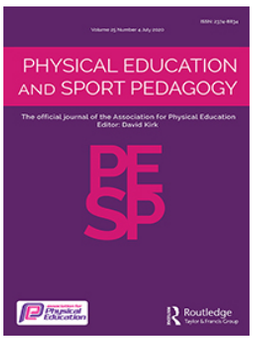

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Toward a critical race pedagogy of physical education

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ABSTRACT

Background: A critical race theory of education has a been a popular framework for understanding racial inequities teaching and teacher education. Furthermore, it has served as the foundation for critical race research methodologies and critical race pedagogy, which are meant to address racial inequity via research and teaching, respectively. With regard to critical race pedagogy, there has been no specific conceptualization for the preparation of physical educators.

Purpose: The purpose of this paper is to present a critical race pedagogy of physical education teacher education (PETE).

Key Concepts: In the paper, critical race theory and critical race pedagogy are highlighted as the conceptual roots of a critical race pedagogy of PETE. In doing so it offers a critique of resource pedagogies and their conceptualization in PETE. Critical race theory has been described as a scholarly movement that seeks to uncover and dismantle systemic racism while rejecting incrementalism. Critical race pedagogy is an approach to teaching that is informed by critical race theory and womanism. A critical race pedagogy of PETE builds upon previous conceptualization of critical race pedagogy by offering the (a) recognition context; (b) the value of Black self-reliance; (c) and the value of the Black body as its foundations.

Discussion and Conclusion: A critical race pedagogy of PETE adheres to a post-White orientation. As such, this approach to teaching recognizes that Black physical education involves Black people and Black places without subordinating or comparing them to White people and White places. It is also a challenge for Black scholars and teacher educators within PETE to focus their attentions, intentions, and efforts to the sustaining of Black educational institutions and the training of Black physical educators for Black communities. Thus, I acknowledge context within the post-White orientation allowing for an appropriate reorienting of a critical race pedagogy of PETE to meet the needs racially minoritized communities globally.

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PETE; critical race pedagogy; critical race theory; Black education

Issues of social justice and equity are now at the forefront of scholarly narratives in physical education teacher education (PETE) (Hill et al. 2018). Much of the most widely cited scholarship deals with issues of gender, culture, ethnicity, poverty, and sexual orientation. As such, scholarship in the field that is committed to social justice has begun to receive recognition like never before. Despite the progress that has been made, I offer this paper not only as a critique of the current state of social justice pedagogies (i.e. resource pedagogies) and pedagogical theories in PETE, but also offer a foundation for a critical race pedagogy in PETE. Before moving forward, I must acknowledge my stance as an author. Given that I am a Black man who happens to be a scholar in PETE my

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stance parallels that of (Ladson-Billings and Tate 1995) in their conceptualization of a critical race theory (CRT) of education:

> as critical race theory scholars we unabashedly reject a paradigm that attempts to be everything to everyone and consequently becomes nothing for anyone, allowing the status quo to prevail. Instead, we align our scholarship and activism with the philosophy of Marcus Garvey, who believed that the [B]lack man [and woman] was universally oppressed on racial grounds, and that any program of emancipation would have to be built around the question of race first. (62)

While this stance is unapologetically Black, I recognize that it is also written from the perspective of a man who is an American Descendant of Slaves and should not be used to essentialize the perspective or reality of all people of direct African descent. However, the perspective written here may still be useful in helping various people across the melanin spectrum in their understanding of race, racism, pedagogy, and PETE.

Moving forward I begin with a critique of the current usage of resource pedagogies in PETE invoking Paris' (2012) argument for a culturally sustaining pedagogy for students of color. I then offer a counter to his critique that recognizes the need for an approach to cultural sustainment that includes Black teachers, Black preservice teachers, Black educational institutions, and Black teacher educators. This is followed by an explanation of CRT as a legal concept which was then introduced as an educational theory by Ladson-Billings and Tate (1995). Next, I utilize previous conceptions of critical race pedagogy as a foundation for a critical race pedagogy of PETE.

Resource pedagogies

Resource pedagogies are derived from the educational movement of the 70s and 80s that argued that 'the languages, literacies, and cultural ways of being of students and communities of color as equal to, but different from, the ways demanded and legitimated in school teaching and learning' (Paris 2012, 94). These approaches to education were meant to use the norms and practices of marginalized communities as segues into the dominant White middle-class norms (Paris 2012). Examples of these approaches include funds of knowledge, culturally relevant pedagogy, and culturally responsive pedagogy (Ladson-Billings 1995; Gonzalez, Moll, and Amanti 2005; Gay 2010). Within PETE these approaches exist as the cultural relevance cycle, intercultural teaching, ethnolinguistically relevant teaching, and culturally responsive physical education (PE) (Burden et al. 2004, 2013; Hastie, Martin, and Buchanan 2006; Culp and Chepyator-Thomson 2011; Flory and McCaughtry 2011). Despite being conceptualized in the spirit of culturally relevant pedagogy (Ladson-Billings 1995), these approaches fail to recognize the development of students' ability to critique the status quo then act in accordance with those critiques. This lack of critical consciousness is a shortcoming among PETE scholars who claim to be dedicated to social justice, especially those in United States (Hill et al. 2018). Like Paris (2012), I argue that 'relevance and responsiveness do not guarantee in stance or meaning that one goal of an educational program is to maintain heritage ways and to value cultural and linguistic sharing across difference' (95). It should not be assumed that just because teachers are prepared to utilize students' cultures as assets in their pedagogy, that those students will be able to sustain their linguistic and cultural heritages while also gaining access to the dominant culture.

Despite the potential for a culturally sustaining pedagogy in PETE, it remains problematic much like its resource pedagogy predecessors. First, the naming of resource pedagogies and sustaining pedagogies fails to explicitly include race, which can lead to the conflating of concepts like culture, ethnicity, and linguistic diversity as proxies for race. Second these approaches fail to decenter Whiteness in their efforts to culturally sustain students of color. The undertext of resource and culturally sustaining pedagogies is the preparation White teachers at predominantly White institutions of higher education (PWI) (Juarez, Smith, and Hayes 2008; Clark in press). These pedagogies were developed in spaces (i.e. PWIs) where the possibility Black teachers trained at Black institutions for the

betterment of Black communities was dismissed, yet they have become cannon for all teacher education (Dixson and Dingus 2007; Juarez, Smith, and Hayes 2008). For example Ladson-Billings (1995) ends her seminal article about culturally relevant pedagogy with the following statement: 'Ultimately, my responsibility as a teacher educator who works primarily with young, middle-class, White women is to provide them with the examples of culturally relevant teaching in both theory and practice'(484). The overemphasis on Whiteness in teacher education has been framed as the tyranny of majority – an ironic situation whereby the attempts to make education more equitable and just focuses primarily on the preparation of White teachers (Dixson and Dingus 2007).

Moving toward a critical race pedagogy must begin with an understanding of critical race theory (Bell 1979, 1995; Delgado and Stefancic 2012). With roots in legal studies (Bell 1980, 1976), critical race theory has been a popular framework used by scholars to elucidate the racialized experiences of Black people in United States society (Solórzano, Ceja, and Yosso 2000; Crenshaw 2011; Bimper, Harrison, and Clark 2012). Critical race theory is composed of but not limited to five tenets, namely (a) counter storytelling; (b) the salience of race; (c) Whiteness as property; (d) the social construction of race, and (e) interest convergence. Counter storytelling is not meant to be a racial rant in response to an offense (Ladson-Billings 2013), rather it is a story that advances our understanding of how racism functions in education. These stories are written from the perspective or voice of people of color (Bell 1992). The salience or normalcy of race is the idea that race and racism are normal facets of United States' society, and I would argue all Western and Western colonized societies (Delgado and Stefancic 2012). The social construction of race harkens to the notion that race is not a biological fact, but rather a complex social mechanism built around political factors, history, location, group affiliations, as well as physical traits. Interest convergence, also called material determinace (Delgado and Stefancic 2012), is summated as 'the interest of Blacks in achieving racial equality will be accommodated only when it converges with the interest of Whites' (Bell 1980, 523). Put differently, interest convergence posits 'that those in the majority [White people] who enact social, political, and economic change on behalf of minorities rarely do so without first identifying the personal costs and gains associated with such actions' (Harper 2016, 31). People in power are pragmatic when working on behalf of those without it. The principle of interest convergence admits that 'racism advances the interests of both White elites (materially) and working-class people (psychically), large segments of society have little incentive to eradicate it' (Delgado and Stefancic 2012, 7). In other words, progress on behalf of Black people or people of direct African descent does not occur unless it aligns with White motives. The prime example used to frame interest convergence throughout United States' society, is Bell's (1980) analysis of the Brown v. Board of Education in Topeka, Kansas, the legal decision that made de jure segregation illegal in United States. The United States government was motivated by the National Association for the Advancement of Colored People's argument that segregation and overt racism tarnished the global reputation of the country, not altruism (Bell 1980; Dudziak 1988):

> I contend that the decision in Brown to break with the Court's long –held position in these issues cannot be understood without some consideration about the immorality of racial inequality, but also those [W]hites in policymaking positions able to see the economic and political advances at home and abroad that would follow abandonment of segregation. (Bell 1980, 524)

Bell posits that the desegregation decision was not benevolence, rather it was a pragmatic political decision made in the best interest of a country imbued with systemic racism.

Whiteness as property asserts that in the United States, and throughout colonized world, that the law is not based upon human rights, but property rights. Internationally, 'Whiteness [exists] as treasured property in society built on racial caste' (Harris 1993, 1713). In every civilization touched by colonization 'Whiteness was the characteristic, the attribute, the property of free human beings' (Harris 1993, 1721). Harris (1993) states:

> Possession—the act necessary to lay the basis for rights in property— was defined to include only the cultural practices of [W]hites. This definition laid the foundation for the idea that whiteness— that which Whites alone possess—is valuable and is property. (1721)

Simply put, whiteness is more than legally recognized property interest. It is also a type of self-identity and personhood with a complex relation to the law of property (Harris 1993).

Critical race theory in education

CRT made its way into education with Ladson-Billings and Tate's theorization of race as a device for understanding school inequity (1995), although its legal origins have always acknowledged education as a place for analysis (Bell 1980). Ladson-Billings and Tate (1995) proposed their critical race theory of education as a response to the multicultural movement within education.

> We argue that the current multicultural paradigm functions in a manner similar to civil rights law. Instead of creating radically new paradigms that ensure justice, multicultural reforms are routinely "sucked back into the system" and just as traditional civil rights law is based on a foundation of human rights. (62)

Their introduction of CRT to education recognizes that race matters in education. Their acknowledgement of the United States' legal foundation being property rights and not human rights, argues that the official school curriculum represents a type of intellectual property. Those with the ownership of the official curriculum also get the best material assets, gymnasiums, labs, and highly qualified teachers. Hence, they argued for the intersection of race and property as an analytic tool for understanding school inequity, which evokes the notion of Whiteness as property. Thus, within school settings conformity to Whiteness is rewarded regarding cultural practices, comportment, speech, and thought. This is understandable considering that White people have the right to use and enjoyment, reputation, and the absolute right to exclude within education (Ladson-Billings and Tate 1995). These arguments parallel the findings made by Dowling and Flintoff (2018) in their analysis of PE curricula and policy in England and Norway whereby 'unmarked White PE practices and students are constructed as universal, normative and contingent. As a result, PE practices and students that are not White are positioned on the margins of contemporary policy texts' (1). As such Ladson-Billings and Tate (1995) argued for the need to challenge claims of colorblindness and neutrality, a position that has been echoed in PETE (Burden et al. 2004; Burden 2011; Hylton 2015; Flintoff and Dowling 2017). However, Ladson-Billings and Tate (1995) also urge for the inclusion of the voices of people of color, teachers, parents, administrators, students, community members, teacher educators, and teacher education students.

Critical race pedagogy

A critical race pedagogy should not be conflated with critical pedagogy of race, which separates the voices of the people of color from its recognition of race (Lynn 1999). While Lynn (1999) states: 'critical race pedagogy could be defined as an analysis of racial, ethnic, and gender subordination in education that relies mostly on the perceptions, experiences, and counterhegemonic practices of educators of color' (615) – a critical pedagogy of race centralizes class over race. I agree with the Lynn's (1999) conceptualization of a critical race pedagogy except that the foundation of a critical race pedagogy of PE should rely solely on the perceptions and practices of educators, families, students, and community members of color. In a qualitative study of Black teachers Lynn (1999) built a framework for critical race pedagogy based upon the experiences of Black teachers who were concerned with four key issues (a) the endemic nature of racism (b) the importance of cultural identity (c) the interactions of race, class, and gender, and (d) the practice of liberatory pedagogy.

Regarding the endemic nature of racism, educators recognize that race and racism are permanent fixtures embedded in the fabric of society (Ladson-Billings and Tate 1995; Lynn 1999). The permanence of racism is met with the realization that it is not aberrant, but a normal facet of the social fabric. Ladson-Billings (1998) suggests CRT can be related to educational inequalities in five facets of education curriculum, instruction, assessment, school funding, and desegregation. She recognizes that the official school curriculum is a White supremacist masterscript designed to perpetuate dominant power structures. Regarding the importance of cultural identity and liberatory pedagogy,

critical race pedagogues also talked at length about the importance of maintaining a sense of African identity and culture (Lynn 1999). In the context of Black education, this includes teaching children about the importance of African culture. Doing so for Black American students allows for teachers to challenge the negative perceptions of Africa. This is a more authentic approach to the education of Black children than the post-colonial attempt to engage in culturally relevant pedagogy outlined by (Hastie, Martin, and Buchanan 2006), which ultimately centered their experience rather than that of Black students. Lynn (1999) describes the sentiments of one teacher who:

> expressed anxiety at what he feels is a serious cultural mismatch between teachers and their students. In his view, schools of education do far too little to promote the cultural education for mostly White teachers who are teaching primarily African American and Latino students. (618)

An effective critical race pedagogue of PETE affirms Black educators through the history of their communities. In practice, liberatory educators encourage and support dialogue in the classroom; engage in daily self-affirmation exercises with students; and consistently challenge authorities who advocate for hegemonic and oppressive practices (Bell 1994; Lynn 1999). In the context of PETE this has manifested as the efforts of PE teacher educators including the historical narrative of Black educational institutions historical mission to provide social uplift for the descendants of those enslaved by the United States (Clark in press). It also exists in the training physical educators at historically Black colleges and universities (HBCUs) to return to their own communities as teachers committed to sustainment (Clark in press). In other words, a critical race pedagogy of PETE includes the reproduction of liberatory educators in the form of Black PE teachers. Regarding the interactions of race, class and gender, it is not my intention to water down an emphasis on race but recognize diversity within Black communities. It is important to not ignore Black women, the Black poor, or any other strand Blackness in preparation of Black teachers of PE. This critical race pedagogy of PETE is one highlights race as the primary social construct of influence but recognizes that Blackness is both unique and encompassing.

Lynn and Jennings (2009) found that Black male teachers' 'critical race analysis of the conditions of the African American community lead them to construct both pedagogies of dissent and affirmation' (191). Meaning that these teachers transgressed against the dominant educational paradigm while affirming their Black students. The dissent here would be the emphasis on training Black teachers, for Black communities, at a Black institution of higher education. With this, I agree with the premises set by Lynn and Jennings (2009) but would like to add the recognition of context as an important factor in employing a critical race pedagogy.

Critical race pedagogy in PETE

A critical race pedagogy of PETE builds upon the foundation set by Lynn (1999) by recognizing the endemic nature of racism, affirmation of cultural identity, the recognition Blackness as unique and encompassing, and a liberating approach to teacher education by including the recognition of (a) the sociohistorical and disciplinary contexts of teacher preparation, (b) the need for Black self-reliance, and (c) valuing the Black bodies, all of which will be the foci of this section as I explicate a critical race pedagogy of PETE.

Sociohistorical and disciplinary contexts

To be effective a critical race pedagogy of PETE must consider the disciplinary and sociohistorical context of teacher preparation. First this approach recognizes that previous conceptualizations of critical race pedagogy emphasize k-12 classrooms, not PE, not teacher education, and most certainly not PETE. Furthermore, previous conceptualizations of critical race pedagogy are derived from scholars working in contexts that are both historically and predominantly White with histories of anti-Black racism and exclusion. In its pursuit of community sustainment, a critical race pedagogy of

PETE is best suited in a context that historically affirms and values, PE, PETE, Black people, and Black communities. This aspect of a critical race pedagogy of PETE is liberating because it situates pedagogical practices within the traditions of Black PETE, which go unrecognized by the mainstream. In the era following the American Civil War there was a proliferation of educational institutions – HBCUs – that were committed to the racial uplift of the newly freed Black Americans. Central to the mission of these institutions was the preparation of Black teachers (Dubois 1994; Washington 1995; Fraser 2006; Fairclough 2009). Naturally PE has been part of this tradition (Ellis 1939; Mumford 1948; Johnson 1949; Townes 1951; Hart 1952; Pierro 1975). For example, (Clark, Heaven, and Shah 2016) found that HBCUs prepare Black physical educators to work in all context, while sustaining their Black identities. Another example are aquatics courses at HBCUs that have been purposed to redress historical oppression that limited opportunities to learn how to swim among Black communities (Johnson 1949; Sato et al. 2010; Sato and Hodge 2012). There is also a Black tradition of teacher education that emphasizes the uplift of Black communities (Washington 1995), whereby teaching is one of the most respected professions in Black communities (Fairclough 2009).

In the Black tradition of PETE, a critical race pedagogy of PETE is informed by the acts of historical figures like LeRoy T. Walker, the first Black president of the Society of Health and Physical Educators of America, previously known as the American Alliance for Health Physical Education Recreation and Dance, and Edith Lavonia Allison, who leveraged PETE as a context for racial uplift among Black Americans. Both were integral to the desegregation of PE professional organizations at the state and district levels and worked as PE teacher educators and administrators at HBCUs (Gaddy 1998; Salyer 2003; Wiggins and Wiggins 2011; Clark et al. 2019). As a PE teacher educator, Allison prompted her PETE students who attended North Carolina Central University, an HBCU, to integrate the North Carolina state convention in the 1960s (Salyer 2003). In this instance PETE did not function merely as the preparation of physical educators, but a conduit of professional recognition and racial justice within the discipline. These individuals represent heroes and heroines within Black communities who worked for their own communities.

Black self-reliance

To be effective a critical race pedagogy of PETE must emphasize the uplift of marginalized communities from within marginalized communities. Black communities and other communities of color cannot rely on our historical oppressors to provide an adequate, liberating, or truly benevolent approach to PETE (Freire 2014). This is consistent with the tradition of Black educators who built educational institutions as a means of uplift for formerly enslaved Black Americans (Harlan 1975; Washington 1995; Bethune 2001; Fairclough 2009). In the mainstream tradition:

> Self-determination is defined for the individual, while [B]lacks and others such as Native Americans tend to define it for the group. The republican (the philosophy not the party) view of self-determination is closer to the views of most [B]lacks. The advancement of self, the liberation of the self is a meaningless concept outside of the context of one's community. (Dawson 2003, 255)

Critical race pedagogues of PETE recognize the importance of preparing Black physical educators for Black communities especially since they have been described as an endangered species (Crase and Walker 1988). Those who engage in this approach are mindful of the CRT tenet of interest convergence by recognizing that the efforts of Whites on behalf of Black communities only occurs when it meets their interest (Bell 1980). Hence, Black communities should not entrust White institutions with the sole or majority responsibility of preparing Black physical educators and Black PE teacher educators for Black communities (Clark et al. 2016). Black educational institutions in the United States already disproportionately educate Black teachers (Gasman, Castro Samayoa, and Ginsberg 2016), but there are none with doctoral granting programs in PETE. Pedagogically, these institutions maintain their traditions of uplift by training physical educators to go back to their own communities

as leaders and role models (Clark in press). Because these institutions are situated physically, socially and historically within the communities they are meant to serve, the pedagogical practices of PETE are informed by the community needs (Clark in press). An example of this is a field day that was hosted by PETE students at an HBCU for the students in elementary school located across the street (Clark 2019). By hosting the field day at the HBCU, the elementary school students were able to enjoy more space and equipment than their school could provide. Simultaneously, PETE students learned how to engage and serve their local community, not that of their historical oppressors (Clark 2019). A critical race pedagogy of PETE is also informed by the needs of Black PETE students, one of which is the need for Black PE teacher educators who can serve as role models (Clark, Heaven, and Shah 2016). As such, a critical race pedagogy of PETE recognizes Whiteness but does not make Whiteness a focal point. Rather, it necessitates the decentralization of Whiteness from PETE (Dixson and Dingus 2007; Flintoff and Dowling 2017; Clark in press) – a shift away from the resource and sustainment pedagogies meant for the preparation of White teachers (Ladson-Billings 1995; Flory and McCaughtry 2011; Paris 2012; Clark 2019, in press). This is a subtle but significant contrast from the argument that social justice in PETE requires much exploration of Whiteness (Harrison and Clark 2016). Like Lawson (1979), I argue that Black scholars are required for the production of data related to the uniqueness of the Black experiences in PE and athletics. Black scholars and practitioners of PETE are necessary to paving 'the way for political, social, and economic reform' that would benefit Black communities (Lawson 1979, 195).

Value of the Black body

The broad narrative of teacher education for social justice fails to adequately consider education of the physical body (Enterline et al. 2008; Cochran-Smith et al. 2009; Cochran-Smith 2010; Cochran-Smith, Gleeson, and Mitchell 2010). This is perhaps due to the marginal status of PE among the educational disciplines (Hendry 1975; Sparkes, Templin, and Schempp 1993; Paechter 1996). Unlike the other educational disciplines, high quality PE attends to the developmental needs of children across four learning domains, affective, psychomotor, cognitive, and, more recently, cultural. A major shortcoming of resource pedagogies, culturally sustaining pedagogy, and their predecessors is that they neglect the psychomotor domain, and therefore neglect Black bodies.

A critical race pedagogy of PETE attends to educational and developmental needs of Black bodies. This approach to teacher preparation places a high value on physical literacy and physical activity despite the pressure to overemphasize athletics, especially within Black communities (Edwards 2000). Physical literacy has been defined as: 'the ability to move with competence and confidence in a wide variety of physical activities in multiple environments that benefit the healthy development of the whole person' (Mandigo et al. 2009). More simply it has been defined as 'the ability, confidence, and desire to be physically active for life' (Aspen Institute 2015). However, I agree with Hylton (2013) that 'any consideration of physical literacy as an organising principal for educationalists must be underpinned by broader notions of social dynamics and how they impact individual and group behaviours.' Typical PE in Black schools (k-12) in the United States have been training and recruiting grounds for athletics, which perpetuates an overemphasis on sports for Black males and neglects the educational needs of Black females (Lawson 1979; Azzarito and Solomon 2005). The experiences of Black girls in PE should go beyond stereotypical notions of the idealize slender White body and the Black infatuation with basketball (Azzarito 2009). Given the lack of physical activity, rate of overweight and obesity among Black girls, a critical race pedagogy of PETE prepares physical educators to meet the needs of Black girls (Berry 2010). Focusing on the broader Black community (Clark, Smith, and Harrison 2014) argued for comprehensive school physical activity programs as a part of the solution for health disparities in Black communities. This approach reimagines the physical educator as the director of physical activity, who transcends the role of physical educator by becoming both a school leader and community leader who engages with Black bodies. Ultimately, a critical race pedagogy of PETE promotes the value of educating the whole child by emphasizing the Black

body within an appropriate disciplinary and sociohistorical context rooted in an ethic of Black self-reliance.

Conclusion

In this manuscript I lay out the foundations for a critical race pedagogy of PETE. This approach to a critical race pedagogy acknowledges context. Here I have focused my attention on PETE (i.e. higher education) and not PE (i.e. k-12 education). Unlike the usage of resource pedagogies and culturally sustainment as defined by mainstream institutions a critical race pedagogy of PETE refuses passive race talk and embraces political race consciousness (Hylton 2015). Further, I assert that a critical race pedagogy of PE, or critical race pedagogy in general must acknowledge the sociohistorical and disciplinary context with which it exists. Furthermore, a critical race pedagogy of PETE emphasizes racially Black communities in the United States by emphasizing the need for Black self-reliance. This approach expands the meaning of pedagogy beyond interactions among those in the classroom and gymnasium. Rather, pedagogy includes a sustainable community of education dedicated to self-interests through the maintenance of Black educational institutions, the training of Black physical educators, the provision of those educators to meet the needs of Black students. Thus a critical race pedagogy of PETE contrasts with the social justice approaches to PETE that acknowledge race through the centralization of Whiteness (Flintoff, Dowling, and Fitzgerald 2015), which attempts to interrogate Whiteness while hoping for an anti-racist approach to PETE. This approach is warranted because mainstream PETE programs may engage in race talk but renders Blackness invisible due to the few Black PETE students in their programs. The invisibility of Black people, Blackness, antiracism, and the overemphasis on whiteness in the PETE 'curriculum leaves practitioners free to ignore these issues in their teaching' (Hylton 2015, 505).

Critical race pedagogy of PETE is an approach to critical race pedagogy that is both unapologetically and holistically Black in its theoretical grounding and praxis. It is holistic in the sense that it does not neglect Black bodies as a central piece to the education Black children. Those who engage in a critical race pedagogy of PETE train teachers to go beyond stereotypic approaches to the PE of Black children. In essence a critical race pedagogy of PETE trains teachers to realize the holistic nature of Black humanity by recognizing but also moving beyond oppressive imaginings of Black bodies (Hokowhitu 2008).

For example, in PE Black bodies are often deemed to be physically superior (Harrison, Azzarito, and Burden 2004; Fitzpatrick and Santamaría 2015), which ultimately limits activity offerings (e.g. basketball). Oppressive racializing of Black bodies ignores the health disparities among Black people by overemphasizing the perceived athletic superiority (Clark, Smith, and Harrison 2014). In its praxis there is an intentional focus on preparing physical educators to enhance the physical literacy and physical activity of Black students throughout their lifespans. Like Clark, Smith, and Harrison (2014) I suggest comprehensive school physical activity programs as one solution for providing equitable access to physical activity opportunities. Practically speaking, this means that PETE programs rooted in the interest of Black communities should not only prepare physical educators, but directors of physical activity who are school leaders capable in engage classroom teachers and Black communities.

A critical race pedagogy of PETE adheres to a post-White orientation. Croom (2016) defines a post-White orientation as an '(a) unequivocal regard for "non-White" humanity, particularly "Black" humanity; (b) demotion of "White" standing (i.e. position, status); (c) rejection of post-racial notions; (d) non-hierarchical racialization; and (e) anticipation of a post-White sociopolitical norm' (18). Critical race pedagogy of PETE recognizes that Black PE involves Black people and Black places without subordinating or comparing them to White people and White places. It is also a challenge for Black scholars and teacher educators within PETE to focus their attentions, intentions, and efforts to the sustaining of Black educational institutions through the training of Black physical educators for Black communities, rather than serve bastions of diversity and social justice at White institutions,

which ultimately re-centers Whiteness in the discourse and praxis of PETE (Hodge 1997; Burden et al. 2004; Harrison, Carson, and Burden 2010; Hylton 2015). Although this version of critical race pedagogy of PETE is rooted in one Black American's perspective, it is the post-White orientation that allows for an appropriate reorienting of the framework to meet the needs of racially minoritized communities globally.

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No potential conflict of interest was reported by the author(s).

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