a

286 private institution in the Midwest region of the US, used a different form of pedagogical practice

287 to intentionally teach her students about sexuality. She shared,

288 *I gave my health class this scenario; you're in a public health department and your boss*

289 *tells you that you have to do an LGBT program about safe sex for the LGBT population.*

290 *But you personally are against it; your religious beliefs are against it. Let's pretend this*

291 *is you. So how do you handle this situation?*

292   Georgia used this scenario as a springboard to engage in discussion with her students not only

293   about sexuality, but also on how religion plays an important factor in one's beliefs and decision-

294   making.

295   Larry (US) and Jeff (England) used case studies to address issues related to inclusion

296   regardless of one's religion. Jeff explained how he critically engaged with his students in class

297   on this issue, particularly in relation to how exclusionary PE can be,

298   *So we have got them thinking, 'Oh, Muslim girls can't do PE because of their Hijab'.*

299   *Wait a minute, some Muslim girls at school can't do some things in PE because of the*

300   *way we organize PE and its counter to their religious practices. So getting them to turn it*

301   *on its head a little bit, and to start thinking structurally and institutionally rather than*

302   *blaming the individual or the victim...*

303   Before delving into pedagogies that explicitly educate her students about sociocultural

304   and social justice issues, Rachael (NZ) first intentionally requires her students to engage in a

305   self-analysis activity. She described,

306   *The first assignment they do a self-analysis…they identify, analyze and discuss their own*

307   *social identity and why they are who they are and how it may impact on who they are as*

308   *a teacher…trying to get them to think about, 'well, if they are white, if they are middle-to*

309   *upper class, and if they have been educated,' making them aware that they have these*

310   *privileges and how that may impact when they go into schools.*

311   These examples are a sampling of the intentional and explicit pedagogical practices the

312   participants provide to their students in PETE programs. All of the participants who intentionally

313   and explicitly teach about sociocultural and social justice issues articulated that they were

314   passionate about such issues, had content knowledge, and believed that it was important to

315   educate students about these issues, especially since these students will become PE teachers and

316   will be in a position of power to perpetuate or explicate the messages about (dis)ability, gender,

317   sexuality, race, ethnicity, religion and other social issues that can be communicated as hidden

318   curriculum. Although these PETEs demonstrated both a clear understanding of how they planned

319   to teach about social justice, and passion for the content, they acknowledged that classroom

320   engagements were complex and far from being unproblematic.

321   **Teachable Moments**
322
323   Participants identified how they utilized 'teachable moments,' that is, situations where an

324   opportunity was presented that related to a socially just or unjust circumstance they felt needed

325   to be explicitly addressed within their PETE courses. For example, Nathan (England) described a

326   situation when he was teaching the Sport Education curriculum model on the gym floor,

327   *I put them into situations that just a normal PE teacher would have…Set up Sport*

328   *Education and just let it pass. "Right, stop" [claps] "take a look around, what do you*

329   *see? All the performers are male, all the supporters are female" And they've done that*

330   *themselves. And then you can question. Even though social justice is not a part of the*

331   *Sport Education session…I've come in there and I've problematized the situation for the*

332   *students, then you've started to question "well, why is that the case?" And obviously*

333   *issues of gender, roles, power, things that you can then start to unpick with the students.*

334   Although Nathan did not intentionally *plan* to teach such content, he was aware that

335   sociocultural issues could be present and was intentional within this instructional experience

336   when teaching about the Sport Education curriculum model, mostly because he has content

337   knowledge and potentially a critical perspective about social issues and issues related to power,

338   privilege and marginalization. Content knowledge, according to numerous participants, was

339   certainly an aspect of whether or not they were able to identify teachable moments related to

340   social issues and inequities.

341   Some participants used their prior lived experiences to shed light on sociocultural issues

342   that are prevalent in the world, particularly when those experiences occurred in a community or

343   society different to their very own. Kendra, a current faculty member in Ireland who formerly

344   taught in the US, described how she called on her…

345   *…experiences working on the south side of Chicago, working with impoverished,*

346   *underserved kids, and on the Navajo reservation. Working with students in the south side*

347   *of Los Angeles was a unique experience, when, every time the kids heard a domestic*

348   *argument, they hit the playground, flat on the ground, 'cause they thought somebody was*

349   *gonna get shot.*

350   Kendra used these lived experiences to educate her students about privilege, marginalization and

351   social inequalities. Katie (England) explained how she also uses prior experiences to raise

352   awareness and address social injustices,

353   *Things will pop into my head like a kid came in the PE office and another PE teacher*

354   *said, "You must be here to sign up for the 100m" and he was Black, and I'll be like 'this*

355   *is a prime example of racial stereotyping'…And then they go, "Oh yeah that happened to*

356   *me, yeah we can say, "Oh I bet you're quick because you're Black".*

357   For many of the participants, the teachable moments occurred within field experiences at

358   local schools. Tom and Frank, both from the US, explained how the demographics and diversity

359   of the PSTs' field placements presented opportunities for students to learn about sociocultural

360   issues. Tom intentionally placed students in a wide range of school contexts primarily based on

361   race and social class. Frank, on the other hand, admitted he does not intentionally place students

362   in schools where there is racial and ethnic diversity; however, he hoped that through these field

363   experiences, his students will understand race-related issues. Frank shared how he engages in

364   conversation with his PSTs when they return to the university after their field experiences and

365   they bring up topics that are social justice issues,

366   *I've tried to get them to understand that culture and background and where the students*

367   *slept the night before, what they had for dinner influences who they are in your*

368   *classroom that day because a lot them- and I see this a lot with the teachers- it's, "That*

369   *child is bad. That's a bad kid." Or, "He is just off-task today." There's no thought about,*

370   *"Well, that little boy, his mother sells drugs and that's the world he lives in; whereas this*

371   *little boy, his father is Vice Chancellor of the university and that's the world that he lives*

372   *in." There's no conversation about that...*

373   Cliff, a faculty member at an urban institution in the US, who also did not explicitly teach about

374   sociocultural or social issues, nor felt the importance in doing so, identified a situation where he

375   felt that it was 'the right place at the right time' to address it with his student teachers:

376   *One of the student teachers told me that this one boy had been in Syria that summer and*

377   *fighting against ISIS. His father had gone back there and taken him with him. So I raised*

378   *that issue with the students and said, 'you don't know what the background of these kids*

379   *are.' The boy was supposedly on the front lines of Syria fighting as a 13-year-old boy.*

380   *And the teacher brought in some other things in terms of trying to understand the*

381   *children's backgrounds. That you never know where they are coming from. I mean, that*

382   *wasn't an overt purposeful thing, it just came up and then we discussed it...in that context.*

383   Interestingly, more participants from NZ and AUS intentionally and explicitly educated their

384   PSTs about sociocultural and social justice issues, whereas, more faculty from the US used

385   teachable moments to bring awareness and begin to educate their students about issues related to

386   social inequalities.

387   **Resistance and Constraints**
388
389   Although many of the participants believed it was important to educate PSTs about

390   sociocultural issues, they discussed numerous challenges they encountered when attempting

391   these pedagogical practices. Within this theme, we will bring to life the resistance participants

392   faced from students when they intentionally and explicitly taught about social justice issues.

393   Furthermore, we will describe the individual constraints the participants identified when

394   attempting to or preventing them from addressing sociocultural issues in their pedagogical

395   practices.

396   *Resistance from students.* Participants that faced resistance from students were cognisant that

397   engaging in discussion and learning about social issues is a challenging task and often takes

398   repeated attempts to break down personal biases and barriers. Joan, a NZ faculty member,

399   brought to life her perceptions of student resistance,

400   *Not all of them will feel the same way. So you will have some students who will think it is*

401   *really important to do that and you will have some students who will say this is a waste of*

402   *time, can we get on with something more important...You expose students to that level of*

403   *discussion a bit at a time so you are not always doing it. It's like a slow drip.*

404   Russ, a faculty member in the US, shared a similar form of resistance,

405   *You're certainly going to have students that are resistant to, or scared to talk about,*

406   *sociocultural issues like sexuality or race or class and oppression and they don't want to*

407   *believe that the world is as contested or ugly as it really is and so sometimes it makes*

408   *them feel uncomfortable. Sometimes people don't want to acknowledge the privilege that*

409   *they speak from and the ways in which other groups of people have been marginalized*

410   *and oppressed, and how that all gives rise to their resistance and the ways in which they*

411   *maybe interact with people who've historically had power positions.*

412   Sarah, a faculty member at the same NZ institution as Joan, talked about how the resistance from

413   students has changed over time as well as how her approach to teaching issues related to social

414   justice has also changed:

415   *They used to be very, very resistant. I remember the first time I started teaching all the*

416   *boys came dressed in skirts to take the micky out of it really...I think the students are*

417   *changing and I think we've gotten better at being less confrontational and more*

418   *facilitative and not as black and white if that makes sense. Homophobia is the*

419   *one...That's the topic that has caused the most angst...I think that's because of dominant*

420   *masculinities of heterosexuality. I think it's also to do with religion. Quite a high*

421   *percentage of students in our degrees are very active Christians and so the odd time*

422   *when you challenge them around homophobia that is really challenging.*

423   Other participants believed that many PSTs do not see the relevance or value of confronting

424   inequity, that, according to Maxie (US) "it is not hitting them in the heart," and that it would not

425   directly influence them unless they were engaging with the social inequalities themselves, as

426   teachers, in the schools.

427   *Navigating challenges and constraints.* Lack of time, whether the faculty believed teaching about

428   sociocultural issues was important, and a lack of content knowledge were a few of the challenges

429   and constraints participants had to navigate when choosing to implement pedagogical practices

430   about sociocultural issues and for social justice. For Eric and Tracey (US), teaching about social

431   issues was not a top priority to them as they felt constrained by the time they needed to teach

432   other content such as standards and best practices. Louisa (NZ) also felt pressed for time, but

433   more in relation to the depth in which she could take her class in relationship to these very

434   difficult concepts and issues. She explained,

435   *Constantly not enough time to really delve into some of the deeper issues that are really*

436   *happening in schools. There's the sort of 'once over lightly', you're trying to give them a*

437   *bit of everything and do we give them anything. You hope that we do but unless you do a*

438   *research project you don't really know how that transfers.*

439   Where Louisa wanted to transfer the concepts through experiences with research, Ruby

440   (England) felt constrained by teaching her students the theoretical concepts without connecting

441   them to their own lived experiences. Karen (England) and Katie (England), both felt constrained

442   in teaching about certain social identities, particularly about race and the 'appropriate' language

443   to use when teaching on topics related to social identity. Katie questioned her ability to teach

444   about race as a self-identified white woman:

445   *I felt uncomfortable delivering some of the material that I can't relate to so for example,*

446   *on sexuality and the language that I would use…The same with issues around race and*

447   *ethnicity. I was probably kind of constraining myself to a certain amount of language*

448   *because I knew that was safe language...So even saying, 'a Black individual', I would say*

449   *and think that was appropriate terminology, so I would limit myself to saying 'a Black*

450   *individual' throughout the session. I spent a long time trying to decide what is the word*

451   *that I'm going to use to describe homosexuality, and that was the word that I decided to*

452   *adopt…that's the word I stuck with and I didn't use anything else.*

453   Although Katie and Karen felt uncomfortable teaching about certain social issues, they addressed

454   them regardless, whereas there were other participants, such as Julie (US) and Kate (US) who

455   felt they did not have adequate content knowledge, nor the pedagogical skills to even consider

456   integrating content on sociocultural issues into their courses.

457   Henry, a European born faculty member who has worked in numerous regions in the US

458   over the course of his career, questioned whether he should address sociocultural issues with his

459   students, because of his students' religious preferences as well as risk of receiving negative

460   course evaluations. Henry shared,

461   *Working in [southwest region of US], we have a pretty large Mormon community. I see*

462   *myself as a left-leaning citizen, and [state] is not red; it's almost black in terms of its*

463   *political orientation. Many of our students, I suspect, have pretty conservative views. I've*

464   *had to learn that certain things I have to be very careful in terms of do I even mention it?*

465   *Do I bring it up? If I bring it up, how am I going to bring it up?*

466   Collectively, some participants faced resistance or individual constraints or challenges when

467   teaching their PSTs about sociocultural and social justice issues. Within this group of

468   participants, some chose to intentionally and explicitly engage in pedagogical practices to

469   provide planned learning opportunities for students, despite the resistance and constraints they

470   faced. For others, it hindered them from addressing certain social issues and identities or not

471   engaging in pedagogical practices on these issues altogether.

Discussion

473   Implicit in the concept of transformational pedagogy is the notion that the encounters will

474   enable one to see the world in a new way. These new meanings, far from being prescriptive,

475   should be about personal searches for individual meaning. The explicit and intentional

476   pedagogical practices reported in this paper (e.g., scholarly readings, engaging in dialogue,

477   viewing videos, partaking in role plays, analyzing case studies, participating in field experiences

478   and exploring personal biographies) align with transformational pedagogies as they attempt to

479   challenge individual belief systems through presenting knowledge as problematic. For example,

480   Louisa used a contextual twist to make a familiar story unfamiliar. Larry and Jeff used case

481   studies to stimulate dialogue that explored how beliefs influence one's perspectives. Rachael

482   used a more direct approach when she asked students to directly look inward at who they are,

483   and how their own life histories shape the way they see the world. These approaches to social

484   issues and social justice challenge students to think about how *they* see the world. The contextual

485   twist and case studies are used to stimulate dialogue between students that is fraught with risk

486   taking in exposing one's personal perspectives. Ukpokodo (2009) points out that transformative

487   pedagogies require a learning context of trust to enable students to openly and honestly convey

488   their own thoughts. This classroom culture is constructed through democratic classroom

489   practices and skillful scaffolding of students' perspectives and knowledge based on their lived

490   experiences. What is not conveyed in this study, is how these PETEs have created a culture that

491   enables these pedagogical practices to be meaningful and potentially influential in developing a

492   critical perspective.

493   In addition to the explicit and intentional pedagogies, a number of PETEs indicated that

494   they address sociocultural issues and social justice when teachable moments are presented in

495   various contexts. One interpretation of engaging in such 'unintentional pedagogies' is that these

496   teacher educators have an embodied critical perspective that enabled them to identify

497   sociocultural issues as they arise. Nathan was able to see how students assumed gendered roles in

498   class, which prompted him to challenge the students by questioning them as to why this may be.

499   Kendra used stories of lived experiences to alert students to the importance of context and how

500   each setting and situation provide different opportunities and experiences. Frank was aware that

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501   teaching practices in a range of contexts inevitably leads students to draw conclusions based on

502   their own biographies. Both Kendra and Frank were aware that the students' lived experiences

503   did not necessarily enable them to recognize the challenges of working with students who have

504   grown up in poverty and with violence. The transformative potential of these 'teachable

505   moments' is less clear. If a critical perspective that identifies and draws attention to issues of

506   social justice was embodied by many faculty within a single PETE program, these 'teachable

507   moments' for social justice would occur repeatedly over a period of time. A more consistent and

508   broader approach to social justice has the potential to be transformative. If the teachable

509   moments, which appear to have nothing to do with course learning outcomes and assessments,

510   are limited to a single PETE or a single teachable moment, they may be viewed by many

511   students as irrelevant, quirky, and therefore insufficient to challenge beliefs. We would suggest

512   that using teachable moments in isolation limits the opportunities for PETE students to develop

513   "an awareness of their habits of mind, develop new viewpoints and perspectives, and come to see

514   some aspect of the world in a different way" (Ukpokodu 2009, 47). Without a constant challenge

515   to beliefs, without actually examining one's own beliefs, and without an opportunity to

516   deconstruct and reconstruct practice within the framework of new beliefs, 'teachable moments'

517   are unlikely to transform. In saying that, these teachable moments may be significant and

518   powerful to students who have lived experiences of inequality based on the context of the

519   teachable moment or, if the student themselves has a critical perspective of their own. It strikes

520   us that rather than capturing the teachable moments when they occur, PETEs could provoke

521   teachable moments through their actions in the classroom. For example, they could challenge

522   gender norms through the clothes they wear (see Fitzpatrick 2014), how they select groups, the

523   language they speak, and games that enable different students. In short, PETEs can *create*

524   teachable moments rather than waiting for them to happen.

525   Implementing and engaging in transformative pedagogies can be daunting, especially, as

526   the participants articulated, if they feel constrained by time to focus on other pedagical content

527   and practices or are challenged by lacking sufficient content knowledge to employ the critical

528   perspective needed to educate students about sociocultural and social justice issues. These

529   challenges and constraints draws attention to the complexity and lack of fluidity to espousing a

530   socially just critical perspective *and* engaging in transformative pedagogies for social justice.

531   Furthermore, although many participants implemented transformative pedagogies in an

532   intentional and explicit manner or addressed sociocultural issues through teachable moments,

533   there were also participants who did not espouse a critical perspective or educate their students

534   about sociocultural and social justice issues, thus, perpetuating the hidden curriculum. As

535   advocates for enhancing social justice through PETE, we offer the following suggestions for

536   PETE programs and faculty: (1) create a culture whereby social justice is a program-wide

537   responsibility; (2) A program-wide approach to social justice starts with both PETE faculty and

538   students exploring their own biographies to identify ones own social identity, biases and the

539   ways in which you may be privileged or oppressed; (3) engagement in professional development

540   and professional reading will increase both content knowledge and pedagogical practices that

541   explore sociocultural issues. Ukpokodu (2016) recommends that helping students *understand*

542   cultural diversity should be the starting point, before developing the agency to address injustice

543   through a focus on teaching for social justice and equity; and (4) collaborate with colleagues

544   both locally and globally on pedagogical practices related to gender, sexuality, (dis)ability,

545   religion, socioeconomic status as well as many others, along with the challenges and

546   complexities they encounter when attempting to teach about sociocultural issues and for social

547   justice. Sharing of research *on* practices for social justice to PETEs at conferences, and *of*

548   practices for social justice through workshops with PE teachers at practitioner conferences will

549   be necessary to increase socially just PE experiences for students.

550   **Conclusion**

551   As education systems in many Western countries continue to become increasingly

552   diverse, the need for PETE programs to prepare ITE students with a critical perspective related to

553   sociocultural and social justice issues intensifies. Participants in this study identified a wide

554   range of pedagogical practices that are being utilized in intentional, explicit and unintentional

555   ways. This paper serves to articulate the pedagogical approaches of PETEs who foreground

556   sociocultural issues and social justice to enable other PETEs to address the relevant issues in

557   their own contexts. We hope that all PETEs will engage in explicit pedagogies that educate

558   students about social justice issues or intentionally 'construct' teachable moments that provide

559   future PE teachers with opportunities to understand and become aware of inequity and injustice,

560   and ultimately to enact a critical perspective in their own classrooms.

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