

TRANSFORMATIVE PEDAGOGY

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Faculty Members Engaging in Transformative PETE: A Feminist Perspective

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13 **Abstract**

14 The purpose of this study was to describe sport pedagogy faculty members' (FMs) efforts at
15 engaging in transformative physical education teacher education (T-PETE). T-PETE stresses the
16 importance of FMs creating social change through their pedagogical approach and begins by
17 asking preservice teachers (PTs) to reflect on their perspectives and practices (Tinning, 2017;
18 Ukpokodu, 2009). Participants were three white, female, able-bodied, lesbian/gay sport
19 pedagogy FMs. The study was conducted in the United States. Feminist theory and feminist
20 pedagogy drove data collection and analysis. Data were collected by employing a series of
21 qualitative methods. An inductive and deductive analysis revealed that FMs had specific T-PETE
22 goals, content, and pedagogies. Furthermore, several factors served to facilitate and limit the
23 FMs' effectiveness when engaging in T-PETE. The findings suggest that program-wide PETE
24 reform is necessary in the United States for creating social change, and influencing PTs
25 perspectives and practices. In addition, they suggest that American PETE programs might benefit
26 from greater diversity among the FMs who staff them.

27 **Keywords:** Transformative pedagogy, Physical education teacher education, Social justice,
28 Critical consciousness, Feminist theory, Feminist pedagogy, Critical Ethnography

29 Faculty Members Engaging in Transformative PETE: A Feminist Perspective

30 A growing number of scholars have argued that current practices in teacher education,
31 schools, physical education teacher education (PETE), and physical education (PE) contribute to
32 the inequalities that exist in Western cultures (Fernández-Balboa, 1993; Kirk, 2009). This state
33 of affairs can be blamed in part on the influences of neoconservative and neoliberal ideologies on
34 educational policy in general (Fernández-Balboa, 2017; Ovens, 2017), and the globalization of
35 private markets in particular (Azzarito, Macdonald, Dagkas, & Fisetto, 2017). In terms of PETE
36 and PE, critics argued that these influences have led to foci on the control, health, beautification,
37 and mastery of the body (Cliff, Wright, & Clarke, 2009; Kirk, 1998). In turn, they suggested that
38 these foci have led to performance and health pedagogies being prioritized in PETE (Cliff, 2012;
39 Kirk, 2009), and the performance of sport and the production of what the culture deems to be fit
40 and healthy-looking bodies prioritized in PE (McCuaig & Enright, 2017). From this perspective,
41 PE is viewed as an ableist, elitist, racist, sexist, classist, and healthist subject which privileges
42 some groups of students over others (i.e., generally able-bodied, high-skilled, White, male,
43 middle and upper-class students, with bodies that conform to societal norms of beauty and health
44 over disabled, low-skilled, non-White, female, lower class students, with bodies that do not
45 conform to societal ideals) (Fernández-Balboa, 1993; Rovegno, 2008).

46 A more equitable and relevant PE, some sport pedagogists have argued, should prioritize
47 a critical examination of sociocultural issues by students (Cliff, 2012; McCuaig & Enright, 2017;
48 Philpot, 2016; Ruiz & Fernández-Balboa, 2005; Walton-Fisetto et al., 2018). Educators adopting
49 a sociocultural perspective use the medium of physical activity, sport, and health to guide
50 students to reflect on and gain an understanding of the groups in a culture that are dominant,
51 dominated, privileged, oppressed, powerful, and marginalized (Flory & Walton-Fisetto, 2015;

52 Rovegno, 2008). The ultimate goals of this kind of PE are to influence students' beliefs, values,
53 and actions in order to play a role in the construction of a more equitable, socially just, and
54 democratic society, and to help students understand that knowledge is socially constructed by
55 raising their critical consciousness (Cliff, 2012; Cliff et al., 2009; Philpot, 2016).

56 Consequently, the production of PE teachers willing and able to deliver PE with a
57 sociocultural focus necessitates university faculty members (FMs) taking the same perspective
58 during PETE (Ruiz & Fernández-Balboa, 2005). Specifically, this involves FMs enabling
59 preservice teachers (PTs) to acquire a critical perspective themselves (e.g., being aware of how
60 PE, physical activity, sport, and health might contribute to the inequities in a culture) and arming
61 them with some methods they can use in schools (Fernández-Balboa, 1993; Ukpokodu, 2009).
62 Such *transformative pedagogy* (TP) (Tinning, 2017; Ukpokodu, 2009) employed by FMs
63 stresses the importance of educators creating social change through pedagogical approaches.

64 TP consists of multiple activist pedagogies that are underpinned by criticality for practice
65 and are part of a FM's educational philosophy (Tinning, 2017; Ukpokodu, 2009). Therefore,
66 transformative-PETE (T-PETE) includes asking PTs to reflect on sociocultural issues such as
67 privilege and dominance associated with the body, race, class, and gender. In recent research on
68 over 70 international PETE faculty, Walton-Fisette et al. (2018) found differences among PETE
69 faculty teaching sociocultural issues to PTs. Faculty based in Australia, New Zealand, and
70 England taught sociocultural issues through an intentional and explicit approach. In contrast,
71 faculty in the United States were less likely to plan or teach sociocultural issues directly. Instead,
72 they took advantage of teachable moments related to equality issues when their PTs were
73 engaged in early field experiences and teaching practice. Intentional and explicit pedagogical
74 approaches employed by FMs during teacher education have been summarized by Ovens (2017),

75 Ukpokodu (2007) and Walton-Fisette et al. (2018). They included storytelling, discussion and
76 debate of critical cases, place-based pedagogies, peer teaching, inquiry-based learning, role-play,
77 critically-focused clinical experiences, negotiation, project-based learning, reflective journaling,
78 and asking PTs to examine their biographies.

79 To date, the small number of studies completed suggests that T-PETE has been
80 ineffective in terms of influencing the perspectives and practices of PTs. The T-PETE studied
81 was either embedded within methods courses taught by sport pedagogy FMs (Curtner-Smith &
82 Sofo, 2004; Gerdin, Philpot & Smith, 2018; Flory & Walton-Fisette, 2015) or carried out within
83 one education course designated for the purpose and taught outside the core PETE program
84 (Walton-Fisette et al., 2018). Limited evidence suggests that neither of these two strategies has
85 been powerful enough to overcome the dominant performance and health-focused ideologies into
86 which PTs have been socialized during their own schooling, within their other PETE
87 coursework, and when in the PE profession (Cliff, 2012; Curtner-Smith & Sofo, 2004; Gerdin et
88 al., 2018). This lack of potency appears to be partly because the FMs teaching such courses do
89 not have the requisite preparation or content and pedagogical knowledge to teach critically (Ruiz
90 & Fernández-Balboa, 2005; Gerdin et al., 2018; Ukpokodu, 2007; Walton-Fisette et al., 2018),
91 work alone, are pitted against university regulations which privilege traditional teaching
92 methods, and expect change in PTs to occur too quickly (Fernández-Balboa, 1995; Fernández-
93 Balboa, 2017; Flory & Walton-Fisette, 2015; Ovens, 2017). The objective of this study was to
94 build on the limited amount of research previously completed on T-PETE. Its purpose was to
95 describe American sport pedagogy FMs' efforts at engaging in T-PETE. The specific research
96 questions we attempted to answer were (a) What content, organization, and methods did three
97 sport pedagogy FMs employ in order to influence PTs' perspectives and practices? and (b) What

98 factors served to facilitate or limit the three sport pedagogy FMs' effectiveness when engaging in
99 T-PETE?

100 **Theoretical Perspective**

101 The number of sport pedagogy scholars engaging in feminist research has increased
102 dramatically since Scraton and Flintoff's (1992) influential text. To our knowledge, however,
103 there have been no studies of T-PETE that have been grounded in the feminist perspectives
104 described by bell hooks (1994; 2015a, 2015b). In this study, we drew on hooks' work for two
105 reasons. First, we believed that the central constructs of her work would be useful in guiding data
106 collection and analysis, and help frame the findings of our research. Second, we hoped to draw
107 attention to hooks' work with the hope that other sport pedagogy scholars might also see it as
108 useful in their research.

109 Feminism is one of the most powerful social justice movements of the postmodern era
110 (hooks, 2015b) and serves the needs of all individuals through advocating an end to sexism,
111 sexist exploitation, and oppression of all kinds (hooks, 2015a). Since the feminist movement is
112 aimed at providing peace and well-being for all, it has transformative potential for a more equal
113 and equitable society for all persons. Thus, transformation contributes to the vision of a more
114 ethically conscious and socially responsible society. Central constructs to feminism include
115 political consciousness, sisterhood, and using work as a place for activism (hooks, 2015b).
116 Politically conscious individuals commit to being educated on political matters. Subsequently,
117 they form political solidarity with other feminist advocates. Specifically, advocates seek to
118 challenge White supremacy, domination, heterosexism, genderism, classism, and racism,
119 forming sisterhoods where allies come together in support of one another. To show a

120 commitment to the movement, feminists take their perspectives into their workplace and
121 advocate to end all types of oppression.

122 Feminist theory was also appropriate to use in this paper because the participants in this
123 study identified as women, and collectively they embodied and engaged in the feminist struggle
124 as educators within higher education (hooks, 1994). Therefore, key concepts were also drawn
125 from feminist pedagogy (hooks, 1994). Feminist pedagogy seeks to raise the critical
126 consciousness of PTs, whereby students gain a heightened sense of awareness related to
127 inequality in society. Raising critical consciousness is an essential component of feminism
128 because when individuals become aware of injustices, they can use sociocultural knowledge in
129 action to combat them. Furthermore, as hooks (1994) suggested, teaching is a political
130 performative act that is dialogical, reciprocal, communicative, critical, non-conforming, and
131 engaging. Thus, teaching opposes standard direct teaching methods, is largely conversation
132 based, includes injustice topics, and draws on students' knowledge.

133 **Method**

134 During this study, we took a critical ethnographic qualitative approach (Madison, 2012).
135 Feminist research is linked to feminist politics (Scraton & Flintoff, 1992), therefore, by taking
136 this approach, we had a political purpose to describe, analyze, and dialogically uncover power
137 and assumptions which evoked social consciousness and change (Thomas, 1993). Specifically,
138 following Madison (2012), we attempted to challenge the traditional norms of research through a
139 mutual and reciprocal participatory design that provided opportunities for ourselves and the
140 participants to engage in ongoing reflections, reciprocal dialogue, and negotiation with the goal
141 that all of us would be empowered. In this sense, we hope that the research would be
142 emancipatory and enable the participants and ourselves to further the social justice agenda

143 (Azzarito et al., 2017). Prior to commencing the study, we also recognized that since researchers
144 are agents within systems of power, some of our findings were likely to be to privileged and
145 others censored (Foucault & Deleuze, 1977). In an attempt to curtail the extent to which this
146 occurred, we made every effort to ‘let the data speak to us and listen[ed] closely’ (Thomas, 1993,
147 p. 63) to our participants’ voices.

148 *Participants and setting*

149 Participants were three White, female, able-bodied, lesbian/gay sport pedagogy FMs who
150 considered themselves socially liberal. They worked in different universities in the United States,
151 and their primary role was to educate PE teachers within 4-year undergraduate PETE programs.
152 The FMs were purposefully selected because of their scholarly focus on critical issues and due to
153 their engagement in T-PETE for a number of years, thus answering calls for research and the
154 long-term effects of delivering T-PETE (Ovens, 2017). During the academic year in which the
155 study took place, all three FMs taught courses in which they attempted to employ T-PETE. Prior
156 to the study commencing, each FM signed a consent form and selected a pseudonym for herself.

157 Harper was in her late 30s and had worked in a medium-sized public research-focused
158 university situated in the Midwest for 10 years. As well as teaching in the undergraduate PETE
159 program, she also served as her institution’s director for teacher education. Harper attempted T-
160 PETE within a secondary methods course, her department’s introduction to kinesiology course,
161 six content courses (fitness & health, target & fielding games and general secondary content) and
162 a seminar for late-stage PTs. Typically, the enrollment in Harper’s classes ranged from 10 to 20
163 PTs.

164 The second FM, Eva, also worked in the Midwest at a large public research-focused
165 university. She was in her early 50s and had been employed at her institution for 20 years. Eva

166 taught within her department's graduate program as well as working with undergraduate PTs.
167 She attempted to conduct T-PETE primarily within an elementary methods course and courses
168 on content for upper elementary children, adventure-based learning, sociocultural issues in PE
169 and sport, and disability sport. The latter two courses included students from other kinesiological
170 majors as well as PTs. Her class sizes ranged from 20 to 50 students.

171 The third FM, Tara, was in her late 30s and had worked at a large public, research-
172 focused university situated in the Southeast for 8 years. Tara attempted to carry out T-PETE
173 within a secondary methods course, three content courses (middle school adventure education,
174 the tactical games approach, and high school sport education; weight training; and physical
175 activity/fitness), the culminating student teaching internship, and two seminars for late-stage
176 PTs. Her class sizes ranged from 14 to 29 PTs. Tara also taught in her department's online PE
177 master's program.

178 ***Data collection***

179 The methods by which data were collected were discussed and agreed on by the first
180 author and the participants once they had indicated a willingness to take part in the study.
181 Subsequently, data were collected by employing six qualitative methods. In congruence with the
182 FMs' suggestion, a *formal interview* via Zoom with the first author was a key data collection
183 method. These interviews were conversational in nature. During the formal interviews, FMs
184 provided pertinent background and demographic data, described the pedagogies and methods by
185 which they attempted to conduct T-PETE, and noted specific facilitators and barriers to taking
186 this kind of approach to teacher education. Formal interviews were audio-recorded and
187 transcribed verbatim. They ranged in length from 114 to 127 minutes.

188 The FMs also took part in a face-to-face 97-minute *focus group interview*, during which
189 they were asked to collaborate to create an ideal T-PETE curriculum in terms of courses, content,
190 and pedagogies. The active participation in the focus group interview, we hoped, would be a
191 transformative experience for the FMs in that it would enable them to learn from each other and
192 produce something that was new to each of them. The focus group interview was also audio-
193 recorded and transcribed.

194 A third source of data was 29 free-written *email conversations* between the three FMs
195 and the first author in which the contents, successes, difficulties, and failures of FMs' recent T-
196 PETE classes were discussed. The emails were informal, often involved a number of exchanges,
197 and completed at the FMs' convenience. FMs also shared 236 relevant *written materials* they
198 used or had created as part of their efforts to conduct T-PETE. These materials were uploaded to
199 a shared Google Drive or emailed to the first author and subjected to content and thematic
200 analyses (Bowen, 2009).

201 Tara and Harper also uploaded entries to an *electronic journal* to the shared Google
202 Drive. These entries included their thoughts and reflections as they taught their T-PETE classes
203 regarding their methods and pedagogies and the barriers and facilitators they perceived as
204 negating or promoting any successes and failures. Reflections were critically-orientated, honest,
205 and focused on pedagogical improvement.

206 Eva supplied three *film snippets* of herself (233 minutes) via email, which illustrated
207 some of the key pedagogies she employed while attempting T-PETE. The first author made notes
208 on the contents of these film snippets which included descriptions and commentary as well as
209 direct quotes of Eva (Merriam & Tisdell, 2016). In a follow-up conversation with the first author,

210 Eva expanded on what had been portrayed in the film snippets and so improved our
211 understanding of her T-PETE.

212 Finally, Harper suggested that one of her colleagues be contacted as part of the study.
213 Juju (a self-selected pseudonym), a White male, was a new faculty member at Harper's
214 institution. At the time the study took place, he was observing Harper with the goal of improving
215 his own understanding of T-PETE. Juju shared *field notes* he had taken, describing Harper's
216 pedagogies and interactions with PTs during her courses. He also answered follow-up questions
217 about these notes posed by the first author via email.

218 ***Data analysis***

219 Data were analyzed inductively and deductively by the first author within an overarching
220 framework based on the three analytic actions outlined by Miles and Huberman (1994). These
221 were (a) data reduction, (b) drawing conclusions about the data's meaning, and (c) data display.
222 Throughout this process, she employed the QSR NVivo 11 software. Initially, data from all
223 sources were coded as chunks that represented single actions, thoughts, ideas, beliefs, and topics.
224 These chunks were then coded a second time as pertaining to one of the two research questions.
225 Thus, two subsets of data were formed. Subsequently, during multiple readings of each sub-set,
226 the first author linked the findings to feminist theoretical perspectives, data chunks were grouped
227 to form categories, and categories were collapsed into larger themes. Finally, data snippets
228 representing each theme were selected for inclusion in the findings section of this manuscript.
229 Throughout the analysis, the second author took on the role of 'critical friend' (Costa & Kallick,
230 1993) by discussing and critiquing developing categories and themes with the first author.

231 Four strategies were employed to enhance the credibility and trustworthiness of the analysis
232 (Patton, 2015). First, an *audit trail* was created, which involved noting the specific time data were

233 collected and the method employed to collect those data. This involved noting the time-specific
234 data were collected and the method employed to collect those data. Second, by collecting data with
235 six different methods, we were able to *triangulate* our findings and cross-check them for accuracy.
236 Third, any *negative* and *discrepant cases* discovered resulted in categories and themes being
237 modified. Fourth, frequent *member checks* were made throughout the data collection process
238 during which FMs were asked to confirm whether or not previously gathered data were recorded
239 accurately. A final member check involved the FMs reading an earlier version of this manuscript
240 and providing feedback as to its accuracy.

241 Findings and Discussion

242 In the following sections, we begin by describing and illustrating the content, organization,
243 and methods the FMs employed in an attempt to influence their PTs' perspectives and practices
244 within three themes. These were (a) *T-PETE goals*, (b) *T-PETE content*, and (c) *T-PETE*
245 *pedagogies*. Next, we describe and illustrate the factors that served to facilitate or limit the FMs'
246 effectiveness when engaging in T-PETE within four themes. These were (a) *personal experience*,
247 (b) *the sisterhood*, (c) *women at work*, and (d) *political consciousness*.

248 *FMs T-PETE*

249 *T-PETE goals*

250 The FMs teaching philosophy drove their T-PETE goal, and each FM identified a
251 sociocultural goal for PE that did not focus predominantly on biomedical and psychomotor
252 elements (Cliff, 2012; Cliff et al., 2009).

253 [Education] is to allow kids to understand themselves, to grow into individuals who are
254 emotionally grounded, socially competent, appreciate diversity, understand what it means
255 to work with others of all different backgrounds than theirs and to be able to take those

256 skills and apply them to their lives outside of schools. So I see the bigger picture . . . the
257 more important skills are the social and emotional skills. (Eva, Interview)

258
259 I think that [PE] kind of allows us to make students become better consumers of
260 knowledge and consumers of information so that they don't latch on to the latest fad diet
261 and only eat grapefruits for six days and hope to lose 20 pounds or whatever, and to
262 understand that *some* movement and *some* activity is better than none. (Tara, Interview)

263
264 I want them to be able to feel comfortable within their own bodies, comfortable within a
265 movement space, and hope for them, that they can gain confidence and have level of
266 comfort in that environment that maybe they'll be interested in being physically active
267 and for me, I don't care what physically active looks like and so I feel like PE is more
268 about exposing them to physical activities. (Harper, Interview)

269 The FMs' goals for PE drove their T-PETE content. Subsequently, this involved a critical
270 examination of sociocultural issues by PTs as suggested by Cliff (2012), McCuaig and Enright
271 (2017), Walton-Fisette et al., (2018), Philpot (2016), and Ruiz and Fernández-Balboa (2005).

272 *T- PETE content: Political solidarity, fighting for all forms of oppression*

273 Unlike findings with FMs by Ruiz and Fernández-Balboa (2005) and Walton-Fisette et
274 al. (2018) each FM in this study had a clear understanding of the definitions, purposes, and
275 practices congruent with T-PETE. Key content used by the FMs are shown in Table 1. The table
276 reveals that the FMs covered a variety of content including race, ethnicity, social class, religion,
277 and inclusive practices. One of the only differences in the FMs' delivery of the content included
278 the fact that Eva taught a specific sociocultural course for PTs. She was able to intentionally and

279 explicitly base all of the content for the class on various forms of oppression. However, while
280 still intentional and explicit in their planning, Harper and Tara were required to draw on
281 teachable moments (Walton-Fisette et al., 2018) to examine sociocultural issues during
282 coursework primarily aimed at other objectives. For example, Harper's syllabi outlined, 'A
283 sociocultural perspective will be infused throughout all instructional and pedagogical discussions
284 and experiences' (Harper, Document). Tara also provided a resource to her PTs stating: 'Good
285 teachers prevent inequalities, prevent student domination, [and] prevent the use of social
286 stereotypes' (Tara, Document).

287 Each FM identified that they needed to dedicate a large portion of class time to educating
288 PTs on the content of sociocultural issues. In line with feminist theory, they were cautious not to
289 dismiss any form of oppression and used content related to the intersectionality of race, gender,
290 and social class (hooks, 2015b). Eva acknowledged,

291 We need to address those social-cultural issues to help tackle or promote social justice,
292 but at the same time realizing, for me, for example, I am a lesbian, but that's not the only
293 part, so there needs to be the intersection of these social-cultural issues so it's not just
294 realizing that it is a single issue. (Eva, Interview)

295 Becoming aware of social issues that affect the teaching and learning process, both directly or
296 indirectly, provided PTs the opportunity to raise their critical consciousness, and potentially for
297 transformative action (Fernández-Balboa, 1995).

298 *T-PETE pedagogies: The performative act*

299 Each of the FMs shared similar approaches toward the pedagogical act. The key methods,
300 assessment, and organizational structures used by the FMs are shown in Table 1. The table
301 reveals that the FMs covered a variety of methods that were deemed common approaches to T-

302 PETE such as storytelling, discussion and debate of critical cases, place-based pedagogies, peer
303 teaching, inquiry-based learning, role-play, critically-focused clinical experiences, negotiation,
304 project-based learning, reflective journaling, and autobiographies (Ovens, 2017; Ukpokodu,
305 2007; Walton-Fisette et al., 2018). Additionally, the FMs in this study employed digital media,
306 freewriting, arts-based activities, gallery walks, guest lectures, and immersion experiences as T-
307 PETE methods (see Table 1). Each of the FMs adopted similar T-PETE approaches with the
308 exception of core assessment methods. Table 1 reveals the FMs' assessments. Harper and Tara,
309 who did not have their own sociocultural class, were forced to include slightly more traditional
310 methods that were required for passing teacher education in the United States, such as the
311 Educative Teacher Performance Assessment (edTPA), unit plans, and teaching portfolios.
312 Despite being held to teacher education requirements by law, the FMs infused non-traditional
313 assessments within their classes such as sociocultural journals, reflection papers, and resource
314 packets (see Table 1). As Eva said, 'I never do exams. I just don't like it' (Eva, Interview). Each
315 FM stressed the participatory aspect of assessment, and due dates were adjustable and flexible
316 rather than rigid and fixed (hooks, 1994). Class negotiation is a key element of T-PETE, as Tara
317 illuminated, 'My due dates are always flexible' (Tara, Interview).

318 Lastly, Table 1 reveals the FMs' organizational structure of the class, which was largely
319 discussion-focused and student-centered. The T-PETE methods were often dependent on the day,
320 content, lesson, and mood of the teacher and were enhanced by the organizational structure of
321 classes (often circle based), which allowed for a student-centered experience with a focus on
322 dialogue. Juju noticed this in Harper's lessons: '[Harper] definitely focuses on bringing the
323 students into the subject matter directly, most often through discussion and/or group work' (Juju,
324 Field Notes). Tara also commented on how she encourages dialogue:

325 I would have to say that classes are more discussion based . . . I don't allow my students
326 to sit in rows. I hate rows. I think they are very sterile and so we call it the circle of trust
327 and I just have them form a circle with the desks, so we can all sit and see each other and
328 talk. (Tara, Interview)

329 In line with feminist pedagogy, the classroom was a participatory space for all to contribute to,
330 where the FMs did not have to be dictators (hooks, 1994). At times, PTs peer taught one another:
331 'My students continue to identify social justice issues and are open to the conversations on how
332 to respond and for some, to educate others. That inspires and excites me' (Harper, Email).
333 Importantly, dialogue provided students an opportunity to raise their critical consciousness and
334 supported the classroom atmosphere toward a community orientation (hooks, 1994).

335 In Eva's teaching video, the first author noted, 'Eva is walking around the room with a
336 baby on her hip. After five minutes, she gives the baby to another student and continues to walk
337 around the room listening to group discussions' (Eva, Film Snippet 2, Field Notes). When
338 speaking with Eva about the baby and whose it was, she commented that the

339 [baby] belongs to one of my students. Due to the late afternoon/early evening timeframe
340 for the class, there were a number of different times that [baby] came to class as her
341 daycare closed before class was finished! The class was great with her, and a few of us
342 would take it in turns to walk around with [baby] if she was a little fussy so her mum
343 could focus on classwork! (Eva, Email)

344 Such a spirit of love, compassion, and understanding of other women's education is essential to
345 feminist leaders (hooks, 2015b). Consistent with hooks (1994), the FMs provided a classroom
346 climate that was open and encouraged intellectual rigor for all students, despite situational
347 circumstances. Consequently, the FMs' pedagogies focused on creating a community through

348 democratic settings and all students felt a responsibility to contribute; both are essential elements
349 of TP (Ukpokodu, 2009).

350 *Factors that facilitated and limited the FMs' effectiveness*

351 *Personal experience facilitated critical consciousness*

352 The main facilitator for conducting T-PETE for each FM was using their personal
353 experience, which allowed them the opportunity to be vulnerable with their PTs in an attempt to
354 raise their critical consciousness. Although TP does not necessarily lead to transformation
355 (Ovens, 2017), the feminist educators in this study worked for critical consciousness (hooks,
356 2015a). Raising critical consciousness is an essential component of T-PETE because when an
357 individual becomes critically aware of injustices, they can work toward addressing them (Cliff,
358 2012; Cliff et al., 2009; Philpot, 2016).

359 [I aim to] to bring them [students] to a level of awareness and understanding . . . with the
360 hope that some will develop a critical consciousness and even become advocates of their
361 own, but I hope that when they become teachers, at the very least, they do not perpetuate
362 social inequalities. (Harper, E-journal)

363 FMs were conscious of the pain, discomfort, and conflicting beliefs/values that the PTs
364 could be experiencing, a common finding of conscious raising (hooks, 1994). Similarly to hooks
365 (1994) and Flory and Walton-Fisette (2015), the FMs shared their 'own stories,' 'personal
366 experiences,' and confessions to support students in uncovering their 'biographies,' 'beliefs,'
367 'values,' and 'perspectives' and related them to the 'students' lives/contexts.' Specifically,
368 Harper wrote a personal identity paper to show her students when they were completing their
369 own:

370 Whenever I talk to people back home, they cannot believe a poor kid who had a difficult
371 upbringing has attained such an educational status as I have. I was one of the very few
372 who made it. I'm still the only person from my mom's side of the family to graduate from
373 college. And now, I consider myself to be monetarily privileged: Even though I had
374 extensive student loans, I am a college professor and live comfortably, unlike many
375 people in this world. I feel grateful for my economic privilege every single day. (Harper,
376 Document)

377 Eva expressed vulnerability by emphasizing her passion and being emotional with her students:
378 I'm completely honest with my students. They know who I am. They know my identity. I
379 bring it up as examples in class . . . first off when we were talking about disability and
380 then when we were talking about LGBTQI issues . . . But, when we were talking about
381 those issues at the end of class because there was some flippant comments that were
382 coming out . . . I took about 20 minutes and got really emotional actually when we were
383 talking about disability saying you know I understand that most of you have never
384 experienced this and its hard sometimes if you haven't experienced a disability to really
385 understand how you are oppressed on a daily basis, and so I think putting myself into
386 these sessions helped them to realize how passionate I felt about these issues and why I
387 wanted them to understand these issues because my whole thing was, I want you to
388 explore your identity and understand how these have impacted you. But more
389 importantly, I want you to take this and understand this impacts your teaching because
390 your self-identity impacts how you teach and so here you are flippantly talking about
391 disability, and yet you will be teaching kids with disabilities day in, day out, whether it's
392 a hidden disability or whatever it might be, and I did the same when we were talking

393 about LGBT. I always *come out* in that class. I always try and save it for that class. (Eva,
394 Interview)

395 Also, after sharing a significant personal scenario with her PTs and confessing her own identity,
396 Tara reflected on the importance of being vulnerable with PTs and stressed that creating the right
397 organizational environment allowed this to occur:

398 I am crying to my students about dating a woman and being a lesbian and my parents not
399 totally knowing yet and all this scary stuff, and it was so unexpected, and I think that's
400 when I realized when you are willing to be vulnerable and human with your students. I
401 think you are able to get a lot more across to them. I know some professors do not like to
402 share their personal lives with students whatsoever because they do not think it's
403 professional and it crosses a line or whatever, but I think just being real and intentionally
404 vulnerable with your students can be very positive and just the whole ivory tower, let's
405 not knock it down, I'm an educator, you're an educator, let's learn together. (Tara,
406 Interview)

407 *The Sisterhood*

408 A secondary facilitator included forming a sisterhood with each other, which came to
409 light through the FMs' shared research interests, influential past mentors, and friendship. Most
410 T-PETE FMs work alone within their respective institutions in their efforts for conscious raising
411 (Fernández-Balboa, 2017; Flory & Walton-Fisette, 2015; Ovens, 2017) and that was the case in
412 this study. By forming allies, the FMs came together in support of one another. They directed
413 their research line to common goals: 'Having just written a [journal] paper on [topic], Harper and
414 I wrote the introduction together' (Eva, Interview). The sisterhood meant that the FMs were
415 provided with support from colleagues outside of their institutions: 'My colleagues and I—when

416 I say my colleagues and I mean the research group that I work with [i.e., Eva and Tara]' (Harper,
417 Interview). Harper went on to illustrate how difficult it was finding like-minded individuals:
418 'Really finding very few scholars in the field to really connect with has been helpful but
419 challenging' (Harper, Interview).

420 The focus group provided an opportunity for the FMs to consider future needs in T-
421 PETE, and they reflected on the instrumental value of their doctoral mentors:

422 Harper: We really need to think about the next steps for the research that we are doing,
423 and obviously you [the first author] are doing stuff that is similar but also different from
424 what we are doing but . . .

425 Tara: We all had mentors, and they didn't pave the way, but they sort of swept some dirt
426 off to help us blaze our trail.

427 Eva: Or pushed your thinking.

428 Tara: Yeah. So, you [Eva] had [name of professor], you [Harper] had [name of
429 professor], I had [name of professor]. I think of each of us would potentially get here, but
430 maybe, we needed a little extra nudge perhaps?

431 Harper: Yes, and my nudge was being in that minority mindset right? You had to fight
432 and work, and that is why we came all together, and I knew ultimately I couldn't do it
433 [form in solidarity] by myself and I wanted other people that were strong that could do
434 this, but we need to continue this, and we can't just stop the buck. (Focus Group)

435 The FMs strengthened and affirmed one another by coming together to form a bond and creating
436 a sisterhood (hooks, 2015b). Harper illustrated, 'Honestly, you hold on to really good people.
437 You are my left-hand person [Eva]' (Focus Group). Tara explained her thoughts in an email
438 conversation after the focus group:

439 I was inspired to talk with two other colleagues that are like-minded and share some of
440 our struggles and successes together . . . it will inspire me to reach out to Eva & Harper
441 again in the future when I am struggling or having a tough time. (Tara, Email)

442 *Women at work*

443 Four key limitations that hindered the FMs' ability to conduct T-PETE came to light
444 during the study. These were sexism, homophobia, solitary work conditions, and the social
445 justice illiteracy of colleagues. Sexism is still the norm in higher education (Cole & Hassel,
446 2017) and White middle-class women face stressful and unsatisfying work conditions (hooks,
447 2015b) while juggling family and personal commitments. After Harper's 2-hour interview, she
448 remarked,

449 I just got 22 emails in the time that we have been talking, and so I will quickly go through
450 them in the next few minutes and get home quickly as possible as my daughter's school is
451 closed this week and my wife has been looking after her all day, so it's my turn! (Harper,
452 Interview)

453 Juju identified how PTs inherit sexist thinking in Harper's institution:

454 [Harper] has confided in me that she believes she's known as 'the bitch' of the program.
455 She believes the students have this perception for one main reason—because she is a
456 woman. After talking with her about it, my eyes were opened when she said that if she
457 had the same energy, passion, intensity, and challenged her students the same way, but
458 was a man, the perception would be different. I have to agree with her. Being a male
459 educator is an inherent advantage because of some of the perceptions and stereotypes
460 people hold . . . There is a truth to what she perceives, and it really seems to stem from
461 the fact that she is female. (Juju, Field Notes)

462 Similar to Cole and Hassel (2017) and Flory and Walton-Fisette (2015), the FMs in this
463 study spoke at length as to how they worked in isolation and challenged homophobia and sexist
464 thinking as part of the feminist movement (hooks, 2015a, b).

465 I also asked if anyone in the group was dating—not because any of my business, but
466 because that type of information might be important to know for grouping students. I also
467 had on my mind that two students from my very first cohort got married just after the first
468 of the year, which I found just adorable! . . . Well, after asking this of the group, one of
469 the male students pointed across the circle to two other male students and said “those two
470 are!” and started laughing. I was frozen. This was a completely homophobic remark, and
471 this group of students has no idea that I have a female partner, so I had to think quickly
472 about how to address this . . . I also couldn’t just let his homophobic comment go
473 unaddressed, because that is a really terrible message to send. Looking back, I’m actually
474 sort of proud of myself for thinking on my feet like I did! [Tara provided an example of
475 homophobic language in school she had observed.] What I did say was that as educators,
476 we need to be very careful about the words that we use, because what we say or don’t say
477 carries so much importance. (Tara, E-journal)

478 Additionally, Eva noted that her colleagues perpetuated sociocultural issues because of their
479 focus on motor competence:

480 Eva: Now getting them on board with social justice is another matter. They think they are
481 all on board with social justice, but their viewpoint or their lens is very different from like
482 [sociocritical perspectives]. We have got a huge continuum, just talking about gender,
483 “Well I talk about gender, so I am doing socially critically stuff [voicing a colleague].”
484 Erm, well no, not really.

485 First author: But really, they are really perpetuating gender inequality?

486 Eva: Yep . . . we come from all different backgrounds and all different philosophical
487 positions. . . . I mean my focus is on the social-emotional, not getting them to be able to
488 name off the ten critical elements of the forehand lob in badminton or whatever it might
489 be. (Eva Interview)

490 Eva was also adamant that some of her colleagues were cognizant of social justice issues,
491 but believed that they focused on motor competence during their classes. Thus, she was of the
492 opinion that her colleagues avoided covering and discussing sociocultural issues with their
493 students and so perpetuated hidden inequalities that plagued society. Harper also emphasized her
494 solitary work and research at her institution

495 First author: Do you think your colleagues do perpetuate it because they are focused on
496 [specific curriculum models]?

497 Harper: Oh yeah, yep, I mean a lot of them don't see their own privilege, a lot don't teach
498 about those issues. Even our adapted PE specialist who's [ethnicity stated] is also a
499 traditionalist so his research may focus on some social issues but it's not what he
500 practices at all . . . I am with two behaviorists, right? I mean I can't get away from
501 [author/date] book. I'm like, let's move with the times people! . . . It's hard; it's hard.

502 (Harper, Interview)

503 In the focus group, Eva and Tara highlighted the frustration of social justice illiterate colleagues
504 toward sociocultural issues and their fat biases:

505 Tara: One of our colleagues tells me about our obese students at least twice a week and
506 how we should be fitness testing them and maybe how he needs to have a conversation
507 with him *man to man* with this one student. It is like, "Do you not think he looks in the

508 mirror every day and knows that he is overweight and do you want a lawsuit and do you
509 want us to lose our program?" You can't say that. It doesn't mean that he is not gonna be
510 able. I am like, "Would you pass these tests?" Just stop. He is like, "Back in the 70s in
511 [college] we used to." And I am like, "It is 2018, that was 40 years ago, almost 50. I don't
512 need to hear about that."

513 Eva: I have had colleagues around a student who was overweight, probably obese. Great
514 playing, really good playing sports, really good teacher, had urban experience and when
515 it came to our interviews one of them goes, "is she [student] really a good role model for
516 PE teachers?"

517 Tara: "Just stop, bitch please," is what I have to say about that [said in jest, referring to
518 colleague].

519 Eva: [response to colleague] "Yes, let's stop this conversation right now, first of all she's
520 a great teacher, she has got a wealth of experience, and you are gonna stop her going into
521 this profession because of her weight? What message is that sending to students?" I am
522 like oh my god, 'I am either gonna hit you or leave the room [said in jest].' But the
523 mindset was there. (Focus Group)

524 Those in higher education are expected to publish but not teach in unique and passionate ways
525 (hooks, 1994). Consequently, conservative colleagues often feel threatened by liberal, left-
526 leaning, non-traditional educators (hooks, 1994), but ultimately, being a solitary FM limits T-
527 PETE and can infuriate FMs with sociocultural philosophies. A faculty-wide agenda is necessary
528 to raise the critical consciousness of PTs (Ovens, 2017), as Eva suggested,

529 I think the ideal PETE program would have a faculty who were all on the same page
530 coming from the same philosophical position, buying into the same belief system. You

531 can teach in different ways but having a consensus of people who feel the same way is
532 important because that way it's a consistent message to students. (Eva, Interview)

533 *Politically conscious*

534 Three main limitations hindered the FMs' ability to conduct T-PETE. These were the
535 political situation of the United States, the FMs' political consciousness, and their PTs' political
536 views. All three FMs believed that the political climate in the United States served to counter and
537 constrain their efforts to conduct T-PETE. Specifically, they were concerned about the 'lurch to
538 the right' the country had taken following the election of Donald Trump as President:

539 It's just frightening to be honest, what is happening and how unsafe people are feeling
540 who are being discriminated against or oppressed and how emboldened to those who
541 have kept their views to themselves feel that they can come out and make these racist,
542 misogynist comments or action without any recourse. (Eva, Interview)

543

544 I have my definite views on politics, exceedingly so, it's depressing, I am angry, I mean
545 we have a tyrant that is in office who is sexist, misogynistic, every phobic in the entire
546 universe who is overturning so much of what President Obama did . . . when it comes to
547 education it's deplorable. (Harper, Interview)

548

549 I think we are on the cusp, I don't wanna say dark times, but I have a feeling that it is
550 gonna get worse before it gets better.... just this veil of yuckiness because we have this
551 awful president and there is all of this injustice and.... he's just a bigot, and people don't
552 see the difference. (Tara, Interview)

553 Each FM highlighted their political consciousness through a sustained commitment to
554 fighting all forms of oppression (hooks, 2015a, b). In addition, they recognized that education
555 could not be politically neutral (hooks, 1994). As a consequence, their political consciousness
556 influenced their T-PETE content, pedagogies, and organizational structures.

557 In contrast, the FMs noted that many of their PTs were in favor of the right-wing agenda
558 being advocated by the President and his supporters and explained that this was a further
559 constraint on their effectiveness in terms of delivering T-PETE: ‘It’s terrifying sometimes to
560 think about the preconceived notions and biases that some of our students have!’ (Tara, E-
561 journal). Eva agreed, ‘That’s how they’ve grown up and the values that they have had and what
562 has been accepted in their group’ (Eva, Interview). Harper illustrated the importance of teaching
563 her students about social inequalities, because otherwise ‘that is how we end up getting someone
564 like Trump in office because they don’t know how to be able to see the [social] issues’ (Harper,
565 Interview). Eva suggested educators must ‘challenge [PTs] in a constructive way’ (Eva,
566 Interview). Ultimately, however, all three FMs conceded that many of their students resisted the
567 content and ideas they were teaching because of their biographies and life histories.

568 **Conclusions and Implications**

569 The FMs in this study embodied and engaged in the feminist struggle as educators in higher
570 education (hooks, 1994). The experiences they shared during this study highlighted the fact that
571 academic institutions, and FMs within them, must be cognizant of the inequitable structures they
572 have inherited (Cole & Hassel, 2017). Moreover, they emphasize the need for all FMs to challenge
573 sexist and heteronormative thinking and that this crucial work not be left solely to feminist leaders.
574 Further, our participants’ struggles indicate how important it is for those in higher education to
575 investigate how sex, race, gender, class, and ability intersect and have a negative impact within the

576 academy, with the goal of creating and establishing inclusive structures and practices. Only then,
577 will students in higher education be socialized into viewing different identities as equitable, and,
578 unlike some of the PTs referred to by the participants in this study, not devalue a women's
579 pedagogy.

580 As it is part of the higher education structure, this study also has implications for PETE
581 programs in the United States. Considering PETE should seek to address social justice issues and
582 inequality (Ruiz & Fernández-Balboa, 2005), we agree with Ovens (2012): TP can only work
583 when it is entrenched in every aspect of PTs' lives. Not only must all faculty be on board, but it
584 must be consistent across content, methods, and organizational structures in programs.
585 Furthermore, based on our study, we would tentatively suggest that many American PETE
586 programs would need reform so they are aligned with a social justice agenda. Ukpokodu (2007)
587 made several recommendations for teacher education courses with which we agree. These included
588 changing the core perspectives of the program, reorienting FMs' knowledge to the sociopolitical
589 context of schools, creating and offering sequential courses on teaching for social justice in the
590 program of study for PTs, and focusing efforts on diversifying faculty and student populations to
591 create a balance that reflects student populations in public schools.

592 Finally, reforms are suggested based on the fact that, to our knowledge, there is not a
593 comprehensive T-PETE program in the United States. Therefore, we suggest that sport pedagogists
594 need to study American PETE programs that claim to be transformative or that are working toward
595 more equitable goals. This would allow us to understand how a social justice agenda and T-PETE
596 are enacted at present. In addition, researchers need to study the influence of these programs on
597 PTs' perspectives and practices. Furthermore, we have told the White, female, lesbian/gay, able-
598 bodied story. Future research would be beneficial if it focused on other identifying transformative

599 pedagogues to see how they enacted T-PETE. It would also be helpful to study individual FMs
600 who become T-PETE advocates. This would allow us to ‘learn what it actually takes to
601 ‘transform’’ (Tinning, 2017, p. 290). Taking a critical ethnographic approach, in which feminist
602 pedagogy and perspectives are featured, could be one lens through which such research is viewed.

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