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Culturally Relevant Physical and Health Education: Perspectives from Racially Minoritized Female High School Graduates

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Abstract

The purpose of this interpretive research study was to deepen our understanding of the meaning of culturally relevant physical and health education (CRPHE) pedagogy from the perspective of racialized women. Four female students from East Indian, Filipino and Trinidadian backgrounds participated in a talking circle where they discussed their past experiences in physical and health education (PHE) settings. Inspired by Indigenous approaches to research and building upon the theoretical foundations of culturally relevant pedagogy the findings reinforce the importance of consistent and high teacher expectations for students while also revealing the ongoing need for culturally relevant pedagogical approaches that recognize, affirm, integrate, and develop the cultural capacities of students. Importantly, the study revealed the unrealized potential of PHE to develop students' critical social consciousness in relation to social issues impacting their PHE experiences. Participants suggested that they be included in the sharing of responsibility for building a more inclusive PHE experience.

Key words: Culturally relevant pedagogy; critical social consciousness; PHE experiences

Résumé

Le but de cette recherche interprétative est d'approfondir la compréhension du sens d'une pédagogie sensible à la culture dans le domaine de l'éducation physique et de la santé (EPS), du point de vue de quatre femmes racialisées. Originaires de l'Inde oriental, des Philippines et de Trinidad, ces femmes ont participé à un « cercle de la parole » pour discuter de leurs expériences passées en EPS. Les résultats, interprétés à l'aide des approches autochtones de recherche et des fondements théoriques de la pédagogie sensible à la culture, renforcent l'importance d'attentes élevées et consistantes pour les élèves tout en révélant un besoin constant d'approches pédagogiques qui reconnaissent, mettent de l'avant, intègrent et développent la sensibilité culturelle des élèves. De plus, la recherche révèle le potentiel de l'EPS pour développer une conscience sociale et critique des élèves de sujets influençant leurs expériences en EPS. Les participantes ont suggéré qu'elles devraient être en partie responsable de cette construction d'une expérience inclusive en EPS.

Mots clés : pédagogie sensible à la culture; conscience sociale et critique; expériences en EPS (éducation physique et santé)

Introduction

> *"Pedagogy must not privilege one culture at the expense of the other, but rather contextualize the curriculum of the dominant culture within the history, language, lore, environment, and games of the subculture" (Brown, 1998, p. 136).*

The work of Gloria Ladson-Billings (1994; 1995a; 2001; 2014) provides a culturally relevant pedagogical (CRP) framework to reimagine education for racialized students.[1] CRP focuses on three central criteria: (1) the intellectual growth of students through the creation of relevant and engaging classroom instruction; (2) a focus on students' cultures of origin as a primary means of learning while also learning about one another's culture; and, (3) the application of classroom knowledges and skills to solve real world problems related to social justice. CRP seeks to enhance learning opportunities for students with an emphasis on collectivism, such that those who utilize the model become "committed to collective, not merely individual, empowerment" (Ladson-Billings, 1995b, p. 160) in ways that address varying forms of oppression.

Breaking down the key components of CRP, Ladson-Billings' (1994; 1995a) first speaks of academic success and the ability of teachers to communicate high expectations that all students can achieve; while this is "*just good teaching*," as Ladson-Billings notes in the title of her seminal paper on culturally relevant pedagogy, the reality is that many teachers have lowered expectations for students, especially those who are from Indigenous and racial backgrounds. The second component relates to the cultural capacities that students bring with them to school each day. Rather than superficially adding culture to the educational experience, education is infused into culture in ways that deeply resonate with students' lives. Third, through the educational experience, students develop critical social consciousness. The curriculum and pedagogy they encounter offer them the tools to interrogate social issues and structural inequities that shape how they live their lives; not only do they become aware of racism and heterosexism, as examples, but they are given the tools to address issues of privilege and marginalization, which is particularly important for Physical and Health Education (PHE).

Historically, PHE has promoted assimilative, normative discourses, such that white, male, heterosexual, and middle-class students are often at the center of PHE teaching practices (Case et al., 2012; Ennis, 1999; Flintoff et al, 2014; Laker et al., 2003). These realities have consequences for students depending on where they find themselves in the social hierarchies that circulate within society, the school, and PHE programs. As Sykes (2012) notes, "by reinforcing hetero-normative, gender-normative,

[1] The fluidity of language is particularly evident when discussing issues of identity, which are often characterized as challenging, complicated and complex. Our decision to use the terms racially minoritized and BIPOC in this paper aligns with recent trends in how people from diverse backgrounds are choosing to identify themselves. To emphasize the socially constructed nature of identity, we use the term "racially minoritized" (which is a recent adaptation of the term racialized minority) within the text, while also recognizing the particular currency of the term BIPOC at this time and space in Canada.

racist and ableist ideas about body image and appearance, physical educators may contribute to feelings of physical incompetence in minority students" (p. 75) and contribute to the maintenance of unquestioned and unhealthy status quos and cultures of whiteness within PHE (Douglas & Halas, 2011; Flintoff et al., 2014). Given the persistence of exclusionary PHE cultures, CRP has potential to shift the PHE experience to be more affirming of all intersecting identities, especially those who are typically marginalized within Canadian schools such as Black, Indigenous, People of Colour (BIPOC) and students with diverse gender and sexual identities, abilities, as well as immigrant and newcomer students who have immigrated to Canada within five years.

Recently, Ladson-Billings (2016) revisited her belief in the potential of CRP. Speaking from the many years of watching how CRP has been interpreted by practitioners, she believes educators rarely engage in the difficult work of developing politically conscious learners who apply anti-oppressive action in their own lives and communities. She sees educational policy and practice as continuing to constrain the lives of racialized students and their communities; unless teaching practices purposefully disrupt hegemonic systems of patriarchy, heterosexism, and racism, these systems remain stabilized. Not wanting to give up on the belief that young people can work collaboratively to create socially-just PHE spaces, this study sought to develop a better understanding of how female graduates from diverse racialized backgrounds interpreted their PHE experiences, when viewed using CRP as a lens.

Culturally Relevant Physical and Health Education

As referenced in the scholarly work of Casey and Kentel (2013), Ruso et al. (2018) and Robinson et al. (2016), the key characteristics of CRP developed by Ladson-Billings have been translated to the physical education context (See Table 1) [2]. Informed by Indigenous teachings and worldviews, culturally relevant physical and health education (CRPHE) is represented by a circular model that promotes the interconnectivity of four key characteristics (see Figure 1). These include:

- *Teacher as ally*[3]- teachers purposefully engaging in reflexive practice as they work to support all students, especially those from marginalized social locations;
- *Understanding cultural landscapes*-teachers working to understand their students' day-to-day cultural landscapes to apply this knowledge in their pedagogies;
- *Communal learning climates*-teachers and students co-creating supportive learning climates where the expectation is that everyone supports each other in their learning;

[2] The model of CRPHE referenced in this paper was initially developed by Joannie Halas as a framework for teaching a required critical pedagogy course that was introduced at the University of Manitoba in 2007; additionally, the model was also used to inform the initiation of an after -school mentor program called Rec and Read/Indigenous Youth Mentorship Programs for All Nations.

[3] We acknowledge that the term "ally" has been contested by members of the BIPOC community who rightfully raise concerns about the performative nature by which many white, settler scholars and professionals position themselves as *allies* for the primary reason of promoting their own personal and/or professional needs. While emergent terms such as accomplice have greater legitimacy within anti-oppression discourse and practice, for this paper, we maintain the use of the term ally as it was referenced in the earlier scholarly work on CRPHE.

- *Meaningful and relevant curriculum*-the application of learning activities that resonate with how students see themselves in society.

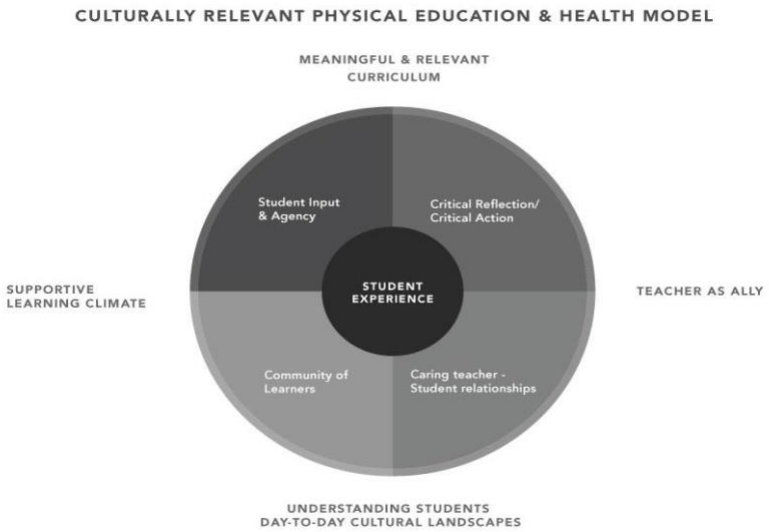
The CRPHE model is designed to reflect a pedagogical commitment to social justice, teacher reflexivity and a willingness to shift the power relations and value orientations within the teaching and learning experience to be more student-led, equitable, inclusive and affirming. It represents a wholistic approach to teaching and learning designed to enhance student success and affirm student identities, while also informing students' critical social consciousness by addressing structural societal issues such as sexism, heterosexism, classism, racism and patriarchy as they are experienced within PHE and society.

Table 1: Comparison of CRP with Culturally Relevant PHE

Culturally Relevant Pedagogy (Ladson-Billings, 1994, 1995b, 2014)	**Culturally Relevant PHE** (Halas, 2006)
Students experience academic success	Students actively engage and participate in ways that lead acquisition of learning outcomes
Students develop cultural competence	Students' cultural identities are recognized and affirmed within the class and curriculum
Students develop critical social/political consciousness	Students' develop critical awareness toward and actively address inequities as presented, experienced and understoo within the context of PE and the larger community

Figure 1

Culturally Relevant Physical and Health Education (CRPHE) Model



This model of cultural relevance has been used to understand and/or discuss aspects of the PHE experience for Indigenous students (Robinson et al., 2016), teenage mothers (Orchard et al., 2006) and students across diverse identity categories (Casey & Kentel, 2013).

In their conversations with Mi'kmaw Elders and community members, Robinson et al. (2016) reinforced the interconnectedness of the model's four components for engaging students in culturally meaningful ways. Similarly, in this study, the CRPHE model was used as theoretical grounding from which to generate discussion about how PHE is experienced by young women from diverse racially backgrounds. In Ruso et al. (2018) extensive review of the literature related to CRPHE it was noted that South Asian females identified key strategies for student engagement. These strategies included a supportive learning environment, student-centred learning, alternative instructional models, authentic tasks and assessment along with culturally relevant pedagogy. School, family, and community partnerships were highlighted as ways of building community and learning. Recognizing that very few studies have investigated CRP within PHE settings, Ruso et al. (2018) call for more research that informs our understanding of CRPHE while also leading to enhanced cultural competency training for pre-service and in-service PHE teachers. Our research works toward this aim.

Study Purpose, Research Question and Rationale

In this study, the CRPHE model was used as theoretical grounding from which to generate discussion on the cultural relevance of PHE and how it is experienced by young BIPOC women. In the discussion to follow, we present the findings from a research project that asked the question:

> *What is the meaning of CRPHE from the perspective of female BIPOC high school graduates?*

Issues related to the intersections of race, class, sexuality and gender, and how they influence student identity construction and affirmation were infused within the study. The purposeful focus on female students from diverse backgrounds was to provide a counter balance to the dominance of white, heteronormative, often male/ masculine discourses within the PHE, while adding an important student perspective to our understanding of CRPHE.

Together, as research collaborators we engaged with the research findings to comment on how PHE educators can provide culturally affirming PHE environments for all students, especially those from marginalized social positions. To further our own pedagogical practice, as well as the future pedagogies of our students, we sought to expand our knowledge of ways to integrate our students' day-to-day lived experiences within the curriculum, such that our own critical social consciousness regarding power and marginalization in PHE, and in society, is developed and enhanced. As researchers and educators our involvement in the study informed our pedagogical practice as well.

Methodology and Methods

This study adopted an interpretive methodology (Ellis, 1998) that was informed by Indigenous approaches to research that were personal, experiential, and deeply grounded by *relationality* (Wilson, 2008). Indigenous approaches to research are purposeful, involve stories, is done relationally, is experiential, and is community oriented (Kovach, 2009). When allowed permission to share stories, especially those that are often untold within the dominant cultural norms of society, it can be an empowering experience. As recommended by Kovach (2009), the research had a decolonizing aim that sought to disrupt privileged Western epistemologies by voicing perspectives different from the norm.

With respect to Indigenous axiology, the researchers committed to maintaining *respect* for the participants and their ideas while ensuring that the knowledge acquired from the study be of use to the community, thus providing *relevance* and *reciprocity* (Wilson, 2008). While the research began with one conversation and follow-up exchanges between the lead researcher and the research participants, the analysis and writing of this paper involved collective reflection and deliberation: "reflection on meaning as we search for the right words, and deliberation about the relationships among experiences or ideas as we evaluate the argument or interpretation we put forward in writing" (Ellis, 1998, p. 6). Echoing Wilson (2008), relationality was extended to include not only our research relationships, but the relationships with our ideas and the knowledge constructed.

Participants, Recruitment Procedures and the PHE Curricular Context

Drawing upon the pre-existing relationships with former students who had taken Sopear's grade 12 *Active Living* class, female high school graduates from a large, multicultural community in an urban center in western Canada were invited to participate in the study. Purposeful sampling provided an in-depth opportunity to gather data that showed the lived experiences of the participants. Using social media, the lead researcher posted a call for research participants on her personal Facebook page; potential participants were invited to share the information via their own Facebook page and through personal communications of their own with other former students/potential participants. Potential participants who expressed interest in the study were given a copy of the Information/ Invitation Letter and those who agreed to participate were emailed a copy of the Informed Consent Letter to review and sign.

Of six interested participants who responded to the Facebook post, four female racially diverse graduates, aged 18-20, were able to participate on the day of the scheduled meeting; they represented the following self-declared social identities:

Divya: female, heterosexual[4] East Indian-Canadian born
Lyka: female, heterosexual, Filipino-Canadian immigrant
Saedee: female, heterosexual, Trinidadian-Canadian born
Wandaly: female, lesbian, Filipino-Canadian immigrant

As high school graduates, all students had taken multiple PHE courses at the high school as PHE is a required course from kindergarten through to Grade 12 in this Canadian province. For grades 11 and 12, the provincial PHE curriculum required a 50/50 split in the delivery of physical education and health education and assessment was based on Complete/Incomplete criteria.

Ethical Considerations

The idea of relationality was at the forefront of the decision to have Sopear engage with former students for the research; inspired by the work of Indigenous scholar Margaret Kovach (2009), pre-established connections with students facilitated recruitment and created a space of trust. Critical conversations can be challenging and require cooperative, trusting relationships (Madison, 2006). Given that participants were asked to reveal themselves in an open and vulnerable way through their life stories and experiences, the already established relationships facilitated efforts to gain deeper insight into the young women's sense of self and how the intersections of gender, class, race, and sexuality shaped their lives.

While no longer in a position of power relative to the students who were all adults, we recognized that there could be residual teacher-student power relations that would need to be considered. The voluntary nature of the study, the option to withdraw at any time, and the focus on developing respectful relationships was seen as a key mediator to any issues that may arrive. Throughout the study, the participants were encouraged and ensured that it was okay to disagree; they were

[4] At the time of the research, all participants used their own terms for their gender identification. Today, all participants could also be considered cis-gendered.

also reminded of the collective process of knowledge production during the data collection period. At the start of the talking circle, Sopear mentioned to participants that with regard to difficult stories, that she would offer follow-up one on one meetings and/or interviews along with providing counselling support, also made available at the talking circle. None of the participants requested any one-on-one interviews after the talking circle.

Initially, pseudonyms were used for each participant and a confidentiality statement was signed at the start of the talking circle to ensure the identities of participants were kept confidential. As the study progressed, each participant requested that her name be used in the study. As reflected in Canada's TCPS-2 Policy on Ethics (Government of Canada, 2021), which states that participants may wish to waive their right to confidentiality in order to be recognized for their contributions to the research, we have honoured this request. The study was approved by the researchers' University's ethics board as well as the participating School Division.

Data Collection

The data collection process was set up as a talking circle (Gietz, 2014) lasting approximately two and a half hours.[5] Designed to facilitate the sharing of stories, the talking circle allowed the participants to use their voice and share their experiences on their own terms. Designed by the very nature to be supportive and affirming of individuals' perspectives and experiences, the semi-structured talking circle format offered the four young women opportunities to share experiences. Using an open-ended, conversational style story, which Kovach (2009) suggests helps in honoring participants by allowing them to share as much or as little of their experiences as they wish. The talking circle involved food and gave time for everyone's story to be heard; with permission, it was audio-recorded and transcribed for analysis.

Within the talking circle, the women were asked to share their views related to their teachers, the learning climate and curriculum, and how these pedagogical components contributed to their success (or not) within the PHE class (see Appendix A for the full interview protocol).[6] To start, participants went around the circle and introduced themselves. Sopear began by asking questions related to socially constructed categories (race/ethnicity, gender, sexuality, class) that impacted the participant's identity development. From there, general questions related to PHE settings were asked before moving onto specific questions related to the four quadrants of the CRPHE model (teacher as ally, student cultural landscapes, learning climate, meaningful and relevant curriculum). During the talking circle, Sopear referred to a list of terms provided (see Appendix B) from which to draw a working definition of each social category (race, ethnicity, gender, sexuality & class), as well as descriptions of four quadrants in the CRPHE model (see Appendix

[5] Sopear did not use a traditional sharing circle as used in Indigenous knowledge acquisition and sharing opportunities. Talking circles are often used in classroom settings.

[6] Academics have expressed their reluctance to engage in discussions around race and diversity (DiAngelo, 2018): to encourage engagement in difficult conversations we have appended the full interview protocol as well as terms used to promote shared understanding during the talking circle.

C). The interpersonal dynamics of the talking circle was cohesive and helped the dialogue flow amongst participants despite some of them not knowing each other.

Data Analysis and Interpretation

Once the talking circle was finished, the audio file was transcribed verbatim and read/coded for meaning. Completed transcripts were emailed to the young women to view for any changes or errors. When sorting through the data there were a few ideas regarding race and diversity (e.g., the definition of whiteness) that required further clarification; to continue the conversation, drafted questions were further communicated to the participants and the conversation continued through email. Key themes were identified from the talking circle and responses to clarification emails and then sent to participants to review, clarify and add to if needed. As such, member checking occurred on multiple occasions.

Kovach (2009) uses a mixed methods approach of story interpretations and thematic groupings referred to as "the findings." Using the experiences described by the students, along with thematic analysis, the goal was to use their experiences to co-create and share knowledge. How we interpret and make meaning of life experiences is never stagnant, it will change and generate new meanings over time; as such, we believe the retrospective nature of the interview process was particularly valuable, as was the opportunity to collectively contribute to the analysis from our diverse vantage points.

As researchers and writers, it was our responsibility to represent each student's voice in a genuine and respectful way, with the understanding that any interpretations include our diverse social locations and theoretical backgrounds. While maintaining a focus on intersectionality, we were interested in learning how the young women's experiences connected to culturally relevant pedagogy (CRP) as explained by Ladson-Billings (1994; 1995b). With humility and open hearts, the goal of the data analysis was to capture the meaning of CRPHE that the participants felt was valuable.

Reflexivity

As a research team with diverse colonial settler heritage, we each bring our own conscious and subconscious thinking (i.e., our assumptions, worldviews, experiences, etc.) related to PHE, pedagogy and identity; our positionality, needed to be continually interrogated in relation to questions of power relations, oppression and privilege. Given the subjective nature of the study, reflexivity has been on-going throughout from proposal writing to data collection, analysis, writing and rewriting the findings. Ellis (1998) speaks to the importance of collective knowledge in interpretive research: "By sharing the knowledge from each of our locations through dialogue we develop a fuller understanding of the places we inhabit together" (p. 8).

Trustworthiness

Ellis (1998) suggests evaluating interpretive accounts by asking whether the motivation of the inquiry has been advanced. She recommends the following questions to consider when evaluating the value of the inquiry:

- Is it plausible, convincing?

- Does it fit with other material we know?
- Does it have the power to change practice?
- Has the researcher's understanding been transformed?
- Has a solution been uncovered?
- Have new possibilities been opened up for the researcher, research participants, and the structure of the context? (p.30)

Referring once more to Indigenous approaches to research, the process of telling and listening to stories involves reciprocity and relational accountability (Wilson, 2008). Reciprocity does not mean just sharing stories back and forth, but rather an obligation to listen and tell in ways that promote dignity of one another and avoid dominance (Hutchinson, 1999). Combining Ellis' evaluative questions and Indigenous research values of reciprocity and relationality, we assessed the research findings through the eyes of the four research participants, who maintained their pride in being associated with the research.

Findings: What it Means to Teach in Culturally Relevant Ways

In this section, we present the key themes that were identified from the talking circle to inform our understanding of the meaning of CRPHE from the perspective of the four students as they reflected on their PHE experiences. Ladson-Billings' theory of CRP and CRPHE were used to frame the analysis. The following themes reflect the CRP model and are represented below: (a) high teacher expectations for student success; (b) students maintain and/or develop their (inter)cultural competencies; and, (c) students develop critical social consciousness.

Teacher Expectations: Attentive Teacher-Student Relationships Lead to Greater Accountability

All of the women expressed how important relationships were in PHE settings and how a strong teacher-student relationship was a factor in contributing to student success. As Saedee said, "by having the relationship with the teacher, it makes you more accountable to them." To which Wandaly added, "you don't want to let them down." Reflecting on their experiences in grade 9 and 10 PHE, all the young women expressed that they and their classmates were engaged in class, and everyone tried to participate in the activities. There was passion, genuine interest, and a sense of community where the majority of students seemed to enjoy class. For Wandaly, student participation and success were related to her teacher. She said, "I tried really hard in grade 9 and 10, like really hard just because the teacher encouraged it."

The young women were asked to think of specific instances where their teachers had high expectations for them to succeed. For Divya and Saedee, who were student athletes participating in multiple sports, their teachers expected more from them. They were not allowed to sit on the benches and they were participating in everything during class. If the activity being offered was their sport, teachers would know that and call upon them to be leaders in the class to help with demonstrations for skill development drills. As Divya expressed:

> In gym class because we played that sport, teachers would use us as examples and single us out, so there was the expectation to have to do this in a certain way, so that the others can see how it's actually done.

Athletic students received more attention and help, regardless if they asked for it or not. Teacher surveillance motivated their performance. Saedee explained how the motivation and attention, "definitely pushes you to be better because you know someone is relying on you." Divya expressed similar sentiments as Saedee: "I loved gym. There was always a teacher there to help me do something more efficiently or better. They were always there to help." Clearly, their teacher's high expectations were associated with their privileged status as students who were athletes on extra-curricular sports teams.

For Lyka and Wandaly who were not student athletes, they also had teachers who communicated high expectations for their success. Wandaly turned disappointing fitness tests into motivation to improve on her sit-ups and pushups. Since she had the same teacher from grade 9 to 10, she recalled she went home "and started teaching myself how to do proper pushups because I didn't want to disappoint the teacher. I remember that high expectations from the teacher contributed to my success even though it took me a while to get there." Lyka stood out in her PHE class because she was eager and willing to participate in any type of activity. In comparison to some of her peers who lacked motivation or did not try at all, she believed she was noticed in a positive way by her teachers because she was motivated to participate and always gave her best effort; in her own words, she resisted "laziness" to challenge herself physically, which contributed to her overall sense of wellness. She was conscious of how hard she tried to do her "best" by putting her heart into the fitness challenges, despite feeling discouraged by her lack of physical endurance and strength when compared to others.

Recognizing the challenges of not comparing herself to others, she reflected:

> Even if I was susceptible to comparing myself to others every time I stepped through those gym doors, I found an essence of contentment by stepping out of my comfort zone through fitness. It was a way to release, refresh, and recharge. Simply, I learned that, in the passing of a ball, running through the whole six-minute run, hitting a bull's eye, and in many other things, I won by focusing on improving myself. I just did it.

Here, success is attributed to personally meaningful fitness challenges which she worked toward, despite perceiving herself as being on the low end of the fitness continuum. Lyka's motivation to participate, both intrinsically and extrinsically was rewarded by her teachers with the attention they gave her. Lyka's example illustrates that one need not be an athlete to succeed, particularly when encouraged by the teacher. Being held accountable was important to both young women's engagement and participation in class; unfortunately, not all students received equitable attention.

Speaking to the presence of ability hierarchies, Saedee cautioned that it is important for teachers to "keep opinions of one student being better than another to themselves." Lyka agreed with this sentiment and advised: "Don't be biased." The message is that all students deserve equitable attention, encouragement and the expectation that they can succeed, which is characteristic of teacher allies. Teacher

allies, have a strong sense of their own identity and are perceptive to how systems of privilege and oppression operate. According to Divya, the mere perception of teacher bias could impact student engagement:

> I had friends that were very much not into athletics or moving around unless they had to so they think that certain teachers were biased towards the athletes versus 'not interested in sports' other students.

Similarly, Sadee described students who felt discouraged when their teachers treated them "as if you can't do something"; by contrast, she advises:

> Sometimes they [the teachers] would just give up. For example, some of my friends would not participate much and in a few instances gym teachers would try to encourage them at the start of gym, but after a while they would just give up.

According to the women, teachers should persist in their expectations for all students to participate no matter the class activities, even if their initial efforts prove unsuccessful. They should treat their students as capable and wanting to succeed and in so doing address how privilege works in PHE classrooms. As a key tenet of CRPHE, the women confirmed that to be seen by students as an ally in support of student success, teacher expectations, attitudes and beliefs must hold all students in high regard (Gray et al., 2019).

Cultural Capacities: Attend to the Diversity and Uniqueness of Student's Cultural Knowledge

Physical education based on white, Eurocentric traditions can be challenging for students whose lives are grounded in very different day to day cultural landscapes. This was apparent for newcomer students who were not used to the rules and standards of various games and activities. As Wandaly expressed during the talking circle, for many immigrants, insecurities about adjusting to a new "culture" is scary enough, let alone having to "figure out" the games and activities in PHE, which often takes time and sets them up to feel culturally incompetent.

For Wandaly, PHE settings exacerbated the cultural dissonance she was experiencing as a newcomer. She shares a story about Olly-Olly Octopus, a popular game that many Canadian students know quite well, yet was foreign to her. She said:

> It's a given that you should know games like Olly Olly Octopus here, but if you came from the Philippines you wouldn't know what that was. Sometimes you feel so clueless about it. But some of the games are actually the same, but with different names. For example, with Olly Olly Octopus, explain first. People will get it. It took me a while to figure out this version of tag was the same version I had been playing for years in the Philippines. I didn't have to spend 15 minutes trying to figure out what I had to do.

Asking students if they know how to play a game is important, and begins by not making assumptions that everyone knows the game or activity. In this context, it would be helpful for physical and health educators to also learn about games from the Philippines so that similarities between games can be explained. Other suggestions the young women offered were to allow students to teach games/activities from their cultural background.

Lyka also spoke about the cultural confusion that occurred when she came from the Philippines and participated in PHE classes. As she said:

> When I came here from the Philippines about five years ago, I felt so lost because in the Philippines academics were more concentrated on instead of athletics. I was 'what do I do?' I always felt like I was the last one to know. I saw that with other newcomers here too. I've learned though that the more you're curious the more you learn.

As mentioned earlier, Lyka's willingness to put herself out there to try new things allowed her to have positive experiences in PHE settings. However, not all students are confident to try new things and educators need to provide individual students with opportunities to develop in their own unique ways.

Wandaly compared the difference between Canadian born and immigrant students. Canadian born students often enroll in extracurricular activities, such as club teams, or after school activities like swimming and dance. At home in the Philippines, her school PHE curriculum had a strong focus on dance, calisthenics, and games that were culturally different than those from Canada. She expressed, "the lack of knowledge about the activities considered the norm led me to sometimes feeling as an outsider in the class." The differences between western and Asian approaches to physical education are well-documented (see Dagkas et al., 2011; Ruso et al., 2018; Stanec et al., 2016; Stride, 2014); by not understanding and finding ways to acknowledge and affirm these differences, the PHE teacher practices and curriculum reinforced for her that she was an "outsider."

Regarding CR health education, nutrition units were not relatable to their lives. As Wandaly said, "part of me laughed at this a bit. The teacher would talk about diets and the food that you eat and it is nothing I eat at home." Divya, suggested that nutrition lessons in health class should look at different types of foods from various regions of the world that reflect the student population. To assume that all students should follow the recommendations of a Canadian (i.e., western) diet negates the daily realities of the women's cultural landscape. Canada's Food Guide is often referenced as a curriculum resource; notwithstanding its translation into multiple languages and recognition of First Nations, Métis and Inuit food practices, it maintains a Eurocentric formula. As a primary educational nutrition resource, this means that educators skim the surface of cultural norms about healthy eating if they engage in cultural food knowledge at all (Petherick, 2018).

For the four women, their family's cultural background significantly influenced their day-to-day life, which is consistent with the research on CRP for students from Asian backgrounds (Ruso et al., 2018). Having said that, each student's story is unique and deserves to be heard on its own. As Saedee said:

> I think teachers shouldn't give cookie cutter advice to students. Teachers should be aware that there are different dynamics between families. Even though this will make it tougher to help everyone, it is sometimes best to help a few students at full volume rather than attempt to help all students in a superficial way.

Divya added to Saedee's comments, suggesting that the predominantly white teachers needed to learn more from students about their family's cultural backgrounds:

> Presently, most teachers in education are Caucasian. Due to this, they don't

> have the background knowledge of family dynamics in minority households. I believe that the best way for teachers to learn more about the structure would be to talk to racialized students who are willing to share their thoughts.

Saedee recommended teachers talk to their students and get to know about their parents' expectations for them, as well as the expectations they set for themselves. Doing so is a simple way to affirm their identities.

How students navigate their intersecting socially constructed identities is especially important within a multicultural school. Yet, the possibilities for dialogue and intercultural learning were not always realized. Wandaly pointedly noted the 'homogeneity' of her multicultural school, where different cultural groups hung out together in different areas of the school. Despite the school's efforts to respectfully celebrate diversity, she observed how different cultural groups did not mix:

> You hang out with the same people over and over and there's not any difference. For example, if I look at my friends. They're all immigrants, part of immigrants who are Filipino; we don't talk about any differences like gender and sexuality. And, most of my friends were female. We didn't really talk about it [difference]. There's never been a situation where we have to talk about that difference. I've never really encountered it.

Students need to have self-confidence in their identities and to develop the interpersonal skills to work inter-culturally with their peers. In contexts like the one described by Wandaly, where groups of students from one ethnocultural group stick together despite the presence of opportunities to meet students from different cultural groups, a form of "segregated integration" occurs which is limiting. Opportunities to develop their cultural capacities through intercultural engagement are not realized which, as we discuss in the next section, limits their critical social consciousness.

Critical Social Consciousness: Creating Community through Inclusive Learning Climates, Student Responsibility, and Courageous Conversations

When asked about the creation of an inclusive learning climate, the four women embarked on an interesting conversation about the shared responsibility of every individual in the gym toward creating a supportive environment. As demonstrated by the 'strong girls' who supported one another in the face of male domination by peers in gym class (Cameron & Humbert, 2020), they suggested that teachers act as support systems helping students navigate or negotiate their identities and social interactions; however, they strongly advise that it is also an internal process that students must take ownership over. While Lyka mentioned the importance of teachers communicating expectations within the class regarding inclusivity, Saedee agreed, but also cautioned that there is only so much a teacher can do:

> Too much pressure is probably put on teachers to do this, but a lot of this has to do with the students. The teacher's role would be to instill a mindset in students to be inclusive and it's the student's role to put that into action.

Divya built on Saedee's comments by suggesting that teachers take the "initiative with inclusivity, but once it's been initiated, and students get into the habit of being inclusive, it is easier for the students." They will respond if given the responsibility.

Wandaly agreed with these viewpoints and she too reinforced that "it's also up to the students to foster a sense of inclusiveness." As was the case when creating

opportunities to discuss issues of identity, Divya explained that, "it can only become an inclusive environment if teachers are comfortable and also that students perceive the teachers as comfortable to be around." Particularly in PHE settings with all the intersecting identities and social hierarchies related to gender, race, class, sexuality, etc. (Sykes, 2012), there is a rich and applied learning opportunity for students to become critically conscious about different forms of inequity and what they might do together to help alleviate the pressure on those who may be in marginalized positions.

An example would be the presence of inequitable skill levels, which do not have to be an impediment to a productive class. For example, Lyka referenced the togetherness of her grade 9 and 10 class as contributing to participation. She said:

> I feel that because we're more together, the not as athletic people and athletic people all meshed together. It made it more exciting. As a less or not as athletic person, I was inspired or influenced to step my game up.

For the most part, all of these students were engaged in PHE settings during grade 9 and 10, and the teacher, working with students, helped to facilitate that.

Teachers who willfully attempt to encourage participation and practice inclusiveness with all students during their games and activities display mindfulness in regards to the students that are typically left out. This allows for a positive environment where students can collectively challenge themselves and enrich their overall learning experience. As the women suggested, once the teachers have established a shared commitment toward everyone in the class, it is up to the students to take ownership of maintaining an inclusive and educational learning space. Peer mentors can help less engaged and/or less capable students to develop their abilities; 'newcomer' students can be assisted by peer mentors when first learning new games; and, groups can be purposefully created to ensure intercultural connections. Returning to the importance of high expectations, teachers need to see all students as leaders who have much to offer when it comes to creating a supportive learning climate, one that reduces exclusion.

According to the women, teachers also need to create space for courageous conversations about important social issues. Discussing issues of sexuality were considered taboo in Saedee's first few years of high school. By the time she was ready to graduate she felt there was a noticeable shift toward more openness to discussing 2SLGBTQ+ issues. She expressed:

> It was very close-minded, I hate to say it, for four years of my high school experience. It wasn't until grade 12 till it was actually open. Our school generally touts itself as a very open-minded school, but that only targets certain people. There are so many people out there who it doesn't really reach and I guess I was part of it.

Critical conversations and opportunities to talk openly about diversity were part of the school only in specific settings. Saedee valued these opportunities later in her high school career and she anticipated more of these conversations happening in schools, because of the benefits they offer students.

Divya described the teachers who effectively discussed diversity as those who created an environment where everyone could freely express themselves because they took the time to get to know each student individually. She said, "diversity was definitely brought up. Race, gender equality was all brought up, but it was brought up in a sense that everyone was so comfortable that the teacher was able to learn more about

the students." Divya also spoke about classes that navigated controversial topics because the teacher and students fostered a sense of community together. For some teachers this is created in an easier manner than others. A teacher who is open minded and accepting was viewed as more important than having an ethnic or racial background that reflects students' own identities. Furthermore, having similar sexual orientations was not important to students in this study. For example, Wandaly described the challenges she faced while negotiating her sexual identity. She had been depressed until connecting with a cisgendered, heteronormative, white teacher who was very open to discussing issues that were considered taboo in her own Filipino culture. While this is unique to her experience, white teachers were perceived as people she could feel more inclined to turn to, more so than teachers who could possibly support the constraining stereotypes of her own cultural traditions. Wandaly's example demonstrates how teachers' identity categories and perceived open-mindedness are also assessed and evaluated by students.

One instance where critically important conversations occurred in the school was the initiation of the Courageous Conversations Club (CCC)[7], which Sopear had played a significant role in developing. At the CCC, female students from different backgrounds came together to explore their intersecting gendered identities and discuss key issues related to their privilege and marginalization. Enacting what it means to be an ally/accomplice, Sopear used her leadership role in the school to courageously discuss her own intersectionality in terms of being a Cambodian-Canadian, lesbian PHE teacher (Chhin, 2015). Saedee said:

> That was such a big part of my high school experience. I kind of wished that we would have started that earlier in my high school career. It was a good opportunity for us to know each other as females in the school and to get to bond.

The CCC was formed because the formal curricula did not often encourage critical discussion. Being able to express yourself and explore your identity is a vital part of health and the health curriculum and class organization did not allow for this to happen, thus Sopear deliberately planned and facilitated opportunities for young women to come together if they desired. The young women compared the CCC, which provided open and honest engagement with health topics such as sex and sexuality, drugs and alcohol, and healthy relationships to health classes that covered the same topics with fear mongering approaches. Wandaly described her health class as "watching videos that scared the living daylights out of you. This girl drank this much, now she's dead [laughter]."

The CCC allowed people to share their concerns, get information and feel empowered to make their own choices. In the more formal pedagogical experiences of school the use of fear tactics and didactic teaching dominated whereas the club enabled one to express inquisitiveness, concern and curiosity, and not feel morally judged by asking questions. Saedee suggested health class was more autocratic in delivery with teachers telling students, and in some ways moralizing about health practices versus providing a context where students could ask questions and develop their own informed opinions to make personal decisions. The club provided these much-needed

[7] The term Courageous Conversations Club is a pseudonym used to protect the identity of the study school.

opportunities. Saedee, also expressed that "health classes were pushing opinions as opposed to informing. That [approach to teaching] might have discouraged people from going [to class]. For example, instead of pushing abstinence on someone, say it's an option."

In the CCC, young women volunteered to attend and took responsibility for topics covered and learning that transpired during the gatherings. Thoughtful discussions about important issues within the students' lives and society allowed the CCC participants to express how their lived experiences impacted their world and highlighted how cultural landscapes were necessarily a key component of the school experience. Providing students opportunities to be responsible for their learning within co-constructed inclusive learning climates, and facilitating complex conversations via purposeful engagement with key issues related to power relations and social location might equip young people with the tools to interrogate societal inequities that are experienced within the gym and classroom. Despite some notable examples mentioned earlier, the cultural (ir)relevance of health lessons, along with the lack of respect for the women to be intelligent, independently developing people who were capable of discussing complex issues such as substance use and abuse, led to their lack of interest and engagement in health education. In the absence of dialogue promoting critical consciousness, health education became culturally irrelevant.

Implications for Practice

The findings from this study provide helpful insights regarding Ladson-Billings' conception of culturally relevant pedagogy as applied to CRPHE. In order to communicate consistent high expectations for all students, teachers are advised to reflexively check their own biases toward individual and/or groups of students (Gray et al., 2019). The women very eloquently described examples of when PHE teachers were not engaging in equitable ways with students; the lack of persistent encouragement from teachers adversely impacted student engagement in class; and they demonstrated how they themselves could give leadership to social justice in the classroom and beyond. In addition, the reflections the young women shared regarding gender falls in line with much of the historical and contemporary critical PHE research literature (Cameron & Humbert 2020; Laker et al., 2003; Penney & Evans, 2002; Sykes, 2012) and speaks to the ongoing need for the PHE community to challenge, confront and dismantle discriminatory stereotypes that lower expectations for certain students, resulting in diminished engagement and achievement of educational outcomes. As with other successful strategies for engaging students (Cameron & Humbert, 2020), in CRPHE, students can be active agents in creating a more socially just, critically conscious learning climates.

Regarding cultural competence, the development and affirmation of diverse cultural identities is more likely to occur within learning climates that are welcoming and supportive where teachers share responsibility with students for a more open dialogue (Parhar & Sensoy, 2011). Teachers should take the time to learn about a student's cultural heritage, while at the same time, be cognizant of not making assumptions or judging students based on what they assume their students know or have experienced in the past (Stanec et al., 2016). By getting to know their students on an

individual basis, they will avoid giving "cookie cutter" advice because they will know when extra help is needed.

Another way to enhance intercultural competencies and critical social consciousness is to share responsibility for the class with students. Asking students to share games, activities and foods from their diverse cultures is a simple way of expanding the curriculum in inclusive ways (Stanec et al., 2016). Shaping the curricula to utilize the student's cultural knowledge and frames of reference destabilizes the hegemony of Eurocentric, western norms in PHE (Brown, 1998) while also enriching the overall student experience. Health issues were often not delivered in ways that fostered critical engagement. Incorporating a more critical perspective would consider the nutritional and food consumption practices of the diverse cultural groups within educational spaces. Teaching about the importance of food and cultural traditions would further express the diverse and complex approaches to health and health behaviours students encounter on a daily basis. The relational aspects of holistic approaches to health and the significance of food and culture continue to remain under-developed in PHE (Lu & De Lisio, 2008).

Delivering curricula that connects to the students' lives is crucial. Drawing from Aoki (1999), we respect the need to both recognize curriculum-as-planned and curriculum-as-lived. Aoki called for a recognition "of the lived tension so often ambiguous, uncertain and difficult-and a call for the struggle in tension but nevertheless a generative site of possibilities and hope" (p. 181). This research points to the tensions within our pedagogies. Toward this end, re-thinking curriculum and pedagogy and the textured relationships that emerge between self and other, teachers are advised to share responsibility for learning and encourage students to mix interculturally. In PHE, this might mean that supporting each other across gender and skill inequities (Brown-Jeffy & Cooper, 2011; Casey & Kentel, 2014; Petherick, 2018; van Ingen & Halas, 2006) requires dedicated attention to diverse ways of moving and understanding health. Given evidence of homogeneity within multicultural schools in Canada (e.g., Tupper et al., 2008), where clusters of groups (or "ethnic enclaves") often do not mix, the social nature of PHE settings can be used to provide all kinds of intercultural learning opportunities that can help students navigate issues of diversity. Drawing from critical race scholars, Aoki, calls the site of living pedagogy an "original difficulty," whereby the hybrid space offers possibilities and hope and is a space to learn to live well (2003). This perspective of "living well" crosses cultural borders and as we see it applies directly to the curriculum-as-planned in PHE. Using a diverse cultural approach within PHE can offer a transformational experience of learning about movement and each other. Furthermore, in PHE spaces, those situations where students are required to cooperate to be successful (e.g., group students with mixed ability levels and ethnocultural/racial backgrounds together for games and activities with the specific goal of supporting each other's learning) hope for greater understandings of one another can emerge.

Scholars in PHE, such as Tinning (2009), have suggested that creating curricula to allow for personal development of the students using the social and economic circumstances surrounding them can offer deeper relational understanding. The participants in this study desired a PHE experience that encouraged courageous conversations that interrogated social issues in ways that 'reimagine the norm' (Sykes, 2012). Moving towards practice that follows a curriculum-as-lived perspective and takes

up CRPHE, shifting beyond moralistic ways of approaching issues such as substance use and abuse, educators can turn to employing critical skills to challenge the status quo and dominant narratives (Laker et al., 2003; Parhar & Sensoy, 2011). Developing the possibilities of doing PHE differently and responding to students' lives will permit students to learn more about how to make decisions in their lives as they live out the health-related topics under purview in most PHE curriculum. Coming to see PHE spaces as living pedagogies offers the possibility of moving toward cultural understandings of health and wellbeing. The students in this study encourage educators to confront the tensions and ambiguities of living out curriculum in meaningful ways, advancing a more socially just PHE learning space.

Conclusion

In the book *Research as Ceremony*, Shawn Wilson (2008) describes ceremony as helping to move from the "ordinary" into the extraordinary, where a raised level of consciousness has been collectively achieved. Our hope in writing this paper is that it will result in more students working alongside their PHE teachers to co-create meaningful PHE learning opportunities, where everyone feels respected and engaged in learning climates that allow for critical dialogue about identity and difference. Key to achieving this is understanding the landscape in which students lead their lives, thus allowing educators to be more caring and open to providing a space where student voices are heard. The more we as PHE educators can view knowledge as a shared path, utilizing the strengths of every individual who participates in the process, and teach without judgment, the greater the potential that learning experiences will incorporate critical awareness of how gender, ability, race, ethnicity, sexuality and social class impact the student experience, thus leading to learning climates where all students will be celebrated and embraced.

Study Limitations and Strengths

We had anticipated participants from more diverse backgrounds representing not only racially minoritized, but also participants who are White or Indigenous. While some students who expressed interest in the study identified as such, they were not able to meet at the scheduled time. Still, the participants' stories and narratives have much to teach us about CRPHE as it relates to diversely situated women who identified as BIPOC. Originally the plan was to not share any terms (such as race, ethnicity, and gender) for the participants; rather, just see how they interpreted each term. Given the talking circle began with questions related to identity, it ended up being more beneficial for participants to have access to the terms as a means of clarity. For many of them, terms such as racialized minority[8] and intersectionality were the first time they had heard the terms, which could be seen as a limitation, but which also speaks to the importance of introducing this kind of vocabulary when speaking with young women from diverse backgrounds, as the findings revealed.

Another potential limitation was that some participants would be

[8] Racialized minority was the term introduced when the study first began.

more reflective of their self-identity (ies), and more self-assured/actualized than others. In finding potential participants we recognized this might be a key factor when respondents were deciding whether to participate or not. However, the participants who were a part of the talking circle had varying ranges of reflexivity based on different issues discussed and it added to the authenticity of the data collection process. Sopear was sensitive and understanding of those who did not feel as comfortable sharing during certain questions and respected their silence.

Using Indigenous approaches to research places value upon the notion of relationality. There was a concerted effort in the study to balance Indigenous methodologies within western traditions, thus while some might interpret the retrospective method as a limitation for people's current construction of identity, the participants' current accounts of their own histories are valid given the chosen study method choices. Kovach (2009) and Leggo (2004) both describe the power that stories can hold within the research process. Kovach (2009) says:

> Stories are who we are. They are both method and meaning. Stories spring forth from a holistic epistemology and are the relational glue in a socially interdependent knowledge system. In listening to the research stories of others, it is evident that research stories reveal the deep purpose of our inquiries (p. 108).

In sharing our findings, we acknowledge that the women's stories are not meant to uncover the truth, but to acknowledge there are multiple truths, and it is a fluid process of understanding and interpreting stories. As Leggo (2004) expresses:

> I need to return often to the stories I have lived in order to know the stories in their multiplicity, meaning-making possibilities, and mystery. Each story, each version of a story, each interpretation, and each interrogation comprises steps on the living journey that shapes a life. The narrative researcher needs to be bold and imaginative, courageous and skeptical, tentative and exploratory (p. 109).

When we hear stories, we are given opportunities to interrogate our own histories and values. We can create connections with other peoples' stories or realize differences and contradictions.

Future Directions

Future research should continue to examine the ways PHE educators can engage in difficult conversations about race, diversity and racism. Research should also investigate the intersecting social categories (markers) of identity and how these impact on the PHE experience.

Regarding future policy and programming, there is a need to review and revise teacher education curriculum within PHE degree programs to ensure that critical pedagogy and culturally relevant teaching prepares students to teach in diverse settings. PHE programs should promote intercultural engagement opportunities among students within curricular and extra-curricular programs.

Finally, regarding practice, PHE teachers should engage students in purposefully creating inclusive learning climates where teachers and students are collectively responsible for each other's learning and positive engagement in class.

PHE teacher practices should incorporate aspects of students' cultural heritage and backgrounds in ways that are meaningful and relevant. And, PHE educators should develop their own critical social consciousness in ways that enable their own engagement with issues of power, privilege and marginalization across social positions; then, develop this with their students.

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Appendix A

Talking Circle Protocol & Interview Questions

The talking circle will involve all participants. It will be in-depth and semi-structured and last two hours in duration. The talking circle will take place at _____ Collegiate. The talking circle will be audio-recorded and later transcribed.

To be read to participants at the start of the talking circle.

At any time during the talking circle, there is always an option to pass on any question. Every voice here is valuable and welcomed within the circle.

We will first go around the circle and introduce ourselves. We will start with questions related to your multiple and intersecting identities (i.e., race/ethnicity, gender, sexuality, social class). I will then ask general questions about PEH. From there specific questions related to the CRPEH model (teacher as ally, student cultural landscapes, learning climate, meaningful and relevant curriculum) will asked for to gain more understanding of your experiences in PEH settings.

Note: With regards to the following section, I will use the terms provided in Appendix H from which to draw a working definition of each social category.

Identity Questions (as related to Race/Ethnicity, Gender, Class, Sexuality)
From your perspective,

- How would you describe yourself?
- What social aspects make up your identity?
- In your PE classes, did you ever talk about issues related to race, ethnicity, gender, sexuality and class?
- How does one discover/uncover/negotiate/navigate their identities?
- Did you see situations of inequality/power/privilege in your PE and health class settings? What do they look like?
- What does it mean to be a _____ female in school? In the community? In PE class?
- Is it important to talk about identity? Why or why not?

Gender
From your perspective,

- What does being female mean to you in school?
- What does it mean with respect to PE and health settings?
- Do you feel gender impacts your PE experience? If so, in what ways?
- Do you feel your PE experiences have changed over the last 4 years?
- Is it important to have female role models in PE settings? Why or why not?
- What are some stereotypes of being female in PE and health settings?
- What if you don't fit into the perceived qualities of what it means to be female?

- Is it different to be a racialized minority female versus a white female? What about gay versus straight?

Race/Ethnicity

From your perspective,

- What is your racial/ethnic identity? Preface with a definition for students)
- What is it like to be _____? Tell me the positives and the negatives?
    - Have you ever experienced positive or negative discrimination based on how others have interpreted your race?
- How has race/ethnicity impacted your PE experiences?
- How does race/ethnicity matter in PE and health settings?
- How would you describe your teachers? In your experience, is it important that teachers are a reflection of the student population? Why or why not?
- Do you feel your racial/ethnic identity is visible in the PE curriculum?
- Should it be visible in the curriculum? Why or why not?

Sexuality

From your perspective,

- Do you discuss sexual orientation in your PE and health classes?
- Have you ever felt discriminated or harassed because of your perceived sexual orientation?
- Have you witnessed discrimination based on sexual orientation at school?
- Has your sexuality impacted your physical education experiences?
- What is the climate at your school of the diversity in sexual identities in school?
- Do you feel uncomfortable around your peers who are gay, lesbian, trans or bisexual in class? If yes why, if no why not?
- It is important to be public about your sexual orientation in school settings?

Class

From your perspective,

- Does where you grew up matter at school? Why or why not?
- Does what your parents do for a living matter? Why or why not?
- Have you seen discrimination occur in PE and health settings based on what someone wore or what they have or don't have access to in terms of personal or family resources?
- Do you recognize and notice students who have more privilege in school? What types of privileges are there?

General Questions

From your perspective,

- What did you like about physical education?
- What didn't you like about physical education?
- How can you be successful in PE and health settings? Please respond from the perspective of yourself and the perspective of your teacher.
- What are the characteristics of a good teacher?
- Is there something that was missing from your PE experience that could make it better?

- Is building relationships important in PE and health settings? Why or why not?
- Did you feel safe participating in PE/Health activities? In what ways made you feel safe? Or not.
- What advice do you have for teachers to help them motivate/engage female students in particular to succeed and flourish in PE and health settings?

Note: With regards to the following four quadrants of the CRPEH model, I will use the terms provided in Appendix H from which to draw a working definition of each quadrant.

Teacher as Ally

From your perspective,

- Can you think of a time a teacher acted as an ally for a student who young people see as marginalized?
- Give a specific example of a teacher who made an impression on you as someone who had high expectations for your success.
- How did your teachers contribute to an inclusive learning climate/space?
- Who were the marginalized students in class? How did their teachers relate to them?

Student Cultural Landscapes

From your perspective,

- Describe yourself.
- What identity most describes you?
- What is identity? (Who you are continually changes; it's fluid, never static…)
    - What areas of your life help you describe your identity?
- Do educators have an impact on how students negotiate/navigate their identities? And, if so, how do they impact student identity development?
- Do you notice gender issues in PE? What was happening?
    - Did it impact you?
- Give an example of how race, gender, sexuality or class impacted your PE experiences.
- Do you see discrimination in your PE and health class settings? If so, what types do you see?
- Tell me a story about a time when you felt your cultural landscapes were acknowledged and affirmed in PEH settings? When they weren't.
- What is your perception of an average day for a female high school student?
    - What if they are gay? Not skilled? Poor? Wealthy? Racialized minority?
    - What if they are gay and wealthy or gay and not skilled?

Supportive Learning Climate

From your perspective,

- How was the learning climate in PE? Positive or negative? Can you share?
- Did you feel safe participating in PE/Health activities?
- How do you create inclusive learning climates in PE and health settings?

    - What responsibility is it for students? For teachers?
- How does a teacher build a supportive learning climate that is respectful of each student's cultural landscapes?
- How does a student build a supportive learning climate that is respectful of each student's cultural landscapes?
- Tell me a story about a time when you felt really supported by your teachers or classmates.
- Did you notice social inequities in class? (related to race, gender, sexuality or class)
- Do the supportive learning environments include students who are different equally? Or equitably?

Curriculum

From your perspective,

- How would you describe the relevance of what you learn about in class?
- What health issues do you discuss that are relevant to your life?
- What got you excited to come to the gym?
- How can teachers make lessons more meaningful and relevant for students?
- What opportunities were there to explore your interests?
- What's missing from the curriculum that would make PE and health relevant and meaningful for students?

Appendix B

Identity Terms for Interview Protocol

Gender

Gender is classifying people as masculine and/or feminine, or neither. As compared to sex, which is an externally assigned classification, gender is related to societal appearance, mannerisms, and roles; one's internal sense of being man, woman, or another gender entirely. A person's gender may not correspond to a person's sex assigned at birth. For example, the term cisgender refers to a person whose gender and birth-assigned sex match. Someone who is transgender does not identify fully, or in part with the gender connected to their birth-assigned sex. Gender identity is internal, and not always visible to others (Terms and concepts, 2014).

Race/Ethnicity

Henry and Tator (2002), define race as a socially constructed category that uses common ancestry and physical characteristics such as colour of skin, hair texture, stature, and facial characteristics to classify humans.

James (2010) refers to ethnicity as groupings of people who have common historical, cultural and ancestral origin, and are identified as or identify themselves as belonging to these groups of people.

Sexuality

Sexuality is a personal characteristic that covers a range of human sexuality of emotional/romantic and physical attraction felt by an individual towards members of the same sex, the other sex or either sex. The feelings of attraction to another person is based on biological sex and gender expression. For example, individuals may be categorized as:

- heterosexual (attracted to the opposite sex)
- homosexual (attracted to the same sex – e.g., lesbian or gay)
- bisexual (attracted to individuals irrespective of their sex)
- asexual (a person who does not experience sexual attraction or who has little or no interest in sexual activity) (Terms and concepts. (2014, September 13). Retrieved from mygsa.ca.)

Class

James (2010) uses the term social stratification to describe a hierarchical system where parts of the population are ranked based on power and access to wealth. Wealth is determined by a number of factors such as property, income, education and occupation.

Appendix C

CRPEH Model Used for Interview Protocol

Teacher as Ally

CR teachers are allies who work in support of his/her students, particularly those who are marginalized in some way or other. Ally teachers also have high expectations for student success and affirm the cultural identities of students.

Student Cultural Landscapes

CR teachers understand their student's day-to-day cultural landscapes. Cultural landscapes mean knowing students in relation to the larger world across various axes of difference (gender, sexuality, race, class) and knowing yourself in relation to your students. For students, it means how your day unfolds and is impacted by different aspects of your cultural identity.

Supportive Learning Climate

CR teachers create a supportive learning climate where the power relations of the teacher-student relationship are shifted, and students are encouraged to provide input to their learning experiences while contributing to the learning of themselves and others.

Curriculum

CR teachers create meaningful and relevant curricula for students.