

The (un)learning of whiteness and its relationship with being-white and developing social justice projects in Physical Education.

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Abstract

Research has shown that the whitewashed Physical Education (PE) curriculum's primary mode of teaching through social interaction is systemically racialised, which, in turn, racially constrains access to the profession. My Thesis uses a critically informed qualitative approach to map and explore a terrain of whiteness across the domain of PE-an interdisciplinary study of whitely thinking's role in racialising a segment of the PE professional pathway. The theoretical framework builds on the literature that most white people conceive an essentialist view of racism. In contrast, people who experience racism see it as structural and systemic, which creates a differential perception of its consequences. The critical approach uses a notion of widening the application of racisms and is defined as all the ways that racism is delivered to racialise a social interaction. Racisms support the noetic and cognitively established theorising, cultural schemas, racial frames, and whiteness ideologies. The expression of racisms, underpinned by whitely thinking, produces layers of racialisation, resulting in mental trauma and precarious life courses for those it discriminates against. The term constrained inclusion is introduced to further the role of individuals in racialising social interactions. Using data from semi-structured interviews with white PE students and their academic course leaders at English universities, the Thesis maps experiences of engaging with social justice projects regarding their racial knowledge and empathy. It presents evidence that students arrive at their university with a whitely way of thinking, speaking and decision-making. By combining the perspectives of students and course leaders, the Thesis demonstrates that social justice-informed teaching is broadly present within the curriculum. However, its orientation in engaging students to develop passive non-racism is limited, with implications for the persistence of the PE profession recognised as being-white. An active and actionable anti-racism strategy is needed.

Moreover, although the participants say they do not see race, the analysis shows they continue to think in whitely ways. The participants cognitively adopting a "cloaking" of whitely thinking to hide their engagement with racism(s). Furthermore, the social justice curriculum projects gave these students increased social awareness that aided them in cloaking their whiteness perspectives. The Thesis expands on research that shows white university students resist equality initiatives they perceive as endangering their entitlements introducing the concept of constrained inclusion. The Thesis supports observations that students employ racialised tropes in class conversations. However, whitely thinking goes beyond the university modules and teaching sessions. The findings confirm that critical education on racism is not a priority for HE's PE degrees. Frequently, the teaching content of PE courses aligns with the course team's preferences, reflecting both an issue of staff (lack of) diversity and those housed within the confines of being-white usually do not examine the costs of a racialised society. My Thesis proposes to disrupt the profession's self-perpetuating dominant whiteness, and a series of recommendations are made. I present my research agenda to follow this Thesis for developing social justice projects around active and actionable anti-racism.

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First, I must acknowledge the academics whose thinking developed and wrote the literature I have been privileged to read and explore their ways of knowing—thank you. They have given me the tools to make the vital connections between whiteness and the racialisation of our society. The result has been many epiphanies which have supported my journey from being to becoming. It is not an overstatement to say that they have shaped my identity. The literature of these academics (Appendix 11a) has taught me more about myself and my identity than any other group of individuals.

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The last thank you must go to the people I will never meet but who have inspired my journey. It was in 2012 when I picked up Ruth Frankenberg's 1993 book and read, "Whiteness, as a set of normative cultural practices, is visible most clearly to those it definitely excludes and those to whom it does violence", which made me think. This Thesis took up her challenge, "Those who are housed securely within its borders usually do not examine it".

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Key definitions and terminology contextualised

Many words and acronyms have appeared when discussing race and ethnicity, which also vary depending on the narrative context as the language in everyday use and social research evolves. In organising the Thesis, highlighting the terminology of racialisation provides clarity for where the project's journey starts.

Several authorities point out that meanings used to address people are essential and that "individuals will have their particular preferences as to how they would describe themselves, and how they would wish to be described" (Ethnic Solicitors Network, 2023).

Part 1 focuses on the language of race, racism and whiteness. Part 2 focuses more formal academic terminology and terms developed to support the research and academic endeavour.

Part 1: The language of ethnicity, race, racialisation and whiteness

Acronym	Description	Context applied in the Thesis
BAME	Black, Asian, and Minority Ethnic	Both terms are used by the UK government, public bodies, and the media when referring to ethnic minority groups. They are criticised for implying that ethnic groups are homogenous and that the term minority is ambiguous while not promoting equality by creating a hierarchy. I choose not to use them in this Thesis. Also see (Dey, White and Kaur, 2021, pp. 5–6)
BME	Black and Minority Ethnic	
BIPOC	Black, indigenous people of colour	An acronym that is more widely used in North America. It is a term that avoids the criticism of reproducing a hierarchy.
The notation of black people and people of colour is drawn from several viewpoints, including Critical Race Theory (CRT), political and cultural studies, and Black studies. Following their lead, the Thesis uses the terms black people and people of colour (BPoC) as groups of people affected by racism who have had to deal with its impact and influences (Black_Leadership_Group, 2022; Singh, 2020). This means that both BPoC are an inclusive and ethnically diverse group. They are positioned outside whiteness and, as a result, experience racism and encounter racism culturally and structurally throughout society. For example lack of black staff in HE organisations, and less at senior levels.		
BPoC BPPoC	Black people and people of colour	An alternative to BIPOC that translates to Britain's geolocation is BPPoC. It is used in this Thesis as a term that describes people who experience racism in the UK and provides a level of self-identity. Black people and people of colour refer to an ethnically diverse group who experience racism through the dominant social group marginalising them in society to maintain the dominance of those recognised as white.
-	Minority	Ethnic minority, minority ethnic or minoritised ethnic are terms that most often refer to racial and ethnic groups that are a minority in the population. If the term is used, the population's context should be contextualised.
-	Ethnicity	Ethnicity is a broader term than race and is usually used to refer to long-shared cultural experiences, religious practices, traditions, ancestry, language, dialect or national origins. It is often combined with race, such as in the UK's Equality Act 2010.

Acronym	Description	Context applied in the Thesis
'race' or Race	Socially constructed race	<p>The notion of race is a socially constructed group of people. The single quote marks, used by some academics, indicate that the term is a social construction and has no basis for its original conception, which was and remains dehumanising. The categorisation is rooted in white supremacy and perpetuates to maintain the status quo of the hegemony of race.</p> <p>Note: For many who are racialised and share experiences of racism, this provides the basis for individuals to have a racial identity – and is therefore vital for many as the basis for collective organising and support for racially minoritised (in a particular population) individual</p>
RRSJ	Restorative and reparative social justice (Racial justice)	<p>Social justice understands individuals by identity (Winslade, 2018) and the layers of marginalisation they have and continue to experience – the accumulation of disadvantage. Restorative and reparative practices are the ways that equality, equity and inclusion can be achieved.</p>
RM	Race-making	<p>Race is a categorisation based on supposedly physical attributes or traits, from which tropes and stereotypes have and continue amongst some power-holding groups are derived; this is race-making. Race-making is a term used in academic sociological literature (Marx, 1996; Cornell and Hartmann, 2006), which bridges the meaning of race and the identity of whiteness, demonstrating pertinent placement in this table - linking race as socially constructed to the role of white people in making race. Complex language has been used to describe the socio-political processes of race-making or race formation. For this Thesis, Race-making is taken to be the actions of whiteness, which develops, creates and perpetuates unequal power and dominance. Contemporarily, whiteness functions covertly as a cultural and racial category perpetuating the race-making process.</p> <p>Race-making is about how people conceptualise social categories and uses this knowledge to recruit, create and maintain systems of unequal power (Hirschfield, 1998; Lewis, 2003). How race-making has been deployed globally has evolved over time and in different ways, there are commonalities in what it does on a social level and the lived experiences it produces.</p>
WP	White people	<p>White people are diverse people who do <i>not</i> experience racism, as the hegemony recognises them as part of the dominant social group. White people experience privileged positions and advantages that people who are black or people of colour do not. Because of their visual motif, white people are immune from encountering racial discrimination and aligning with Garner's (2007) definition of white people as embracing dominant norms and boundaries. Norms are fluid, forming a racial hierarchy (Long and Hylton, 2002; Puwar, 2004).</p>
-	Whiteness	<p>Whiteness “is visible most clearly to those it definitely excludes and those to whom it does violence. Those who are housed securely within its borders usually do not examine it” (Frankenberg, 1993, pp. 228–229). This Thesis interprets whiteness as multi-dimensional, operating as racial cognitions based on the social construction of race and racism and a set of frequently unnamed cultural practices.</p> <p>Whiteness is expressed in the social world individually and culturally as the dominant power based on being white.</p>

Acronym	Description	Context applied in the Thesis
WC	White centring (Centring of Whiteness)	<p>White centring has particular importance in the positionality of researchers investigating race, racism and whiteness in understanding in what ways and how they are insiders or outsiders (Breen, 2007; Unluer, 2015) to the fieldwork and interpretation of their data they produce through their research. Especially as WC is when WP make a risk analysis when deciding to be active in their support of racial equality and inclusion (Cadet, 2020)— which is of particular importance to the role of white researchers studying race, racisms and whiteness and in this Thesis about concepts such as the diversity bargain (Warikoo, 2016)</p> <p>WC can be expressed in numerous ways. Cadet (2020) explained the concept as those who do not experience racism "choosing their feelings and comfort over [people who do experience racism's] work and efforts for equality and humanity". Corces-Zimmerman et al. (2020) and Cabrera et al. (2017) define the term ontological expansiveness of whiteness, which aligns with white centring. WC is when a BP or PoC expresses to a WP that speaking or behaviour was harmful to them, and the white person defends themselves instead of learning from, actively listening, to the BP or PoC. WC is aligned with white fragility (DiAngelo, 2019). WC is when WP make it about themselves—resisting or denying holding themselves accountable. WC is when white people make it about themselves when learning about privilege and are unwilling to use their privilege to end systemic or institutional racism and oppression. WC is a white person who denies not knowing facts, history, or cause for something. They do not want to be wrong in front of a BP or PoC. WC is when a white person feels they are losing their position of power (i.e., white supremacy), which they have normalised throughout their lives. They are unaware or do not care that equality, inclusion, and participation in society define humanity itself. Being able to centre oneself using WC is a privilege and a belief in one's societal position to make unilateral decisions.</p>
WT	Whitely thinking	<p>Whitely thinking is the mental model by which white centring is manifested as an element of their social interactions. It is the constituent by which social interactions become racialised. It is the cognitive process of a person's whiteness, centres their perspective as the determining force. It produces the prioritisation of their perspectives, speech, decision making and behaviours that produce foundational racisms and are instrumental in the perpetuation, production and delivery of structural racisms—racialising white spaces. In this way, the social concept of race further alienates, traumatises and oppresses the inclusion and equality of those it discriminates against. Whitely thinking is a vehicle by which race-making is perpetuated; in today's world, it is just cloaked differently but retains its essentialist origins of social construction.</p>

Part 2: Terminologies and abbreviations used in the Thesis

Acronym	Description	Context applied in the Thesis
ACL	Academic Course Leader	The academic staff member leading the teaching team of the University course delivering physical education/sports undergraduate degree programmes (Participants in the Thesis fieldwork)
APA	American Psychological Association	The long-standing association concerned with the science of psychology, especially in America, also has a global influence and impact. It is well-known worldwide for its contribution to the advancement of psychological sciences. More recently, it has acknowledged criticism for promoting racism by using a systemic whiteness lens to validate or not research.
AT	Assemblage Theory	Assemblages (Deleuze and Guattari, 1987) in this Thesis are social interactions and the spaces in which people acquire knowledge, developing cognitive capacities by engaging with people and other non-human entities. Regarding the concept of being white or having a whiteness mindset, an essential feature of assemblages is that actors entering assemblages move from being to becoming, meaning being is a transient state.
BSA	British Sociological Association	The British Sociological Association is a scholarly and professional society for sociologists in the United Kingdom and was founded in 1951
BR	Brutal reflexivity	<i>Brutal reflexivity</i> is a term introduced through this Thesis to describe the extent and degree of self-reflection required to identify and take action on one's expressions of being-white.
CI	Constrained Inclusion	<i>This Thesis introduces constrained inclusion</i> as a term to describe where there are claims of inclusivity to a space, event, or place with implicit or explicit rules of engagement that reinforce white hegemony. Access and involvement are controlled by whitely thinking, including rules, regulations, microaggressions, whitely speaking and behaving. The experience of CI is curated by whitely decision-making.
CRT	Critical Race Theory	Critical Legal Studies emerged as a viewpoint to critique the experience of the US legal system for black people following the stalling of progress after the civil rights movement's success. CRT is now applied as a theoretical framework and tenets of conducting research in education in the US and, more recently, in the UK. CRT developed not as a theory but as an intellectual space to critically interrogate racism, primarily by scholars of colour but not exclusively.
CRM	Critical Race Methodology	The approach to using CRT is often couched in terms of tenets to produce an analytical framework. In education, Solórzano and Yosso (2002) published a seminal paper regarding the method of counter-storytelling. The tenets or principles commonly stated for CRT/CRM are counter-storytelling, the permanence of racism, whiteness as property, interest convergence and the critique of liberalism.

Acronym	Description	Context
CwA	Critical whiteness Analysis	Critical whiteness Analysis (Appendix 9) is closely related to critical whiteness studies as a theoretical framework. It is akin to critical gender analysis. A study of campus ecology (Cabrera et al., 2017) deployed a CwA approach. Utilising Cabrera et al.'s work, alongside Feely's use of assemblage theory, this Thesis uses CwA as a theoretical framework capable of investigating the domain of physical education and being-white.
CwM	Critical whiteness Methodology	A proposed methodology for critical whiteness studies is centred on thinking, behaving, and speaking whitely when whiteness is recognised as a state of being. Applied to human and non-human entities, i.e., organisations. (Corces-Zimmerman and Guida, 2019)
CwS	Critical whiteness Studies	DuBois is recognised as laying the foundations for the Critical whiteness Studies viewpoint (Cabrera, 2020). CwS's theoretical framework critically examines how whiteness is embedded in institutions' epistemological, ideological, and cultural fabric through white dominance and ownership. Interrogating how whiteness is hegemonically constructed, normalised and maintains power in society. As a research thread, whiteness is currently recognised as a noetic state of being that operates in a social world.
DAT	Durable Assemblage Theory	The notion of durable assemblages, introduced in this Thesis, is considered an assemblage that develops and takes place over an extended period. For example, a student entering an HE PE department for the duration of a degree programme participates in numerous assemblages. Interactions with other students and academic staff throughout the course are durable assemblages where being and becoming occur i.e. embedding of whiteness.
EDI	Equality, diversity, and inclusion	The three terms form the central and most prominent approach for institutions to develop their social justice project objectives. Hence, the staff are often encouraged to attend EDI training to meet UK Equality legislation requirements. It is contested as it ignores, for example, the notion of equity.
EC	Eurocentric	Eurocentric is implicit regarding of the European perspective to the exclusion of a broader viewpoint. Previously referred to as the Western world, the developed world, and more recently, the Global North view. In terms of this Thesis, Eurocentric implies the assumed primacy and normalcy as a world standard that whiteness brings as the dominant culture.
HE	Higher Education	HE is a sector of the UK education system that forms part of the tertiary phase alongside the Sixth Form and Further Education Colleges (FE). HE typically includes degree-level teaching plus research degrees. Increasingly, the boundaries are becoming blurred with FE colleges offering undergraduate degrees.
-	Hegemony	<i>Hegemony</i> is taken to mean dominance by a social group. Dominance determines how society is organised, including its leadership, governance and public institutions, i.e., education. The result being other social groups experience structural marginalisation, and individual members of the dominant social group operationalise racial discrimination.

Acronym	Description	Context
LoR	Layers of Racialisation	Introduced in this Thesis as a way of understanding all the different impacts racialising a social interaction can have on people who experience racism. This includes suspicion, oppression, suppression, subjugation, and how white privilege influences social interactions.
-	Noetic	Functioning and processing that takes place within the mind.
PE	Physical Education	Physical education is framed as a subject discipline; when combined with teacher training, it creates a professional pathway to include primary, secondary, and tertiary colleges. The career pathway of teaching provides a virtual loop. The professional career pathway following learning and training enters the school system. Often to a very similar, if not the same school, where the now-qualified PE teacher first decided that the subject meant something to them.
PEd	Physical Education Domain	The PE domain includes the professional actors and all its participants' students. In this Thesis, it includes every social interaction and experience across the whole pathway.
PTSD	Post-traumatic stress disorder	PSTD is an anxiety disorder caused by very stressful, frightening, or distressing events that are often relived through nightmares and flashbacks and may experience feelings of isolation, alienation, irritability, guilt, and situational anxiety.
QAA	Quality Assurance Agency	Quality Assurance Agency for Higher Education. The UK Quality Code for Higher Education (Quality Code) is the definitive reference point for all UK higher education providers. It clarifies what higher education providers are required to do, what they can expect of each other, and what the general public can expect of them. It protects the interests of all students.
SI	Social Injustice	This Thesis adopts the basic interpretation of social justice as the opposite of injustice. Applying the use to all entities, people, and organisations is unjust when they expose other people or members of an organisation to inequalities, trauma (physical or mental), acts of symbolic violence, restricted freedoms, freedoms of choice, and all forms of marginalisation, including alienation, suppression, exclusion and oppression.
SJP	Social Justice Projects	Social Justice Projects are, therefore, any activity teaching or otherwise aimed at promoting ways of knowing that address the issue of race and racism within the whiteness mindset through an understanding of the racial trauma, cultural relevancy, and experiences of marginalised groups.
UCAS	Universities and Colleges Admissions Service	The Universities and Colleges Admissions Service is a UK-based organisation whose primary role is to operate the application process for British universities.
(Un)learning	Learning and unlearning	The cognitive process associated with, for example, racial awareness, the social construction of 'race', that previously curated attitudes, views and opinions. Resulting in a realisation that those views and opinions are falsehoods, misinformation and therefore incorrect stances, i.e. unlearning is required.

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Chapter 1 Mapping physical education's being-white

My Thesis is about the influence of whiteness in the racialisation of Physical Education (PE) and its contribution to maintaining PE's overall institutional whiteness. However, such characterisation is widely denied by PE actors (Neville and Awad, 2014); therefore, a novel approach was required to establish the presence and prevalence of being-white. To achieve this, the Thesis adopted a concept of whitely thinking (Corces-Zimmerman et al., 2020) to establish a methodology that interfaced between the psychology and the sociology of racialisation. Thus, the Thesis is also intertwined with the (un)learning needed by the PE domain, me and a brutally self-reflective process to overcome the fragility and denial of passive non-racism amongst white people (WP).

My role as a researcher who is white and, therefore, part of the hegemony is significant to the researching of acts of racism in education (symbolic violence and white supremacy (Gillborn, 2005, 2008; Flintoff and Dowling, 2017; Bhopal, 2018; Dowling and Flintoff, 2018)). From which this Thesis developed based on my teaching career experience and the reading of activist critical researchers (Bonilla-Silva, 1997, 2013, 2015; Bonilla-Silva and Forman, 2000; Gillborn, 2006, 2008; Zuberi and Bonilla-Silva, 2008; Blaisdell, 2009, 2012, 2016a, 2016b, 2021; Warren, 2012; Cabrera, 2014; Biewen, 2019). As a researcher my interest is aptly described as understanding dynamics of white male educators, such as myself, creating barriers to participation in all manner of areas in society that should not be, i.e., my role in why people don't learn in my classes. My own position as neuro-diverse has given me insights as to the mindsets of the neuro-typical educator role (Cahill, Dowling and Banks, 2023). In essence I recognise the racialising of education issue as segregation by *stealth* hegemony. Strategies are needed to disrupt mainstream UK education infrastructure in its entirety (McArthur, 2012a, 2012b, 2013; Jabbar and Mirza, 2017; Arday and Mirza, 2018), such as the supplementary school movement has done (Andrews, 2010). My Thesis investigates starting from the position that there is a causal link of white people racialising social interactions and it being a main factor in limiting (constraining) inclusion through nuanced (covert) racisms. The path the Thesis takes is to establish the cognitive-sociology interface that is often denied by the people who deploy its influence. Causing methodological conundrums along the way to access the whitely thinking the interface produces. However, these are overcome, and the Thesis instigates a platform from which to establish ways the issue may be disrupted in the area of PE. And so, move from white PE people engaging in passive non-racism to roles of active and actionable anti-racism (Hylton, 2015a; Warikoo, 2017; Hobson and Whigham, 2018).

The Thesis's primary stance is that by considering the individual as an actor with a whiteness mindset in a sociological space. The cognitive processes of whitely thinking to lead to decision-making that a.) perpetuate structural racism(s), b.) curates further or additional nuanced structural racism(s), and c.) whitely thinking produces behaviours and speaking that are themselves racialising on the level of

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everyday racism and essentialist in nature. However, the research and its fieldwork practice focus was a group of actors studying to align themselves with the profession of PE, i.e., university students studying a PE degree programme, to ascertain the presence of whitely thinking or expressions of Hylton's Race Talk (2015a). A second group, the student's academic course leaders, also formed part of the investigation to further explore how whiteness is discussed within the curriculum. Facilitating the Thesis to explore what steps are used to "call-out" the white centring expressed or familiarise students with the realities of transformative social justice. In other contexts, the calling out of whiteness can also be recognised as a knapsack of white privilege (McIntosh, 1989; Margolin, 2015; Bhopal, 2018; Hobson and Whigham, 2018), white fragility (DiAngelo, 2004, 2011, 2019) and elsewhere as unconscious or implicit bias (Banks, Eberhardt and Ross, 2006; Sullivan, 2006; Eberhardt, 2018).

The centring of whiteness as terminology is vital to the Thesis on several levels. Making it visible was an objective of interviewing the participants. At the same time, it was crucial to acknowledge it in my role in interpreting the data. Furthermore, its role in racialising social interactions is a factor which influences who enters the PE career pathway and the structural inequalities it creates. It is, therefore, an underlying issue as to why PE perpetuates a whiteness- that can be recognised as being white.

To contextualise the Thesis's focus on the racialisation of social interactions, I theorise and frame whiteness as being "in the head" (psychology of cognitions). It is instrumental in explicitly forming all forms of racism(s), i.e., structural, cultural, essentialist and everyday racism(s). The social problems it operationalises racism(s) that occurs "in the world" (Salter, Adams and Perez, 2018, p. 150)—requiring critical sociology to navigate its inquiry. Thus, the Thesis' focus is the interface between two fields of study and is, therefore interdisciplinary in its methodology (Hirschfield, 1998).

Multiple influences, bridging social theory, philosophy and science, were involved in curating my interest in the starting point for the research leading to this Thesis; these included the roles of suspicion (Remmling, 1967; Hilton, Fein and Miller, 1993; Novak and Chamlin, 2012; Guittet, 2015), stigma (Link and Phelan, 2001; Solanke, 2018), and the presentation of self and white comfort making (Applebaum, 2017; Jayakumar and Adamian, 2017), as they occur in the domain of PE. Goffman (1963) initiated a sociological framework in his book *Behaviour in Public Places* to study these issues. My interest is in similar issues regarding the role of what is expressed compared to actual cognitions, i.e., cloaking of racialised thinking, amongst people within the PE domain. Berne's (1964) transactional and structural analysis of social interactions provided an initial foundation to theorise the Thesis' interest in the individual's racialisation of social interactions.

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Moreover, the Thesis theorises the notion of a mindset of whiteness that actions the centring of whiteness as the way PE professionals/educators tend to organise the teaching space and the activities of the domain, which contributes to the perpetuation of the whitewashed curriculum (Dowling and Flintoff, 2018). To add further to the interdisciplinary study approach, I draw on the sociology of education, mainly PE, to understand the curriculum's role in social justice education. I also draw on social philosophy to theorise the role of social interactions in establishing and embedding whiteness.

The Thesis' central research focus is the PE student who identifies as white and the presence of a whiteness mindset as a cognitive process that that drives a capacity to racialise social or interpersonal interactions. The Thesis recognises how this impacts and influences the cultural and structural manifestations of race and its spawned racisms (Solomon *et al.*, 2005; Campbell, 2020). Leading to the institutional and structural racisms that produce inequalities of race and ethnicity. Inequalities for black people and people of colour (BPPoC) throughout the PE pathway. This includes the ongoing influence of race-making (Hirschfield, 1998) as a multiplicity of processes and practices of the individual, which then influence societal structures (Gilroy, 1981; Ngugi wa Thiongo, 1986; Aronowitz and Gilroy, 2001; Warmington, 2009; Campbell, 2015, 2016; Campbell and Williams, 2016). My Thesis explores the impact of perpetuating the essentialist aspects of race as cognitive activity, i.e., foundational racisms. It links them to the structural forms of racisms through a multiplicity of factors, including the normalisation of whiteness. The Thesis examines the implications of racialisation on social diversity across the PE profession by introducing a concept of layers of racialisation, which leads to the marginalisation of racial identities who are excluded or select not to engage with the profession. Inclusion may be promoted; however, unrecognised constraints exist (constrained inclusion), an aspect of the PE curriculum which is signposted through a critical whiteness analysis (CWA). The Thesis uses a specifically developed toolkit to analyse the actor's cognitions of whiteness and their lack of awareness of why their actions racialise social interactions (akaacial blind spots¹ or interpreted as the normality of white hegemony and expansiveness), which the thesis frames, as previously mentioned, as whitely thinking but includes whitely decision making, whitely speaking and whitely actions.

The area of research is a complex matrix of socially constructed discrimination where many approaches and researcher perspectives are involved. A central concern for me as a white researcher is the issue that whiteness research has the potential for “epistemological racism” (Scheurich and Young, 1997, p. 4). This is magnified in this Thesis because of investigating the integrated nature of

¹ Blind spots, when used, can be insensitive of the visually impaired – I there use terms such as unaware of or lack of awareness.

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all racisms as a critically significant factor in racialising the PE career pathway. For example, the role of essentialist racialised thinking in perpetuating structural racism. For this reason, I have chosen to take an interdisciplinary approach. By embracing both the sociology and psychology of whiteness to utilise a critically informed social research paradigm to deliver a critical whiteness analysis of undergraduates on a career pathway of PE. Mapping their whitely thinking as an influential aspect of PE participation that replicates itself with each generation, and therefore contributing to a solidifying of the structural nature of racism within the PE domain. The Thesis' research stance utilises an 'individualised' concept for the study of race (Campbell, 2020). Further explored in Chapter 3 By using a bespoke critical whiteness analytic set of tools to investigate the interface between the psychology of a socially acquired mindset and the impact, it has sociologically by racialising the interactions of PE spaces.

In order to investigate the underlying issues of a racialising PE domain, the initial task of the field research was to establish the presence within participants of a mental model capable of racialising the social interactions of PE. The racial mental model is a relatively under-researched area (Cabrera, 2017). The notion of race-making research has not recently been prominent in research (Lewis, 2003). The cognitive aspect of perpetuating whiteness is essential to the area of interest, i.e., the racialising of PE's social interactions. Mapping the functions of whitely thinking, a cognitive element of the human mindset, is crucial in establishing the role and influence of essentialist or foundational racialising by a predominantly white PE profession (McBean, 2019).

Moreover, its role in perpetuating the institutional racism of a PE curriculum, which originates in the British colonial empire and its upper-class elites (Waugh, 1917; McIntosh, 1968). From this perspective, the explorative question arises; is the professional pathway the PE students have taken determined by the presence of similar racial mental models? For example, assimilation with their formative PE teachers? Is it the result of an amalgamation of people in their image tending to coalesce towards PE? What has stimulated the student participants' racialised mindset, if it exists, or do other factors determine the participant's capacity to racialise their interactions? The theorising of the study recognises them as having entered the domain of PE during their formative years of schooling – at what point does the influence of normalised whiteness establish in their thinking?

The Thesis also looks for solutions or ways of progressing social changes with ambitions of transforming by deracialising what we communicate. In parallel, the study analyses a further grouping of actors within the domain of PE. The undergraduates' academic course leaders whose role is to coordinate and deliver transformative approaches to racial justice. Here the underlying question is how is race and racism knowledge built into the social justice curriculum? Is the result a change in the established racialised agency? Is a mental model of racialisation useful? Is it helpful when connected to a critically informed sociological lens looking at the role of the PE's actors in

racialising spaces and social interactions? What is the importance of a sociological focal point in transformative work around ethnic diversity, equality and inclusion (EDI)?

A point of methodological importance for my Thesis is that its subject matter is the unawareness white people (WP) have about their capacity to racialise and the production of racism. A factor for this is that whiteness is a normalised position in our society and its social spaces, normalising it before the individual can talk (Saad 2021). As a white researcher gathering data from discussions with white students and their academic course leaders, there are questions about my positionality and its role in the research – which draws me to the question Scheurich and Young (1997) asked; to what extent is my research epistemology racially biased? Am I an insider or outsider to the studied groups (Cadet, 2020) ? There are several methodological issues to be explored. From one perspective, how can I analyse or identify whitely thinking or a mental model of racism (Cabrera, 2017, 2019) if I have not experienced racism myself? With significant relevance to the overall Thesis and a different perspective, how do I recognise my whitely thinking? Am I merely demonstrating my ontological expansiveness (Corces-Zimmerman *et al.*, 2020) or simply being white (Cadet, 2020)? These questions I return to in the methodology chapter.

To what extent can the unconsciousness of racism be claimed by being white? An area the Thesis explores and contests is the concepts of unconsciousness can be applied to bias—similarly, the legitimacy of denials of racism amongst white people (WP) as unconscious acts. The exploration has used the concept of racialisation and the racialising of social interactions. Therefore, it is of specific importance for the PE domain and the broader public audiences, as racialisation is not limited to just the experience of PE. As a critical social researcher, I recognise racialisation as a process of marginalisation, a matrix of many layers experienced in spaces and through social interactions. The research impact will be realised by facilitating and enabling active and actionable non-racism in delivering social justice inputs across the PE domain. The lack of self-recognition of one's racial bias is a central theme of the Thesis. It is taken as a barrier to progressing objectives of equality, diversity and inclusion and, therefore, restorative and reparative social justice. The white person's capacity to constrain inclusion (Stodolska, Shinew and Camarillo, 2019), a subtly nuanced and relatively unrecognised racism, is an essential component of the inquiry's focus. Recognising and resolving constrained inclusion will contribute to the objective of dismantling race in the PE domain and broader areas of education (Arday and Mirza, 2018). The focus of the PE pathway seeks to develop actionable steps which will move the profession beyond the conclusion of PE as operating a whitewashed² curriculum (Dowling and Flintoff 2018). My theorised contention is that de-

² My interpretation of *whitewashed* is that the curriculum is underpinned by the history of colonialism, white supremacy and the elitism of the British Empire, now institutionalised into the curriculum.

racialisation is a requirement before the reforming of the curriculum will be achieved. The Thesis's impact will be seen by considering what aspects of a research agenda to develop transformative social justice interventions will likely lead to active and actionable anti-racism interventions across the PE pathway. Therefore, turn passive non-racism into active anti-racism.

1.1 Theorising being-white

In the research field of race, whiteness, and sport Fletcher and Hylton (2016) pose the question of how does whiteness act? They claim it is “implicitly through routine and normalised practices on the field and within social environments surrounding sports as a consequence of a white-centred culture” (2016, p. 3). In this Thesis, I use the term being-white to illustrate that cognitive processes are involved around people showing what race, racism, and whiteness mean to them. It is a methodological problem of this Thesis to demonstrate the process undertaken by an individual of translating through thinking into actions, decisions and speaking that have the power to racialise the environment or space that is where PE takes place.

The Thesis uses the term being white as a characterisation of behaviour derived from assimilating to the reality of the social space. The white embedded have the power to racialise. Fletcher and Hylton (2016) point out that to be white is to experience a set of privileges, although each white person (WP) is privileged in different ways and extents. Puwar (2004), in her seminal work, demonstrates that white is both defined in public flexibly and itself extends the racialised hierarchy. Garner (2007) defines who is white as those embracing or encompassing dominant norms and boundaries. The research of whiteness is beset with the issue of subjectivities and who brings what experiences to the research. White researchers, such as myself, are at risk of centring their whiteness without a demanding schedule of reflection; Frankenberg (1993) observed this involved embracing the invisibility curated by whiteness. My being a white researcher and investigating others being-white has a constant tension throughout the Thesis. Although in some parts of the Thesis method, it aids the unlocking of what being-white means and exposes it to produce new knowledge and therefore benefits the production of a new research agenda, as well as contribute to what a racial justice curriculum should and could be.

Focusing on the specific area of PE, individuals exhibiting being-white implement the acts of whiteness and curate the traumas by expressing racialised practices, perpetuating them as normalised. My Thesis is a white researcher's attempt to recognise myself as being white to reveal and map the interface between the oft-denied cognition of whiteness and its impact on PE's social environment (or domain). My Thesis' intention to produce research impact is to identify routes by which (un)learning whiteness can contribute to the transformational social justice curriculum (Harrison and Clark, 2016; Azzarito *et al.*, 2017; Landi, Lynch and Walton-Fisette, 2020; Lynch,

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Sutherland and Walton-Fisette, 2020; Gerdin *et al.*, 2021). It is, therefore, an essential step in constructing the Thesis to establish a contextual starting point of what being-white means. The journey as a white researcher this Thesis has taken me on, as I reflect on my being-white, means the concept has evolved as the Thesis findings have revealed a clearer view of being-white's rhizomatic form.

A function of the Thesis is to refine the term being-white and contribute to producing new knowledge. Whilst writing the introduction, as if I was starting my research journey, I considered that being-white is the outward-facing expression of a whiteness mindset, which thus reflects "embodied racial power" (Bonilla-Silva, 2013, p. 271). It is also the utilisation of the privilege to centre the individual's positionality as white (Cadet 2020). Being-white is, therefore, the embodiment of whiteness, the acquisition and assimilation that normalised whiteness allows the WP to maximise their use of time and space. Being-white is the label I use to describe the projection of an individual's or institution's identity to the social world concerning their alignment with the dominant power within a racialised society – the centring of whiteness. My Thesis explores the contribution of anti-racism actors within Higher Education's (HE) departments of Physical Education (PE) to its labelling as being-white. A crucial output of the Thesis is to identify a research agenda regarding approaches to deliver racially focused social justice projects.

Being-white indicates the acquisition of truths, opinions, and views that are maintained about race and racism but may include many other positions on various topics (Yeung, Spanierman and Landrum-Brown, 2013). These truths accumulate from an immersive experience of living within a culture that promotes the superiority of white people (WP) (Cabrera, 2014; Saad, 2020). Furthermore, they develop notions that society is raceless (Lewis, 2001; Hylton, 2008), while it is 'non-sequitur' for them to be recognised as racist (Lewis, 2018). Using the term being-white facilitates the definition of WP as those who do not experience racism. Being white, institutionally and individually, is a significant factor in perpetuating the noetic experience of racism for black people and people of colour (BPPoC). Noetic describes the functioning and processing that occurs within the mind, both thinking and experiential (Lauchaud, 2020). The noetic thinking associated with being-white manifests ideas of white racial superiority, resulting in the racialising of social interactions.

In the physical education subject discipline and professional pathway, PE's social interactions are prone to racialisation (Flintoff, Dowling and Fitzgerald, 2015; Flintoff and Dowling, 2017). This includes the broader domain, which provides for students attending all English state schools who are required to take PE classes and those who select ongoing study options to take PE classes and progress to study PE as an undergraduate in HE. Racially marginalised students are likely to have been deterred from entering the pathway, which goes some way in explaining that 95.9% of PE

teachers are of white ethnic heritage (McBean, 2019 DfE 2018 figures). Whiteness-denied racism amongst PE students at English universities has the potential to suppress participation and constrain the reality of claimed inclusion in PE's professional pathway. HE seemingly has a role in shaping the being-white identity of future PE teachers (Walton-Fisette and Sutherland, 2018; Jayakumar *et al.*, 2021). However, it is likely that the noetic aspect of whiteness is already established from earlier immersive cultural learning experiences (Tate and Page, 2018). The concept of whiteness as a noetic aspect is most easily conceived as a mindset, a container of cognitions, views, and opinions (Haimovitz and Dweck, 2017).

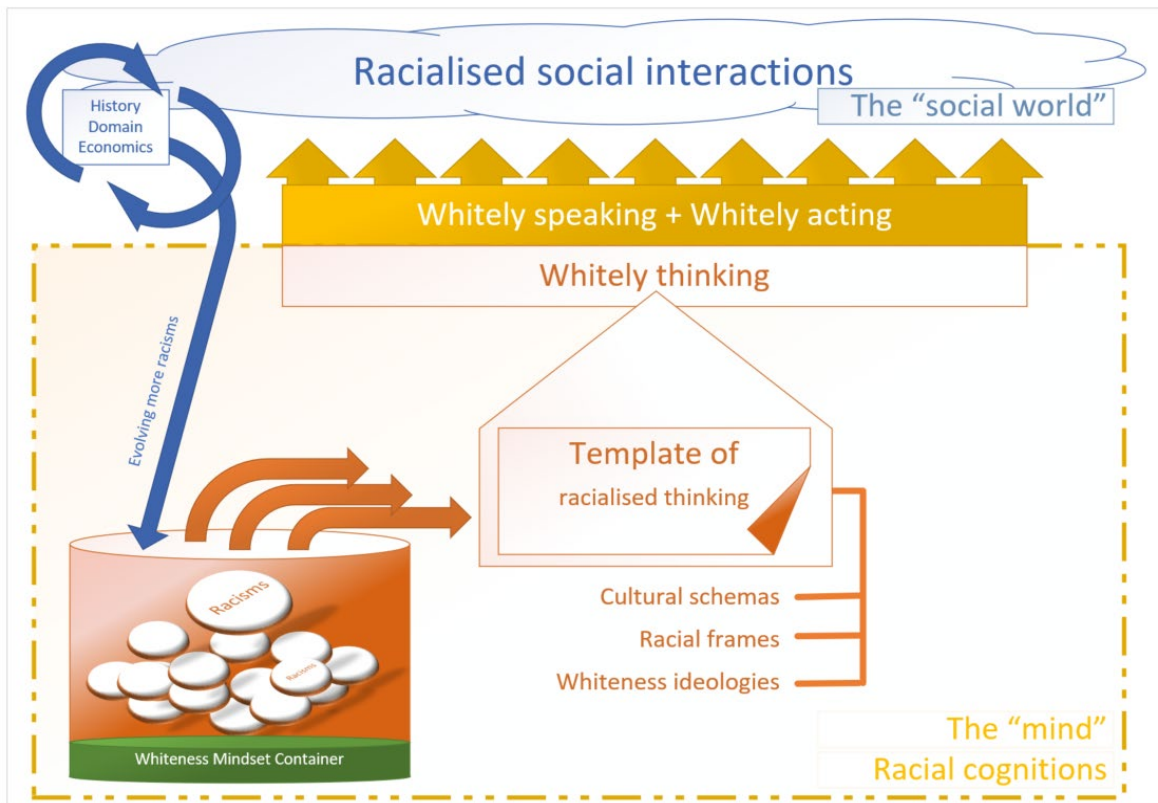


Figure 1 Schematic illustration of operationalising racisms: a whiteness mindset.

A whiteness mindset can be contextualised as the noetics that rationalise for the host, the WP, a racialised hierarchy of society (Figure 1). It is multi-dimensional, operating as racial cognitions and as cultural practices (Frankenberg, 1993). Each dimension is based on the social construction of race, racisms, and whiteness. A mindset that underpins being-white and is expressed in the social world, 878874individually and culturally, including the HE space as the dominant power. (Ahmed, 2012).

As racisms are geolocated (Gilroy, 1981; Glasgow, 2019) – it is, therefore, appropriate on this basis to consider racisms rather than one umbrella term of racism (Campbell, 2020, 2016). Racisms, in a noetic sense, are the minds-content of the whiteness mindset, i.e., the interpretations of a

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normalised whiteness that pervades the geolocated society. This Thesis focuses on the racialised experience of those engaging with PE as a subject discipline within the English education system. A system underpinned by numerous racisms – grounded by cultural and geolocation, as well as the individual differences of situated knowledge (Haraway, 1988; Seidman, 2017).

Taking this perspective into account, the HE PE student will not be a “blank sheet” waiting to be educated about the social injustice of race and racism but will be immersed in society’s version of whiteness, already with their views and opinions. They will have likely internalised their privileged entitlement and assimilated the meaning of a racialised hierarchy of power (Cabrera, 2014). They will probably arrive at university already speaking, behaving, making decisions, and acting based on whitely thinking (Corces-Zimmerman and Guida, 2019). The Thesis explores these stances as the determinants of PE’s being-white.

The toxic association of being labelled ‘racist’ with being-white (Bonilla-Silva, 2017) leads to the expression of whitely thinking, which has a cloak placed over it (Giroux, 1997; Marom, 2019). The whiteness mindset is hidden from view but remains active in racial cognitions. Using racial awareness to cover up racial cognitions (Jayakumar and Adamian, 2017) results in passive non-racism (Apfelbaum, Sommers and Norton, 2008). Passive non-racism advocates equality and social diversity by only statement-making. Neither does it examine their being-white or its underlying causes. If ever challenged, a passive-aggressive expression of racial denial is a typical response (DiAngelo, 2011; Applebaum, 2017). The Thesis explores the presence of cloaking among PE’s actors.

This Thesis explores what a process of (un)learning whiteness might mean for PE and social justice (Harrison and Clark, 2016). It interrogates the possibilities of transforming the whiteness mindset, i.e., learning and unlearning are expressed as (un)learning. It explores whitely thinking’s impact on social interactions and maps the entanglement that cloaking creates in the process of (un)learning being-white. The fieldwork maps using interviews with white PE students’ lived experiences to their views and opinions of race, racism(s), and whiteness, contextualised with interviews with their course leaders - to reveal the unquantifiable racial cognitions of the fieldwork’s participants. Using a critical whiteness analysis concerned with racialisation of PE’s social interactions and the development of active non-racism. The Thesis’s intention is thus to contribute to redirecting the noetic thinking for future PE teachers to play an activist role in non-racism.

Universities view themselves as racially neutral and talk about subscribing to the values of social diversity and inclusion (McArthur, 2012b, 2013). Fundamental to the university's purpose, it serves as a place where diverse staff and students may pursue knowledge without socially constructed obstacles to their engagement (Feagin, Vera and Imani, 1996). Their book *The Agony of Education*, by

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mapping the experiences of African American Black students at traditionally white universities, illustrated that the university's purpose is racialised. Pertinently, the white students and academic staff were not the agents of active non-racism, as claimed by white male scholars at the time. Active non-racism is the actions that are delivered and promote equality, equity, inclusion, and social diversity, contrasting with passive non-racism. Analysis of campus ecology of whiteness asserts it matches that of the wider society and, at best, adopts a position of passive non-racism. However, it is thus a racialised space driven by a notion of whiteness (Cabrera, Watson and Franklin, 2016). Now more than 20 years on from Feagin et al.'s (1986) publication, *The Agony of Education*, and an *Atlantic Crossing* (Pilkington, Hylton and Warmington, 2011) to English campuses, the whiteness of English HE's PE requires a critical analysis to explore and map the contribution of its actors' whiteness to the framing of the PE domain as being white.

The remainder of this chapter expands and develops these themes to establish the Thesis's context of PE in HE and a noetic approach to being-white's relationship with racism from which the Thesis's aim, objectives and research questions have been developed.

There are numerous potential avenues of inquiry to examine the whiteness of the PE domain. I have chosen to explore the noetic/mind-social world interface that racialises PE's social interactions. This will contribute new knowledge to important teaching concerns by mapping the thinking of actors. It will aim to provide insights into why the curriculum is whitewashed (Dowling and Flintoff, 2018). The Thesis is concerned with the influences that curates the racialised mindset, the use of whitely thinking (Corces-Zimmerman and Guida, 2019) that delivers decision-making, speaking and behaviour that align with being-white (Figure 1).

While racialising social interactions is a problem in all areas of education, not just PE (Blaisdell, 2016b; Crozier, Burke and Archer, 2016; Sian, 2017). PE demonstrates resistance to addressing issues of racialisation in its practices (Barker, 2017; Dowling and Flintoff, 2018), as has the HE sector more generally (Arday and Mirza, 2018). Warikoo (2016) refers to a "Diversity Bargain" in the student echelons of Euro-centric universities. Students see diversity as positive until it is perceived that a right of passage for them is being taken away. At this point, whitely thinking emerges as a tool for navigating the power dynamics of a hierarchical society.

PE claims to be working on transformative social justice activities (Walton-Fisette and Sutherland, 2018). Teaching about social justice takes place (occurs) in social philosophy terms by students and staff entering assemblages (Deleuze and Guattari, 1987). Assemblages are social interactions and spaces in which people acquire understanding and develop new knowledge. An important feature of the assemblage, for being-white, is that actors entering an assemblage move from a state of being to

one of becoming, this meaning being is a transient state. Assemblages are durable in the context of a taught course, i.e., a PE degree, because the interactions in the space repeatedly occur throughout the course.

However, durable assemblages throughout the education system repeatedly reinforce whiteness ideologies under benign guises, i.e., scientific objectivity, social justice, and empowerment (Cushing, 2022). The PE domain has a sense of malaise towards the influence of racism in constraining or limiting participation within its ranks (Flintoff and Dowling, 2017) – perpetuating its racialised culture therefore curating structural racism as well as perpetuating an essentialist perspective generating everyday racism. Hylton (2015b) considers PE undergraduates emerge from universities unchallenged about their capacity to racialise their environment – sustaining racialised social interactions that reduce accessibility for a diverse range of school students. Hobson and Whigham (2018) present the view that PE undergraduate programmes do not prioritise the teaching of anti-racism, if at all, and therefore approaches to active and actionable non-racism is avoided – resulting in PE’s racialised social interactions continuing to be normalised. Developing a durable assemblage theory (DAT) points to a social interaction process by which white centring and, therefore racialisation is perpetuated.

1.2 Social interactions in PE

The craft of teaching PE is reliant on social interactions. Communication, interacting behaviours and their nuanced messaging are central to effective teaching (Harris, 1999); PE teaching is not exempt from this observation (Mawer, 2014). Indeed, given the practical nature of the skill-learning aspects required in sports participation and the close connection with the physical body, the messaging delivered by the teacher is crucial. Furthermore, the socialisation needed for sports teams’ success, the messaging intertwined in the teacher/learner social interaction is a non-negotiable factor in achieving the objectives of PE. The teaching space or environment is particularly sensitive to factors such as racialisation impacting the concept of inclusion (Qi and Ha, 2012; Florian and Spratt, 2013; Woolley, 2018; Shields and Hesbol, 2019). For this reason, the racialisation of social interactions significantly impacts how students participate in sports and those who will pursue a career in PE.

Racialisation is a globalised phenomenon. To this extent, it is unsurprising that social interactions are thus impacted (Allen, 2001). The Race Representation Index (Sport Monitoring Advisory Panel, 2021) illustrates how racialised social interaction contributes to the lack of racial diversity in sports participation, determined by the systemic interconnection of race, racisms and whiteness.

An ingrained cognition of white racial superiority (Biewen, 2019) produces acts of othering, i.e., marginalising a person based on their racialised identity (Müller and Mutz, 2019; Yip *et al.*, 2021). Racisms, when operationalised, racially marginalises raced audiences – this is the undergirding of

racialised social interactions. Experiencing singular and ongoing racialised marginalisation has a catastrophic and life-changing impact (GOV UK Home Office, 2020 video). People who experience racial marginalisation tend not to repeat the experience or avoid the space in future. In terms of assemblage theory (Buchanan, 2015), when they include racialised experiences, the marginalised participant does not wish to repeat them – it is this that the Thesis surmises occurs during school PE that results in a lack of racial diversity in the PE teacher's pathway.

Moreover, a white person's ontological expansiveness, they believe their contribution is of more significance, continues to racialise interactions as they prioritise their contributions over others (Corces-Zimmerman *et al.*, 2020). Typically, this expansiveness of being white means they do not seek to understand whiteness or its racialising impacts within all social interactions (Frankenberg, 1993). A lack of reflectivity fails to address the impact (Kohl and McCutcheon, 2015; Cabrera and Corces-Zimmerman, 2017; Corces-Zimmerman and Guida, 2019).

Racialised social interactions are most apparent to those it excludes to whom it also causes trauma³ (Hatchimonji *et al.*, 2022). A standard function of the mind is to filter away overwhelming and unmanageable thoughts, emotions, images, and experiences. Trauma arises when the mind is overwhelmed (Stevenson, 2020). Exposure to racism overwhelms the protective capability of the mind, testing the individual's conceptions of the world and its relationships. The constant experience of racial microaggressions is one example (Fleras, 2016; Carter and Davila, 2017; Gearity and Metzger, 2017; Arday, 2019). Another example is the constant process of 'code-switching' to the expectations of WP being-white (McCluney *et al.*, 2019).

Racialised social interactions result in everyday racism emanating from whitely thinking actors engaging with their whiteness mindset. The pervasiveness of negative racial experiences with these interactions has insidious consequences (Ward, 2022), accumulating over time and presents as racial trauma (Stoute and Slevin, 2022).

Racialising social interactions are insidious. They occur not by being directly taught; this is why they are referred to as the hidden curriculum. A US-based study concluded that PE teachers transmit values by the tone, intonation and language they use, perpetuating tropes and stereotypes (Harrison, Azzarito and Burden, 2004). This would suggest that the impact on the school students and their life course choices concerning participation in sports and physical activities are determined partly by racial categorisation (Azzarito and Harrison, 2008; Thorjussen and Sisjord, 2018). The experience of

³ Trauma is taken to mean the mind experiences a rupture that exceeds the mind's capacity to cope with challenging situations (Hopper, 2012).

whiteness is normalised, and BPPoC are marginalised, influencing their conceptions of PE and who it is for.

Effective social interactions are imperative to achieve the objectives of PE to make the subject meaningful for its learners (Beni et al., 2017). The racialisation of social interactions inevitably limits the achievement of the teaching objectives in the present and future generations. Thus, the role of whitely thinking and its associated whiteness mindset in shaping the experience of PE through its many social interactions and the influence of the undergraduates' interactions with social justice project experiences are central to this Thesis. As a result, the practical aspects involve engaging in discussions with white PE students to analyse their opinions about race, racism(s), and whiteness. To understand how they engage in whitely thinking and racialise their conversations. Therefore, offering insights into how whitely thinking might be challenged in preparing PE teachers to become active in achieving non-racism and deregulating the whiteness of inclusion in the PE domain.

Studying whitely thinking empirically as underpinning racialised social interactions requires a robust methodology. Social interactions are central to critical theory (Collins, 2018, 2019). Race, racisms, and whiteness form a crucial part of social research, considering the juxtaposition of experiencing racism and the dominant whiteness of society. The thesis's positioning within a critical perspectival theoretical framework provides the required robust approach. The toxicity of being labelled 'racist', even with a white researcher working with white participants, only 'glimpses' of unguarded racialising or marginalising are likely to be revealed without attention to two areas of methodology. a.) rapport building between the researcher and the participant and b.) the researcher's capacity to analyse and identify participants adopting a being-white positionality. These challenges required a critical whiteness analysis to explore and map the presence of racialised cognitions that come to the fore in producing PE's social interactions. Analysing the expression of being-white who, through whitely thinking, curates social interactions has been a demanding qualitative process.

This Thesis's approach is to interpret the meaning or effect of the person's positional views and opinions. This is the interface between the mindset and the social world (Salter, Adams and Perez, 2018). The conceptual development of Critical whiteness Analysis (CWA) in this Thesis relies on a series of literature-framed toolkits, Appendix 9, to link racialised cognitions to the impact they have on social interactions. For example, Tools of inaction illustrate how teachers restrain from engaging with a particular topic, or the layers of racialisation indicate different ways in which marginalisation occurs. These toolkits are introduced in chapters 2, 3 and 4 alongside the theoretical framework.

1.3 Race, racisms, whiteness, PE and HE

Concerns regarding PE and social justice issues across various demographics have been raised over the last 40 years (Walton-Fisette and Sutherland, 2018, 2020). Multiple researchers appeal that the

subject's social justice agenda require revitalisation (Azzarito *et al.*, 2017). There is extensive academic recognition that social justice teaching within the subject discipline needs a new direction (Flory and Landi, 2020; Gerdin *et al.*, 2021). Calls have been made to reconceptualise PE in the context of gender, race, and social class (Azzarito and Solomon, 2005). Consistently, research has illustrated the racialisation, amplified by whiteness, that persists across the domain of PE (Dowling and Flintoff, 2018), exposing BPPoC to experiences of marginalisation and othering (Simon and Azzarito, 2019).

Furthermore, there are also groups of WP socially interacting in whitely thinking ways, which include racialised comments or observations (Picca and Feagin, 2020). Which is a conscious form of cloaking; it has been referred to as backstage racism (Hylton and Lawrence, 2016). Considering the white demographic of PE teachers in schools, academics in HE PE and students' teacher training, these interactional assemblages will be white dominated (McBean, 2019; Nachman, Joseph and Fusco, 2021). They are likely to be frequent, and expressions of racialisation are not likely to be challenged. Racialised social interactions in PE are recognised by critical social research as being unchallenged and normalised activities (Hylton, 2015; Hylton *et al.*, 2015).

The literature is wide-ranging in that it points to the experience of racial marginalisation across all areas of education as systemic (Arday, 2019; Elias and Feagin, 2020). Especially striking is the account of black females making it to the PE classroom as teachers, to experience being marginalised through suppression of their ability to navigate the white culture of school PE (Simon and Azzarito, 2019). To describe this feature, this Thesis uses the term constrained inclusion (CI)⁴. CI engenders a sense of not belonging because of the racialised zoning (hooks, 2009). The attrition of BPPoC PE teachers is a further concern to the perpetuation of PE being-white. As a subject discipline and a professional career pathway, perpetuating the notion of being white across generations is of paramount concern. A potential line of enquiry is the process by which filtering occurs of the school students entering and reproducing the field of practice (Bourdieu, 1977). What is it that facilitates, and to what extent do PE teachers attract students with similar values as part of the undercurrent of personal values transmitted during PE's social interactions, i.e., the hidden curriculum to pass the baton of being-white from one generation of PE professionals to the next? A section of the professional community claims this is not the case (Barker, 2017). Moreover, the position is exacerbated because the racialised hidden curriculum is a broader issue of the whole school and its leadership (Schulz, 2021).

⁴ Constrained inclusion (See page ix) is taken to be the claim of inclusivity to a space, event, or place with implicit or explicit rules of engagement that reinforce white hegemony. Access and involvement are controlled by whitely thinking, including rules, regulations, microaggressions, whitely speaking and behaving. Constrained inclusion is curated by whitely decision-making.

A significant issue is how the HE PE department aligns or replicates the university institutions they are part of, which are systemically racialised spaces (Arday & Mirza, 2018; Gayle, 2018).

Consequently, its social interactions and all forms of relations are structurally organised on racial grounds (Mohdin, 2021). This produces a crucial methodological challenge, developed further in chapter 5, in delivering robust critical insights (Briscoe and Khalifa, 2015; Khalil and Kier, 2017). This is a multi-factorial issue, a white researcher researching the whiteness of participants who are actively avoiding the appearance of being racist. At the same time, the fieldwork is immersed within the systemic racism of academic institutions.

Another institutional challenge is that social science has a history of marginalising racism and perpetuating racism through its research design (APA Council of Representatives, 2021; Meghji, 2020; Sefa Dei, 1999). Bonilla-Silva's (2015) presentation regarding the definition of racism by WP attached a further statement that is also poignant that social science typically endorses only racism at the level of an individual's speech or actions. A further bind this Thesis is to avoid if critical insights are to be robust. To avoid these pitfalls, the Thesis is conceptualised through a critical methodology, underpinned by critical theory, to recognise holistically in the social world the rhizomatic nature of race, racisms and whiteness. A rhizome in philosophy describing a network that "connects any point to any other point" (Deleuze and Guattari, 1987, p.21).

1.4 Vocabulary and semantics of race, racisms, and whiteness

Authoritative reports presenting contemporary research concerning racism that to deliver effective outcomes, it is crucial to be aware of how language is used and received (Dey et al., 2021; Gyimah et al., 2022). To utilise the body of knowledge addressing whiteness and racisms as a contribution to social justice in the field of PE, it is necessary to discuss the vocabulary that has developed and is evolving around race and racisms. Bonilla-Silva, as a result of his (2013) publication, observed in a presentation that the deeper a researcher inquires by discussing with people and reading the literature about race, he realised there is a "lack of a structured understanding" (Bonilla-Silva, 2015, l. 1:48). The issue of multiple meaning has also been noted by Gilroy (1981, 1998) observing that because of our different histories, occupying different spaces and places, there are many forms of racisms.

Bonilla-Silva affirms that WP (who don't experience racism) and BPPoC (who do experience racism), when they talk about racism, "are talking about different things" (Bonilla-Silva, 2015, l. 1:55). While the subject is usually avoided, WP's thinking is in terms of a foundational racism perspective (Feagin, 2013). Bonilla-Silva demonstrates the dual meanings of the term racism – lending support for the pluralisation of racisms. He points out that a white person's thinking about racism tends to be a racism about irrational beliefs people [but not them] hold about the inferiority of others—by

implication, not themselves holding this view. Alternatively, BPPoC recognises a structural approach to how racism operates.

Typically, WP, including scholars, refer to all racially marginalising thinking, speaking and acting under one banner of racism. It is an entanglement further complicated by multiple doctrines and theorising developed through academic disciplines and paradigms. There is significant imbrication or overlapping of concepts, including cultural schemas (Boutyline & Soter, 2021), racial cognition (Mueller, 2020), and racial frames (Feagin, 2013, 2020; Feagin & Elias, 2013; Warikoo & de Novais, 2015) and ideologies of whiteness (Jayakumar et al., 2021; Jayakumar & Adamian, 2017; Mills, 2007). While racism is experienced in many forms, it is also evolving to support further ways to marginalise and deliver dynamic hierarchical social power. The extent and depth of theorising require structuring, a “bringing together” of concepts to address societal needs. This is a theme the Thesis returns to in chapters 3 and 4 in developing a taxonomy of racisms and critical whiteness analysis toolkits.

Researching race as a social construction requires using labels for social groups – it is necessary to understand them in this context. As will be discussed in chapter 3 philosophy of race explains that the process of social construction makes race a concept that is then present as a cognition. The issue is which labelling process offers the necessary respect. Self-naming is currently widely adopted and seen as a positive approach. The phrase “people of colour” (PoC) continues to homogenise the experiences of a diverse group of people and is therefore limited in this respect. As previously signalled in this Thesis, I have opted to use a notation of black people and people of colour⁵ (BPPoC) to facilitate a broader self-naming approach. The notation of black people and people of colour is drawn from several viewpoints, including Critical Race Theory (CRT), political and cultural studies, and Black studies. Following their lead, the Thesis uses the terms black people and people of colour as groups of people affected by racism who have had to deal with its impact and influences (Black_Leadership_Group, 2022; Singh, 2020). This means that both BPPoC are an inclusive and ethnically diverse groups. They are positioned outside whiteness and, as a result, experience racisms and encounter racism culturally and structurally throughout society. It follows that the term “white people” (WP) is used to categorise people who are also ethnically diverse but immune from encountering the influences and impacts of racism throughout their life course. However, through their instilled racism within their thinking and entitlement beliefs, they deploy racisms in a way that racialises interactions and spaces. The thesis adopts this approach to not refer to any person by

⁵ Acronyms are commonly used; self-naming is important, and equally reducing someone to an acronym feels like a whitely thinking process. I am, therefore, reticent to use acronyms. To conform with the brevity needs of a Thesis, I use the acronym, i.e., BPPoC, for the purpose requirements of the Thesis only.

socially grouping them by physical characteristics but as socially constructed systems of inequality built around race (Iseminger, 2020).

Overall there is seemingly a dysfunctional understanding of racism which represents a challenge to researchers to address the issues it creates in practical terms. Developing a universal lexicon is a methodological task to resolve. It will contribute to new knowledge by clarifying and structuring the vocabulary of race, racisms and whiteness in the mind and social world.

To establish a consistent theoretical framework and build a critical whiteness analysis, a structuring of definitions is required. The National Education Association (NEA, 2022) provides a defining description of **racism**, that also illustrates the capacity for **racisms**—historically embedded in society, which has created power hierarchies based on race. It benefits WP and marginalises, oppresses, and alienates BPPoC. Marginalising includes suppression of participation and constraints to inclusion in the normalised activities of society, including those of PE. Racialisation, through the experiencing of racial marginalisation, inflicts hurt with acts of both symbolic and actual violence (Power, 1999; Golańska, Różalska and Clisby, 2022). The NEA write that “racism isn’t limited to individual acts of prejudice, either deliberate or accidental. Rather, the most damaging racism is built into systems and institutions” (NEA, 2022, p. webpage) that shape lived experiences and the life course of those it impacts. The NEA highlights that media coverage, in general, regarding race and racism communicates it as an individual’s speech or actions and speaks of racism as in the past or presents a denial that systemic racism exists. Individual racism encompasses a foundational or essentialist perspective of racism.

This Thesis adopts a noetic view of **racisms**. Interpreted as all the ways that racism is delivered, or operationalised through whitely thinking, to racialise spaces and social interactions. Broadening this notion racisms are all the concepts, notions and processes identified through social research that are recognised as either forming a part of or facilitating the thinking, behaving, or speaking that racialise social interactions, relations, and spaces. Racisms reside in the mind; they are elements of a mental model of racism. Racisms are accumulated as knowledge gained through engagement in multiple and extended whiteness-centred socialisations. Chapter 3 develops the lexicon of racisms and structures a taxonomy of racisms.

Social justice is an integral part of the Thesis as a topic of learning and education that most universities address, publish policies and operate promotional units. The subject is written into the curricula of many undergraduate PE. It is, therefore, relevant to frame the interpretation of social injustice and justice; the Thesis adopts the basic understanding of social justice as the opposite of injustice. **Social injustice**: applies to all entities, people, and organisations; they are unjust when they

expose other people or members of an organisation to inequalities, physical trauma, psychological and symbolic violence, restricted freedoms and all forms of marginalisation. The scope of marginalisation non-exhaustively refers to exclusion, oppression, suppression, constrained inclusion, and the allocation of resources unequally or inequitably (Mafora, 2016). Chapter 2, section 2.4.1 develops the definition and introduces the notion of social justice projects, i.e., teaching, policy and actionable programmes.

As mentioned, the Thesis extends the subject's lexicon with several terms to explain concepts to further structure the research landscape of race, racisms and whiteness. These concepts include the cloaking of racisms and the association of whiteness with the mental model of a mindset that frames the individual or organisation with the characterisation of being-white. This lexicon is integral to the development of the Thesis, and therefore further defining these concepts is required.

Leonardo (2009) and Brown et al. (2003) wrote about the myth of white ignorance and the racially colourblind society. This and similar literature indicated the need for the visual term cloaking as a more descriptive term for the racisms being deployed. **Cloaking of racisms** relates to WP who knowingly, unknowingly, or suppress knowing while deploying racisms, especially within social interactions and therefore racialising the space they occupy or have produced, i.e., the PE teaching spaces. Cloaking involves social interactions where the "normal dynamics always include a racial component" (Bonilla-Silva 1997, p.473). The 'always' indicates that racisms are persistent and ongoing, not merely at the point of a single interaction. Cloaking enables the white persons deploying the racism(s) to believe they are distanced from its execution. Hence claims of post-racism frames (Campbell 2016).

For example, the individual's verbal construction seeks to hide the use of white ways of thinking (whitely thinking) that racialise interactions. Tate and Page (2018) question the voracity of (un)conscious bias; meanwhile, the concept of cloaking offers a more agile way of explaining the use of racisms and knowledge of social issues for the individual's advantage. Cloaking is, therefore, perhaps a more appropriate term than unconscious bias.

Cloaking enables a broader conceptualisation of racial colourblind theory, which is discussed in chapter 3. Furthermore, the term is used to extend the theorising of white and racial ignorance theory to offer a more encompassing and complete explanation in describing how ignorance is applied in examining whiteness. Cloaking, therefore, provides greater insight into entitlement theories, broadening insight into hegemonic⁶-power motive-driven racisms—its complexity and its

⁶ Hegemony (see page x) is taken to mean dominance by a social group. It is a dominance that determines how society is organised, including its leadership, governance and public institutions, i.e., education. The result

(re)production. Additionally, cloaking alleviates the disability study's concerns about using the term colourblind in a racial context (Annamma, Jackson and Morrison, 2017).

Cognitively the mental model of racisms requires a means by which to be organised and present to the social world via social interactions and the occupied space. The conceiving of whiteness organised as a mindset, derives a **whiteness mindset** and provides a framework for the mental model. Dweck's (2017) use of the mindset term is useful in this respect. Dweck's conceptualisation amounts to adaptive ways of thinking to fulfil the individual's potential in a variety of capabilities. Alternatively, a fixed mindset prevents being adaptive or transformative in their thinking, preventing positive outcomes regarding their abilities. Recognising that mindsets lock individuals into ways of thinking that impact how they operate in a social world can be related directly to the ways people process racisms (Haimovitz and Dweck, 2017). Mindsets are complex and multidimensional, operating simultaneously as either positive stances or as prejudices.

Moreover, mindsets can experience transformative learning, reframe their understanding, or unlearn what was previously understood. In this Thesis, I use the term (un)learning to cover all these changes to the understanding a mindset might undertake, i.e., transformative learning, reframing, unlearning, or learning. A mindset as a processing unit supports the production of cultural cognitive schemas (Boutyline and Soter, 2021), perspective frames (Feagin, 2013, 2020; Warikoo and de Novais, 2015a), and social ideologies (Dalley, 1996). Hence, the concept of a mindset encompasses multidisciplinary research because each of these templating functions can co-exist and work together as a mind might use them to co-create, learn, and extrapolate pieces of information to establish their thinking as an imbricated set of racisms.

Using content from all their mindset-held racisms, the individual acquires and presents to the world as **being-white**. This is the mental model of racism researchers have previously discussed but not developed – there is a relative lack of research in this area (Cabrera, 2018). Especially exploring the interface between the racial cognitions of the mind and their engagement with the social world. The mindset's engagement with the social world ensures they acquire new racisms as it is shaped by interacting with the majoritarian, WP, who marginalise the out-group. It becomes ingrained because this becomes the white way of knowing; it is the norm for society, even recognised as natural. The mental model of racism not only acts out the foundational and overt racisms (Feagin, 2013) but also operationalises systemic and structural racisms (Bonilla-Silva, 1997). This provides further justification for the descriptive term **whitely thinking**, which has been elicited from the work of Corces-Zimmerman and Guida (2019), who provide the theoretical grounding with the identification

being other social groups experience structural marginalisation, and individual members of the dominant social group operationalise racial discrimination.

of the dynamics of racialised social interactions; namely thinking, speaking, and behaving whitely. In this Thesis, I use whitely thinking for brevity as it is the precursor for decision-making, speaking and acting. Neither occurs without whitely thinking originating the actions. Whitely thinking is used as the expression and existence of a whiteness mindset.

1.5 PE a domain, discipline and pathway

The chapter this far has key ideas relevant to the Thesis research lens. This section conceptualises the space the Thesis occupies. When researching whiteness and racism across an institution an ecological framework grounded in human development has been used (Cabrera, Watson and Franklin, 2016). Furthermore, this space involves people experiencing PE within its domain in various actor roles. The space can be explored as multiple and durable assemblages. This is further extended as assemblages that include students studying the subject discipline, a professional career pathway and school students attending timetabled classes. All are centred around ongoing relations and interactions between human and non-human entities, i.e., the infrastructure of the PE domain (Buchanan, 2015, 2020; Feely, 2019). An amalgamation of these relations and interactions determines the domain's identity.

While historically grounded in racialised legacies of colonialism and empire, PE as an entity can be conceived as an infrastructure built around white British males (Keay, 2007). It struggles not to engage in the othering of gender, race and class (Azzarito and Solomon, 2005; Storr *et al.*, 2021). From these observations, it can be deduced that PE as a professional teaching career pathway is racialised and layered with tradition. The curriculum's evolution is slow and conservative, remaining essentially centred on team game models of curriculum design (Light, 2015).

PE as a subject discipline operates through school state exams to university degrees and research. It is also a teaching career pathway. A conceptual "loop" is thus created by those on the pathway returning to its starting point in schools as teachers. This is the situational basis for the empirical aspect of the Thesis (Figure 2). The key markers along the pathway differentiate distinct segments, i.e., HE training to join the professional career. The process for school students is that they choose or select PE because of their experiences in a practical and outwardly competitive subject. The notion of the Thesis is that the being-white identity is likely perpetuated by the infrastructure of the pathway.

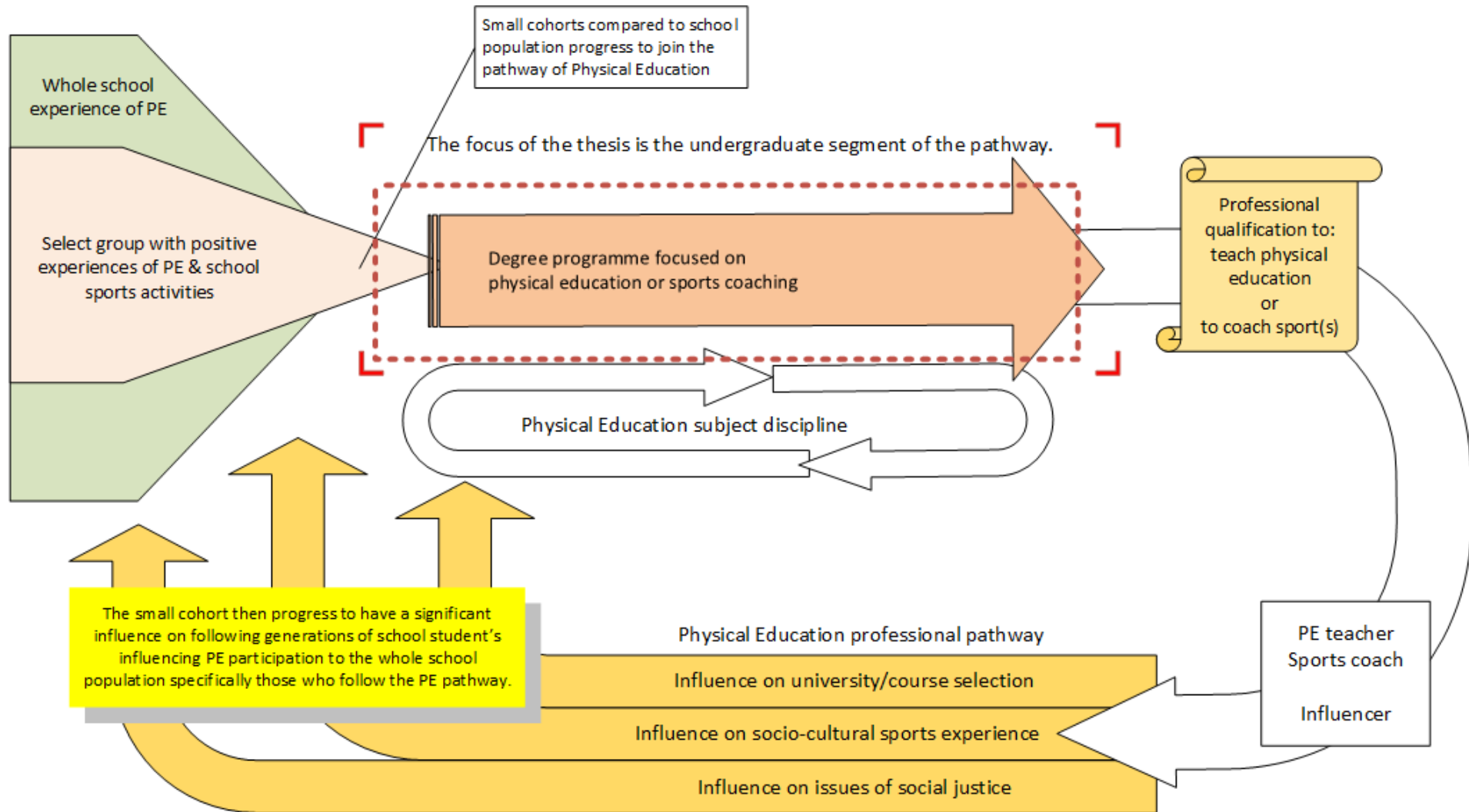


Figure 2 Physical education pathway: a loop designed to perpetuate a particular kind of mindset that leads to a whitewashed curriculum

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The Thesis aims to demonstrate that PE students potentially become teachers in a replicating mindset of the teachers who introduced them to the subject.

The school students' PE experience reduces over time through curriculum choice and avoidance of the subject (Lyngstad, Hagen and Aune, 2016). One development in the latter 20th century was the establishing of PE as an examinable subject within the secondary school curriculum, including external examinations at GCSE and A-level. This effectively lengthened the experience of a smaller group of students who 'self-selected' the subject. They were already favourable toward PE within the current arrangements of the curriculum (Bicknell, 2015). These are the students who are entering the PE pathway. Through external examination, the students decide to study the subject at a HE level (Figure 2). This may be influenced by those already within the professional path, i.e., the teachers of PE. Following extended interactions with subject discipline academics, the student qualifies as a PE teacher by attending an appropriate university programme. They progress along the pathway through the school system as a teacher. The result is that they are working with school students, the curriculum content at one level; however, this Thesis, however, is interested in noetic aspects of social interactions. The PE teacher's social interactions influence and impact the students' decisions about participation in physical activities. As a teacher, they interact with a small self-selected cohort who progress and enter the pathway by studying the subject discipline (Deluca *et al.*, 2021). The Thesis research design intends to investigate the development of a racialised mindset by interviewing a self-selecting group of school students who chose PE when they entered university as an undergraduate. Of interest to the Thesis is the sense of belonging, why it is formed with PE, and to what extent the PE domain's actors influence their affiliation to PE. This group illustrates the circularity of the subject discipline and the likelihood of reproducing itself in its own identity. The issue is caused when each generation self-selects by being in the image of their PE mentor teacher. The observation can be made that if social justice and active non-racism is not a priority, it is unlikely to become a priority for the next generation of PE teachers.

This Thesis investigates at what point the students establish a whiteness mindset. And will it change or be transformed during the HE segment of the pathway? Academic course leaders and their teaching teams can significantly influence the teaching and learning content during the HE segment – is whiteness challenged? The Thesis's practical lens investigates the impact and influence of whiteness (or white ways of thinking) within what is a self-perpetuating system of social interactions.

The HE segment of the pathway provides the empirical focus for the Thesis. This focus supports the optimum opportunity to provide insights into resolving investigative questions. 1) Are the components in place for PE to be considered "being-white"? 2) To what extent are the entrants to the pathway/discipline entrenched with white ways of thinking before entering university? 3) How

are social justice projects likely to facilitate students' reflection on their whiteness thinking? The investigation of the career pathway in its entirety is beyond this Thesis's scope, time scale and capacity. The choice has been made to map and explore undergraduate students and their academic course leaders as a subset providing a manageable data collection exercise. The two sets of participants are at different points on the subject discipline's pathway providing recognisable sampling points for observations to be drawn.

This is the basis of the infrastructure from which to explore the noetic-social world interface of the PE students and their lecturers; the following section discusses the Thesis' rationale, purpose and objectives.

1.6 Rationale and aims of the research

The positional development that whiteness is a state of being (Lauchaud, 2020) leads to embracing the concept of racialised thinking behaviour. This approach has been adopted as part of the critical whiteness analysis framework (Giroux, 1997) to develop the noetic aspects of whiteness that produce, replicate and evolve racism through acquiring knowledge elements or content. The approach seeks to understand the racialisation of social interactions by framing whiteness as being "in the head" and the operationalising of racism that occurs "in the world" (Salter, Adams and Perez, 2018).

The Thesis's methodological position sees the location of whiteness as a part of the mind while racialised social interactions happen in the social world. Both concepts, racism and whiteness, are self-evidently challenging to acknowledge for people who consider themselves egalitarian (West and Eaton, 2019). Cognitive dissonance becomes a distinct possibility, especially as there is a reluctance for WP to acknowledge knowing about racism (DiAngelo, 2004, 2011; Bhopal, 2018). The Thesis is conceived on the premise of these perspectives and methodological challenges.

The Thesis focuses on a traditionally white English HE student population and lecturers with similar backgrounds. Taking a global lens to the Thesis's focus, a US-focused study of ethnically underrepresented groups working as teachers reported the schools and colleges as "hostile racial climates" (Kohli, 2016, p. 309). Another study, revisiting Tatum's (2021) account of self-segregation in colleges, found that white American students, through social justice practices, were reinforcing their whiteness ideologies (Jayakumar *et al.*, 2021). Furthermore, it is claimed that Canadian faculties of PE have an extreme lack of racial diversity, a preponderance of whiteness (Douglas and Halas, 2013) and insufficient racial awareness (Nachman, Joseph and Fusco, 2021). Disruption throughout PE and the Academy of the hegemony of whiteness is an urgent requirement on an international scale.

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The English PE HE teaching space has similarities to those seen internationally, albeit with geolocated nuances (de la Bellacasa, 2012). The issue of whiteness as a racialising force is best understood through symbolic violence (Hunter, 2004). For example, a PE teacher's comment, 'I just treat them all the same, really' (Flintoff and Dowling, 2017), represents a white-focused lack of cultural empathy that produces marginalisation through a process of othering while eliciting notions of racial colourblind or the cloaking of racialisation as equality.

In England and Wales, ethnicity metrics in state schools demonstrate an underrepresentation of BPPoC (McBean, 2019). While explanations may be offered, none are substantive reasons. For example, family expectations may have some influence (Ghosh and Fouad, 2015), notions of the first in the family to graduate (Henderson, Shure and Adamecz-Völgyi, 2020) or cultural contexts (Fouad and Byars-Winston, 2005; Akosah-Twumasi *et al.*, 2018; Jang, Pak and Lee, 2019). These figures indicate a differential that further justifies this Thesis's development; however, they do not indicate the underlying reasons. Moreover, the race representation scale (Sport Monitoring Advisory Panel, 2021) provides quantitative detail to support the Thesis's rationale for exploring and mapping whitely thinking in the PE domain as the constraining factor for inclusion. From these insights, it is essential to investigate how whiteness is reproduced and maintained within PE's professional career pathway.

The practical **purpose** of the Thesis is to qualitatively render the perceptions, opinions, and experiences of two related participant groups about race, racisms, and whiteness. Firstly, white PE students as they enter their PE careers. Secondly, the course leaders who organise and manage the input of social justice projects during this stage of the student's learning. The Thesis takes a two-sided view of what is established thinking about race, racism(s) and whiteness and what is received in terms of acquired knowledge from the student's perspective. What are the HE PE programmes' intentions from the lecturer's perspective? Overall, the Thesis aims to provide insights which will contribute to a research agenda focused on the development of active non-racism and transformative (un)learning.

The Thesis's aims in terms of research impact are to establish a research agenda for the domain of PE to develop amongst its numerous actors active and actionable non-racism. It further seeks to develop empirically informed resources and approaches to racial discrimination aspects of social justice projects via transformative unlearning of whiteness.

The research questions are designed to establish initially the presence of a mental model of racialisation, the notion of whitely thinking that drives decision making, behaviours and speaking. From which the **research questions** stem and structure the analysis and seek to progress the research aim. They are structured in three separate questions, guided by the methodological design.

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- 1) Are the components of whiteness present in a group of PE students and their lecturers, which suggest a characterisation of being-white?
- 2) Working with students preparing to enter the PE pathway via English universities, is their thinking embedded with notions of whiteness?
 - 2.1) Are these students likely to racialise social interactions when operating in the PE domain?
 - 2.2) If they express whitely thinking, how does the university and course challenge these expressions of being-white?
- 3) Working with PE academic course leaders from English universities, what is their thinking regarding designing and delivering social justice projects?

To facilitate the empirical approach, practical **objectives** support the research questions.

- 1) To analyse the participants' experiences, views, and opinions on race, racism(s), and whiteness as a discourse of equality, diversity, and inclusion (EDI) within the entering segment of the PE pathway.
 - 2.1) To understand how the participants' agency creates and uses social spaces (i.e., to deliver culturally relevant and racially trauma-informed practice).
 - 2.2) To investigate how the PE course influences their agency in racialised spaces.
- 2) To investigate how the participants' whiteness and racialisation (i.e., expansive ontology (right to space), race privilege, and social bias) affect how they reconcile their EDI knowledge.
 - 2.1) To understand how the participants' agency creates and uses social spaces (i.e., to deliver culturally relevant and racially trauma-informed practice).
 - 2.2) To investigate how the PE course influences their agency in racialised spaces.
- 3) To gain insights into the perspectives and perceptions of academic course leaders about whiteness, racialisation, and PE course experience for students.

1.7 The practical approach

The empirical aspects of the Thesis are concerned with the processes by which joining the PE professional pathway occurs and how these processes impact the discipline's cultural heritage and engagement with social justice learning. Borrowing from McIntosh's (1988, 1989) metaphor of a knapsack of privileges and Cabrera's (2017) immunities from racism, the design of the fieldwork began with a specific question. What racialised ways of thinking does a new entrant, as a PE undergraduate, bring with them in their metaphorical rucksack that leads to racialising social interactions and why? In parallel, the course leaders' fieldwork design began with questions about how white students were challenged to enable them to be aware of what is in the rucksack and how to de-racialise their performativity in social interactions.

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The Thesis adopts a critically informed social research approach to deliver a critical whiteness analysis of HE's PE courses' racialisation of social interactions. Drawing on critical whiteness studies (CwS) (Garner, 2017), Cabrera's (2016) critical whiteness analysis of campus ecology, the methodology of CRT in education (Solórzano and Yosso, 2002) and of critical whiteness (Corces-Zimmerman and Guida, 2019) it explores and maps the noetic-social world interface of PE students entering the professional pathway. The theoretical framework is further structured through the development of a racism taxonomy and extension of the lexicon that describes race, racism and whiteness.

The Thesis fieldwork approach is built on the concept of a whiteness mindset. A noetic container that, at a fundamental level, moderates whiteness identity and its relationship with race and racism(s) (Figure 1). The approach addresses a lacuna regarding the investigation of whiteness among HE's PE students in England. The approach seeks to understand the racialisation of social interactions by framing whiteness as the interface between cognitive psychology and sociological racism (Salter, Adams and Perez, 2018). A methodological issue arises because of the participants, expected white fragility or white centring that leads them to cloak or hide their own perceived whiteness – this has led to the decision to use a mapping analysis approach – where the researcher will only likely see or hear glimpses of whiteness or whitely thinking during the discourse as the participant momentarily uncloaks their thinking. To elicit these unguarded or participant-unrecognised affirmations of whitely thinking the interviews drew upon methods akin to micro-phenomenology and a semiotic approach to cognition in practice (Poizat, et al. 2022).

The empirical approach is to engage with current white students who are progressing towards entering the profession of PE. Central to the purpose of the research is the mapping of the students' engagement with the social issues of race, racism, and whiteness. Therefore, determining the empirical fieldwork would consist of semi-structured interviews with students from English universities offering PE undergraduate courses. Additionally, the cohort of course leaders from a similar set of universities enabled the exploring and mapping of the institutional context of social justice education through semi-structured interviews.

The conceptualisation of racialised social interactions emanating from a whiteness mindset through whitely thinking, acting, and speaking describes the noetic elements the fieldwork analysis was looking to reveal as the components that establish a characterisation of being-white. Developing a critical whiteness analysis required considerable researcher-learning to recognise the expression of racialised thinking, especially when it is being cloaked. As a white researcher, it was instructive to develop a taxonomy of racism and a lexicon of racialising and marginalising experiences to construct a meaningful exploration of the mind-social-world interface. The racism taxonomy underpins the

development of the critical whiteness analysis toolkits used as an aide-memoire during the fieldwork and data analysis.

1.7.1 Researchers whitely positionality

My positionality as a white cisgender male presents a challenge to be critically informed when I do not directly experience racism and am party to the WP social group of inquiry. It is, therefore, essential to express how I conceptualise my approach to the Thesis through this lens tinted by race, racisms, and whiteness.

White centring can be seen as being about white people not acknowledging that they become defensive, make it about themselves, and are threatened by the fear of losing power and status as white. It is this that I acknowledge as part of my positionality and reflexivity. It is not merely that I know I am a white male and know racism is present. I am constantly aware, as a white man, that I know that white centring is insidiously present. I am continuously checking and self-reflecting on my decisions, acts and speaking. I also recognise there is an infinity (it cannot stop) of the requirement to self-reflect on whiteness as it blends with what is expected (normalisation).

As a white researcher studying how white English students racialise social interactions, I know that I must be aware of my positionality, rooted in whiteness and white ways of thinking and that this must stay at the forefront of my mind. As a teacher and researcher, I approach this work by believing that racism and whiteness are fully ingrained in this society and are central to how I understand and think about my identity. A person with this background does not become de-racialised; it is a constant learning process.

I am aware of my immunity from navigating the racial discourse of a white hegemonic state. These and other unearned privileges require me to take responsibility for my thinking. It challenges me to confront the whiteness represented in myself and the wider society - otherwise, I am complicit. To provide the foundations that active and actionable non-racism takes precedence over passive non-racism. I also know that to recognise clear-thinking behaviour in the fieldwork narratives, I must carefully plan, immerse myself in and think about the body of literature and translate it into an analytic toolkit that can be used as a reference source for the fieldwork narratives.

Corces-Zimmerman and Guida's (2019) work has been instrumental in understanding the positionality of a critical whiteness researcher; their emphasis on reflectivity is personally recognised. I recognise that crucial attributes are required to operate effectively as a white male researcher of racism and social justice issues. It is necessary to listen and gather an understanding of the marginalising trauma caused by racialisation; reflecting on these issues constantly will determine the robust outcome of the Thesis.

1.7.2 Contribution to knowledge

A central purpose of a Thesis is to contribute to new knowledge. The foundational contribution of the Thesis to knowledge is through the application of a broader understanding of whiteness across the domain of PE, by the redefining the understanding of being white as the interface between cognition and actions that influence the social world. To develop and deliver the Thesis, it has evolved new terminology, i.e., constrained inclusion, layers of racialisation, brutal reflexivity, in addition to the term being-white – these in themselves contribute to new knowledge and new ways of seeing the role of WP in perpetuating racism. These insightful terms will require further research before they can contribute to an anti-racism social justice curriculum. Developing a research agenda (Warikoo, 2017) is central to the Thesis's planned research impact regarding social justice projects' approach to the transformative process of the (un)learning of whiteness. This critically informed platform to conduct future what-works (un)learning research and leadership-as-practice research (Raelin, 2019) will ultimately develop teaching resources, learning materials, and policy issues of racialisation. It will challenge and address new frontiers for the PE subject discipline, to address what Hylton (2015b) recognises as undergraduates emerging from universities unchallenged about their capacity to racialise their environment.

By examining PE's relationship with racism(s) and whiteness, this Thesis will contribute to developing social justice projects crossing new and challenging frontiers. Whiteness is evolving in ways that ensure racisms are constantly becoming more invisible⁷ (or hidden to those who are white)—creating an even more nuanced development from the conceptualisation of covert racism (Marom, 2019, Campbell, 2016, 2020). This Thesis provides an empirical approach to revealing the nature and forms of whitely thinking. A further contribution is understanding how the PE domain is being-white so the broader body of race, racisms, and whiteness knowledge can be applied to revitalise approaches to social justice projects.

The study seeks to reveal new information in two areas that have not previously been closely investigated: How and when do white PE students develop their racial understanding in a world where the concept of whiteness is the dominant persistent way of thinking and organising society? What is the interplay between white students' positionality and social justice projects' influence on the student's whiteness-thinking, behaving, and speaking?

⁷ The word invisible is a loaded word and describes what the white person wishes to see – suggesting that racism is distanced from themselves. A more critical insight may be the word hidden racisms that are experienced but not recognised. As a white researcher, I have had to become cognisant of my lack of racial awareness and address it repeatedly. The critical question must be invisible to whom and experienced by whom?

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The Thesis will provide a platform for physical educationalists to proactively engage with the issue of how whitely thinking impacts the PE domain's presentation to the broader world and could lead to policy changes that re-orientate anti-racism approaches, reorientate EDI to challenge whitely positionality and develop dedicated teaching modules around geolocated issues of race, i.e. Ethnic Studies.

1.8 Overview of Thesis

The Thesis is presented across eight chapters. This chapter has discussed the background to the research question, conceptualised the inquiry approach and provided the grounding for the Thesis by bringing to the fore the complexities of developing a critical whiteness-based Thesis to reveal the intangible, unquantifiable and usually well-hidden whiteness.

The following three chapters develop the theoretical framework to respond methodologically to the identified challenges. The theoretical framework consists of three intertwined areas, presented across three chapters, each detailing and expanding on a specific area of relevance to the Thesis. Chapter 2 discusses the PE department in HE by presenting the research associated with social justice projects, the degree of campus racialisation and teaching experiences. Chapter 3 explores the ways of knowing about race, racisms and whiteness, illustrating the relationship between these three themes of theory and providing essential comprehension for the researcher to recognise the nuances of ingrained whiteness. Chapter 4 focuses on critical methodologies that suffice to reveal the whitely thinking that contribute to the racialisation of social interactions in the spaces of PE.

The research design and empirical aspects are dealt with in chapter 5 concerning the data collection method and the philosophy underpinning the methodology. Overall the chapter describes the Thesis approach to research methodology, design and delivery of its practical aspects. Chapter 6 and 7 review and discusses the key findings. Chapter 6 considers the PE students in association with their teachers' responses and interprets critical components of the findings regarding the illustration of whitely thinking. Chapter 7 analyses the narratives from the conversations with the academic course leaders in the context of universities as institutions of a Eurocentric (EC) nature. Chapter 8 concludes the Thesis with insights into the implications and considers how the findings will contribute to developing a research agenda.

Chapter 2 Ways of becoming a PE graduate

This chapter introduces a central tenet of this Thesis; the ecology of the HE PE department, including numerous durable assemblages that influence the notion of being-white. The chapter's purpose is to facilitate the positioning and application of a critical whiteness analysis of white PE students and their course leaders as crucial actors in contributing to racialising the domain of PE. A central contribution to the process of analysis is the identification of Picower's (2015) Tools of Inaction.

The chapter's title, 'Ways of becoming,' foregrounds the relationship academics and students have with social justice projects and how the academic department may influence student thinking on the issues of race, racisms and whiteness—raising a plethora of questions. Is curriculum time the place to change racialised thinking, or is it simply the place to introduce, for example, the sociological interpretation of racism? This is a debate about whether the transformative inclination of the social justice project has a pedagogical place in the PE department (Fernández-Balboa, 2017; Giulianotti, 2018; Shields and Hesbol, 2019). However, this leads to even more complex questions: Why are the social justice projects making little headway in WP's awareness of racialised spaces or their acknowledgement of structural and, therefore, systemic racism?

Focusing on the situational location of the Thesis in education, universities, and specifically HE's PE. It examines how race, racisms, and whiteness are perceived in HE PE departments in England – the geolocation of the Thesis. Underpinning Campbell's (2020) individualised view of race by Black ex-Pro footballers is a growing body of research supports the Marley Hypothesis (Nelson, Adams and Salter, 2012; Bonam et al., 2019), pointing to the specificity of racism, location, and history. A campus ecology approach poses the possibility that the specificity of the geolocation might be more granule than a national one. As Cabrera et al. (2016) established the campus ecology is central to delivering a critical whiteness analysis because it refers to the “mutually independent relationships among inhabitants, environments, and behaviours” (Banning and Kuk, 2005, p. 9). They note that the analysis, with the campus ecology as a backcloth, can map detail of the growth and development positively or negatively of the students. The ecological system of the campus consists of three parts: the actors, the social space(s), and the interacting activities themselves. While racisms are employed and deployed locally, there is value in drawing on international literature, especially where parallels exist (Brunsma, Brown and Placier, 2013; Cabrera and Corces-Zimmerman, 2017; Nishi, 2021).

The chapter centres around three papers exploring racism and whiteness of the HE PE department's actors (Hylton, 2015a; Hobson and Whigham, 2018) and on a comparative basis to students across various subjects and different universities (Warikoo, 2016). The chapter concludes by formulating the lines of inquiry during the fieldwork interviews and supports the development of the critical whiteness analysis approach with Picower's (2015) tools of inaction.

2.1 The racialised HE campus

Universities find themselves in a position where they present themselves as neutral regarding social diversity policies (Bhambra, Medien and Tilley, 2020); they vigorously promote their equality and inclusion policies for competitive advantage in recruiting students. With this at the fore, it is crucial to see the HE PE department in the context of the broader institutional space and, more generally, as part of the HE sector. The issue of racism and resistance curated by being-white is one that faces an HE audience much wider than the PE department (Brunsma, Brown and Placier, 2013; Arday and Mirza, 2018). Therefore raising an additional set of avenues of inquiry relevant to the design of the empirical aspects of the thesis. For example, where and whom should be delivering social justice projects? Ingrained racialised experiences are commonplace across many areas of research focus, including HE institutions (Sue, 2010; Rollock, 2012; Joseph-Salisbury, 2019), as are; campuses (Yosso *et al.*, 2009; Harris, 2017), sports (Ratna, 2011; Gearity and Metzger, 2017) and day-to-day life. I have chosen to refer to them as “Layers of racialisation”; this is further discussed in chapter 3 and illustrated in Figure 5.

I recognise a critical starting point of my awareness of racial inequalities developed during my time as a PE teacher. My white privilege led me to pursue an activist/academic third career. At this time, I began to keep a journal of social observations. I began to recognise the extent that racialising resulted in marginalising, the mental trauma (violence) involved and, as a result, experienced as serial traumatising events. Directly linking the racialisation of social interactions with the processes that define non-engagement with the PE domain, I noted that these behaviours establishes that the action of racialisation is attributable to being-white. My learning as a white researcher was initiated by immersion in the literature. I was now linking the research to the real world. It has been furthered by vicarious learning accumulated by engaging in numerous discussions within ever-increasing socially diverse groups. These discussions illustrated to me the mental trauma BPPoC colleagues and students experienced through the expression of whitely thinking by white colleagues. This surprised me, on reflection, it illustrates my racial naivety. Journalising events and discussions I was involved with had become a regular occurrence. Here, I have selected three vignette case studies that seem most poignant to my Thesis. They serve here to demonstrate racialised thinking expressed in various ways and pervasively experienced across HE institutions. The vignette case studies consist of discussions with staff members at different universities, which I have been party to over the last ten years.

Alastair	Cloaking the racism(s) in a racialised interaction
Pauline	A very invisible racialising of the managed line
Trevor	Racialising stealth management

Table 1 Selected case studies from my research journal

Journal entry reflection:

The most astonishing aspect of doing critical research on whiteness and its relationship with race and racism has been the number of white people asking me, “Why are you doing this? What is it for? Do you have a family connection?” I generally answer politely, something I have been thinking about for several years; something is wrong with how society plays out – and I am in a privileged position to do the research. I am keen to learn about trust and solidarity and to recognise what to unlearn that creates distrust. For many people mentioning the word, privilege is a massive trigger word, so they don’t listen to the second part of my reply, and they have another go. “No, why?” they say. I usually reply with; I want to know why you assumed my family was a reason to research the subject, and secondly, as an educationalist, I want to know how your mind works because, at this moment, your whiteness has made me feel very distrustful of you and your questions. Most often, the response is, “I didn’t mean anything; I’m not a racist; in fact, I am colourblind to people from all over”, or “Ah, so you’re looking at a mindset thing”. It has led me to realise that the broader English population understands racism in a binary good/bad sense, and the concept of a mindset is something they are also familiar with while having an academic underpinning (Haimovitz and Dweck, 2017). It aligns with the counterstories I developed from my working on university campuses.

Vignette Case Study 1

Revealing the campus ecology of white hegemony

Alastair: Cloaking the racisms amid racialised interaction.

Constructing an egalitarian identity.

Journal entry:

Not seeing race involves thinking behaviour; it involves constructing a story to claim a positionality of ‘colourblind’. It is perhaps a position of only partial white ignorance. The notion of cloaking as a group of racism(s) contributes to a process of making racisms less visible. This is seen on two levels. When delivering foundational racisms while also adding nuance to structural racism(s) that embed them further into the systemic nature of racism. Cloaking involves social interactions where the dynamics become a racial component. Bonilla-Silva points out that when a social formation is “racialised, its normal dynamics always include a racial component” (Bonilla-Silva, 2017, p. 473). The ‘always’ indicates that racism is persistent and ongoing, not merely at the point of a single interaction.

Vignette Case Study 2

Pauline: A very invisible racialising of the managed line

Re-enforcing the tropes of racism(s) by proxy – whitely decision making.

Journal entry:

The whiteness mindset develops through co-creation, learning and immersion built on the conceptualisation of assemblages (Deleuze and Guattari, 1987) and is contained within a mindset resistant to change (Dweck, 2017). It is essential to append theory rather than dismiss it to understand racialised social interactions. This is the essence of situated knowing. Racisms have many ways of influencing lived experiences and life courses. Like walking, racialising behaviours are learnt skills. However, the neurosensory alert system is always on active duty, establishing information via shortcuts and stereotypes to make sense of the space around them. Racisms that emanate from the group of structural racisms to be

recognised require a revealing method; many racisms operate under the radar of people who don't experience racial discrimination.

Vignette Case Study 3

Trevor: Racialising stealth management objectives

Using racialised life-course navigations to achieve management outcomes.

Journal entry:

In a very real sense, “racism ruins lives” Cultural racism(s) contributes to this in many areas of day-to-day living and throughout the life course (Ashe, Borkowska and Nazroo, 2019). A particularly important consideration of cultural racism(s) is how they influence mental health and well-being—creating anxieties and disrupting the individuals’ sense of belonging—altering their identity development (hooks, 2009; Ratna, 2020). Culturally based racism disproportionately affects Black people and people of Colour as they have to deal with the pressure to fit into the dominant white culture, so they don't always have unstable, precarious work (Bone, 2019). The report Broken Ladder (Gyimah *et al.*, 2022), focusing on women of colour in the workplace, identified a similar concept referencing McCluney *et al.* (2019) they referred to as “code-switching”. Defining this as “adjusting one’s style of speech, appearance, behaviour, and expression in ways that will optimise the comfort of others in exchange for fair treatment, quality service, and employment opportunities.” The influence and impact of racisms are multiple and far-reaching. It results in the dismantling of identity development by people in the situation of Aagya (in this vignette) in the process of navigating a life course that constantly is experienced as precarious going beyond what sounds like passive “code-switching” to the position where PTSD, a severe mental health condition, would be triggered.

These counter-stories perform three further and essential functions for the development of this Thesis. 1) They demonstrate the systemic nature of whitely thinking, behaving and speaking is present on campus. 2) They illustrate the link between a white person’s whitely thinking and the racialised mental health of those they impact. Nuanced racisms are symptomatic of symbolic violence and are therefore the ingredients which lead to mental trauma of those receiving it. This linkage is a crucial point to the analysis of this Thesis’s fieldwork, where seemingly innocuous statements, from a whiteness mindset viewpoint, are linked to the processes of marginalisation that determine the characterisation of a profession and subject discipline. 3) They illustrate the capacity for vicarious learning and, therefore, the empathising requirement for a white researcher to interface between the whitely thinking of the whiteness mindset with the experience of racisms that racialises the social world for others.

Furthermore, these case studies also signposted that the fieldwork methods of phenomenology and semiotic approaches would be of significant value if the Thesis were to capture the evidence or presence of a racialising mental model (Gaete Celis, 2019; Heimann *et al.*, 2023). The collating and experiencing of these case studies highlighted that the analysis of the Thesis fieldwork data would be based on small slices of conversation consisting of unguarded peeks about the participants thinking.

Referring to my research Journal I first began to think about this method as a result of Marom's (2019) paper *Under the cloak of professionalism* and her identification of "professional microaggressions". It was also only accessible because of being a white researchers embedding themselves in white people's conversations. The indication of such a mental model would be through a micro lifting of self-imposed cloaking in order to recognise the cognition that would illustrate its reliance on a concept of race to produce what I frame as whitely thinking (Corces-Zimmerman and Guida, 2019).

2.3.1 Diversity Bargain

The concept of the diversity bargain (Warikoo, 2016) is intriguing; the intertwining of multiple modes of operation or thinking in tension with each other. The concept of a diversity bargain refers to students claiming their affinity for social diversity until the measures and policies are perceived as impacting their perception of their "rite of passage". This can be seen in terms of the accumulation of property or virtual assets; once acquired, they become an entitlement, not to be given up.

The title's use of the word dilemma is also provocative; in what ways and for whom is there a dilemma regarding educational opportunity in respect of racialised people? The book's formula compares the opinions and views of students who have gained access to a highly selective university about social issues entangled with the student's lived experiences. The study compares Browns University in the US and Oxford university in the UK.

Warikoo's study piqued my interest with the prospect of researching the diversity bargain theory with PE students as participants. Comparing students attending Oxford University and different subjects –in their perspective regarding the diversity bargain, with PE students studying at a broad range of universities.

Warikoo writes that Oxford students thought adjusting admissions policies would "lead to admitting students who could not succeed" (p. 151). The responses-regarding admissions and affirmative actions are of interest and were noted to be part of the Thesis's interview schedule.

Warikoo observed that the English-based students could not comprehend racialising of social interactions. For example, Warikoo reports that many students relied on racial tropes during conversations, apparently unaware of the stereotyping they were engaging in. In her opinion, the English-based students spent little time thinking about race and racism and did not have the "ways to make meaning of the questions" (p. 147). They did not have the language to employ any of the various racial frames – there appeared to be a lack of a cultural toolkit to make sense of race and racism, and certainly not whiteness. The English university students seemed oblivious to racial frames; Warikoo observed that students' awareness of racial views and opinions was not as pronounced as US-based students. Was this a display of indifference, fear of responses being

perceived as racist, or was it purely down to living in a predominantly white community? In the case of this thesis' fieldwork being conducted across multiple campuses, regional variations should be apparent.

Likewise, the extent to which the students employ the colourblind racial frame would become part of this Thesis inquiry. Having had numerous conversations across many campus classrooms prior to this Thesis's fieldwork, I have witnessed the racial colourblind frame in use. It is also widely documented (Flintoff and Dowling, 2017). Phrases including "I treat them all the same" and "I don't see colour" are well-used phrases in English communities, including PE student cohorts. Critiquing Warikoo's study, she suggests that engaging with and understanding the trauma of racism is lacking in the English university students she interviewed. It might be that this lack of emphasising with the impact and influence of racism has on the person who experiences it determines the difference between WP passive non-racism as opposed to an active and actionable non-racism.

Warikoo noted that Oxford students emphasised the benefits of diversity rather than equity, inclusion or equality. However, it seems to be valued, in more of a multicultural appreciation, as Warokoo describes students seeing diversity as leading to a variety of food to eat and music to appreciate. Thus, raising provocative questions to explore the views and opinions of PE students. Especially with the Warikoo claim that race and racism do not appear to register with white students in England. Is this view illustrative of white ignorance⁸ concerning the impact of racism, or is it a case of "not seeing" racism through suppression of thinking regarding a link between self and acts of racism? What are the reasons, and where do they stem from? Is it that English universities have a much more 'lite-touch' curriculum, or is it as Warikoo reflects on England's lack of historical activism?

Warkoo's book raises numerous intriguing questions for comparative analysis between students across different English universities – therefore laying the groundwork for my thesis's research questions. Demonstrating a need for comparing students' whitely thinking across campuses and not just the one university that Warikoo considers. It also raises a methodological concern, is it robust in its findings because of an American researcher qualitatively analysing English participant responses – it signals the importance of the researcher being reflective of their positionality.

2.2 Addressing campus-wide racialised inequality

From a review of university websites, the racially neutral university is omnipotent, and equality policies are widespread.

⁸ White ignorance refers to an inverted epistemology that does not need to recognise the impact and influence of racialisation; it can be an informed denial or lack of engagement with the experience of racism Chapter3 expands on the concept of white ignorance or epistemology of ignorance.

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While it is also important to point out that disengagement from acknowledging racialisation is not only an issue experienced by PE departments. Warikoo's study demonstrates a similar lack of engagement with issues of race and racism is much more widespread across universities. The answer is, therefore, likely to be a mix of elements at various levels within the institution.

Further complexity is introduced when the curriculum delivery and institutional policies on social justice are compared. For instance, there is evidence that the academic course leaders are onboard and operationalising their workforce, i.e., teaching staff, with the institution's policies. A review of the UCAS PE course descriptions reveals statements that align the PE course with university policy. For example, "Our philosophy of sport values social justice over elitism and participation over consumerism". However, as argued by Dart (2015), the departments are unlikely to have the resources to deliver this objective effectively. Therefore is, the social justice project a marketing exercise to support student recruitment, just part of the commodification of higher education (Williams, 2013).

Across most universities in England, various projects, informal and formal, are found regarding the decolonisation of the institution, subject or department; Mirza refers to "the irresistible rise of the decolonising movement" (Arday and Mirza, 2018, p. 15). Does it need dismantling or decolonising? This is the position every English university, long established (Rhodes Must Fall Movement, 2018) or modern (McArthur, 2012b), is contemplating or not, depending on their engagement with the issues associated with racism and whiteness. They can dismantle the legacy of empire, colonialism, and whiteness and redevelop (Tate and Bagguley, 2017) or seek to implement policies of widening participation and decolonising (Bhambra, 2014; McDuff *et al.*, 2018; Coates, 2020). Decolonising the university space is contested (Bhambra, 2014); however, it is considered a necessary step (Meghji, 2020; Gopal, 2021; Patel, 2021) and sits well with the concept of social justice projects as a formalised approach to de-racialisation.

This is the essence of what the decolonisation of universities attempts to address (Dawson, 2020; Gopal, 2021). To date, WP as individuals and institutions have been the mindset that defines knowledge and therefore preserving the racial hierarchy. This contrasts with the detriment and harm it causes to BPPoC (Pohlhaus, 2018). The question is raised who controls what and where in terms of defining the ways of knowing? The heavy lifting of these controls in maintaining the hierarchy is the use of racisms (see chapter 3, section 3.3). In the discipline of sport and PE, this continues to be in the same hands as it has always been (Singer, 2005; Spencer and Molnár, 2022). Pointing to the reasoning for this current Thesis inquiry of the central actors within the PE domain and to what extent their epistemologies are being developed with colour consciousness as the guiding principle (Ullucci, 2011; Ullucci and Battey, 2011).

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Diversity Training can also be recognised as contributing to the efforts to dismantle racism in HE. The breadth of EDI-protected characteristics makes the training superficial, bland and disconnected from the structural issues of racism and discrimination (Roberts, 2021). A problem with what is commonly known as diversity training is its neoliberal ambition to change surface-level diversity statistics and not address the basis of hegemonic or structural power. The outcomes regarding, for example, inclusion will not be unconstrained but littered with white hegemony requirements. When attempts are made to include a systemic viewpoint to anti-discrimination, EDI training invokes what is called 'culture wars' (Dickinson, 2021). The capacity to address race-based inclusivity is related to empowering people to engage with social-issue activism and challenging the non-inclusivity caused by implicit racism. While this is a classroom item, through university societies, it is also a campus-wide opportunity. Thus, a question that can be posed to the academic course leaders in this Thesis: Is university the place to address social change of this nature? McArthur (2013) believes it is integral to the university's role. However, where in the institution is it best placed?

McArthur makes the case that social justice engagement is a justifiable part of the university landscape because "the purpose of HE can be neither purely vocational nor purely for learning's own sake, as when considered as alternatives, neither of these purposes can encompass the myriad of aspects that contribute to social justice for individuals and for society as a whole". (2013, p. 2). This suggests that social justice education is a valid part of the university experience, intra or extra-curriculum. The vital issue with this stance is the actual practical outcome of the input-the potential to perpetuate racism or merely produce passive non-racism from ineffective inputs. Furthermore, McArthur offers an underlying rationale that informs this Thesis. Paraphrasing McArthur (2013, p. 17), there is a general belief in the interrelatedness of education and the needs of society, current society is socially unjust, and education, more precisely HE, is failing society through its lack of delivery regarding robust social justice education.

Campus activism may be successful but a limiting strategy in dismantling the resistance to change where whiteness is concerned (Arthur, 2016). A pedagogical question persists as far as which space of the university, campus, curricula, or both, is the place for social change to be implemented in understanding how and why one racialises the space they occupy. This is a theme that Warikoo identified in her studies in England and the US. Despite the universities' promotion of equality, inclusion and diversity policies, evidence suggests that opportunities for students who are not already engaged with these issues are suppressed or, at best, constrained (Housee, 2018). This leads to the question what does unconstrained activism, active non-racism or actionable non-racism look like, and how do social justice projects address this concern?

2.3. PE in English universities

To understand the space occupied by the PE department and its students, the current status of the university's environment requires familiarisation. Sports sociology is the most likely part of the curriculum for teaching social justice in which HE's PE departments operate. At the institutional level, however, Bhambra notes, the Academy's limited ability in its teaching "to address issues of power, race and coloniality in the study of modernity". (2014, p. 451). Sociology, generally as a subject, is questioned in its ability to deliver in these areas because of a white-centric approach to social science (Tinsley, 2019; Meghji, 2020). The leadership marginalises curriculum content and research perspectives that are critical of the status quo. Itself is limited by its own racialising whiteness (Meghji, 2019). Sociology appears marginalised across the university landscape, including PE departments, through a process of commodification and a political environment that errs toward neo-liberalism. This background of the validity of sociology from an institutional perspective underpins and defines PE's teaching of social justice in English universities. Meanwhile, the sociology of sports teaching is dealing with reduced staff resources and curriculum time allocation. Its capability to deliver content capable of providing transformational changes of racialised perspectives is significantly limited (Dart, 2015; Pringle and Falcous, 2018).

This situation suggests questions such as, in what ways is the PE department in a position to deliver a social justice objective such as de-racialising the PE teaching space? Given that the PE department and broader campus are presented as limited and hostile to real social change regarding racialisation. The epistemology of how and when knowledge is shared is as crucial as how effective its delivery is (Bhambra, Medien and Tilley, 2020; Spencer and Molnár, 2022).

In organising how and where the critically informed searchlight should be directed, Taylor and Hardin (2017) point to gaps in the university sports curriculum that exist and are excluded because of the "awkward and uncomfortable discussions that stem from these topics" (2017, p. 74). Raising the investigative question, is whiteness a discussion point that generates too much discomfort amongst the mainly white teaching staff to prioritise its delivery?

The following two publications focus on academic lecturers working directly with sports and PE students in English universities. Rather than highlighting general questions around race, racism(s) and whiteness views and opinions, the following literature offer direct insights into the profile of participants my Thesis is focused on.

2.3.2 'Race' talk tensions

Hylton's (2015a) paper offers insight directly into whitely thinking and actions in a being-white PE space. Furthermore, from the perspective of a black British academic, deeply familiar with the subject of sociology and the experience of exposure to racism.

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It is apparent that Hylton draws on and has come to the conclusions of this paper based on many years of teaching. However, it is presented as a single case study of one classroom cohort. The current Thesis seeks to rectify this limitation by including fieldwork interviews with a range of English universities, with student participants outside the classroom to explore their capacity for whitely thinking.

The central lens of Hylton's paper is to illustrate that when a picture shows a white sprinter winning an Olympic sprint final, racial dissonance is produced in the classroom through the racialised and whitely thinking of the students. He notes that racialisation explains the processes through which racialised meanings are implied, although dialectics create "divisions between people" (2015, p. 508). Furthermore, Hylton makes the connection that without a political determination to have a societal focus on the consciousness of the marginalising impact race has on propagating racism(s). Hylton introduces the terminology of Political Race Consciousness (PRC) and explains that "in race talk without this aspirational element leaves the students complicit and likely to passively reproduce their usual conclusions, leaving them further convinced of these fundamental half-truths, falsities, myths and stereotypes" (2015, p. 509).

The paper's title is pertinent in several ways 'Race' Talk! Tensions and contradictions in sport and PE. The inverted commas demonstrating the connection with the concept of human races being a social construction and the use of the term 'race talk' in the title are significant. The term race talk has been used by Sue (2013) in an entirely different context, in the sense that talking about race would remove racial disharmony. I suspect Hylton highlighted that unchallenged race talk strengthens the white person's belief in their whitely thinking rather than resolves it. Hence he uses in the title the words "tensions and contradictions". CRT and racism scholarship is evident. In many respects, this paper has seminal qualities for influencing future developments.

For this reason, this Thesis's fieldwork intends to explore several issues concerning the racialised thinking of PE students in a broader forum across multiple campuses. A criticism of Hylton's paper is its small scale, a single-classroom discussion. However, the crucial point Hylton raises without mentioning is the mental model of racism, the noetics that drive the expression of whitely thinking, and the concept of a mindset that underpins the activation of racialisation.

The brevity and ease with which Hylton illustrates how whiteness is demonstrated through casual classroom discussions make the connections with racialised tropes and stereotypes extremely powerful. While it demonstrates whitely thinking, he does not explicitly examine the impact of a whiteness mindset in promoting, operationalising and perpetuating structural racisms. This began solidifying a 'checklist' of social realities that required further investigation of how whitely thinking operates and how whitely thinking operationalises structural racisms while also scaffolding

individualised racialised views. The first was the role that teachers take or avoid taking in the delivery of learning opportunities to educate about race, racism, and whiteness in perpetuating a subject discipline that interacts through racialised intent (Picower, 2015). Hylton writes that education practitioners are free to ignore these issues: “The invisibility of race, racialisation, antiracism, and whiteness in the PE teacher education curriculum leaves practitioners free to ignore these issues in their teaching” (2015a, p. 505).

Secondly, the notion that social interactions, even casually chatting between two white students, further strengthens their belief in the values of whiteness when he writes: “Everyday race talk[/chat] shores up the constructed differences between social groups, which can be evidenced in diverse settings from the classroom to the changing room” (2015, p. 506).

The third perspective that invited my Thesis to make a detailed examination across numerous campuses was the idea of “walls of whiteness”, which are difficult to challenge (Brunsmas, Brown and Placier, 2013). A phrase developed by Ahmed (2014) and Hylton (2015a). The notion is that students have acquired a set of templates around race and racism, which have translated into whitely thinking. This whitely thinking consolidates as a whiteness mindset, which is essentially able to progress through their professional education, with it remaining intact. From a research perspective, this appears to be the basis for why the PE domain can be characterised as “being white”. As Hylton describes: “Most white students emerge from college with their walls of whiteness essentially unchallenged, unscathed and often strengthened” (2015a, p. 506) as they enter their career pathway.

Hylton also points out that avoiding the discussion of racialised practices produces a hierarchy in sports and PE that is analogous to that seen in the broader society. Furthermore, Hylton observes that uncritical and unchallenged race talk is a route that creates and perpetuates ideas of hierarchical supremacy to proliferate. When expanded to discussions around equality, inclusion and diversity, learning is restricted to performative and passive non-racism rather than the transformative 'active' and 'actionable' non-racism. Indeed Hylton is particular that teaching tolerant or passive non-racism leaves “institutional and individual arrangements undisturbed, while the ‘performance’ of race equality results in superficial ‘action’” (2015, p. 510).

One reason, Hylton puts forward, for the perpetuating of race talk is that the ontology of PE repeatedly allows the falsehood of biological race mantras to appear within the curriculum, quoting the paper by McDonald (2013a) when Hylton (2015, p 511) writes: “the polemical question ‘Considering that biological race has been exposed as false, then how does it make its way back into the ontology of PE’ emphasises a need for an ongoing challenge to passive race talk in the classroom where, if left unchecked, it can effortlessly and uncritically re-emerge” An additional observation

here, regarding the perpetuation of race talk and whiteness more generally, is a need for a constant review of teaching content. For example, the practice of using the term Caucasian as a standard to be measured against remains in scientific research.

This paper raises several important racialised thinking issues, especially among white PE students. However, it is a description ostensibly of a classroom lesson structured with a leading question to demonstrate a racial point. “What is wrong with this photo image of a white guy sprinting faster than the black athletes?” Given that Alan Wells was the last white male athlete without a black heritage to win the Olympic final, this occurrence would not have happened in the lifetime of the students concerned at the level of a global championship. This lack of a deeper analysis of whiteness and whitely thinking justifies this Thesis’s fieldwork to broaden the investigation. It is, therefore, the basis for developing pertinent topics to discuss with the student participants and the themes for discussion with the teachers for this Thesis. Warikoo also mentioned that white students are oblivious to racial issues because, for them, it does not intrude on their situated knowledge – it is essential in this Thesis to consider this view, which Hylton does not address – the relevance of racial understanding to the white students’ position and ways of knowing. They are also defensive about their racial ignorance but believe in their egalitarian credentials; - as Hylton would describe it, their whiteness is left unscathed. However, he does not cross-reference this to other theories regarding expressions of whiteness, i.e., white fragility (DiAngelo, 2011). It also appears that a further issue Hylton raises is worth exploring the juxtaposition between normalised racially based social interactions and the explanation of racialised activities as implicit bias (Eberhardt, 2018).

Based on this ethnographic study, Hylton (2015) illustrates that whiteness persists as privileged thinking and speaking. PE students express views when engaged in class discussions that would result in racialising social interactions in other PE spaces. Hylton (2015: p.11) concludes that the “passive acceptance of racialised myths and stereotypes” by university sports students is an indication of systemic racisms. The student’s awareness of race, racism(s) and their whiteness, on the basis that to create inclusive spaces, one must be aware of why one's actions and words are not inclusive, is a necessary part of my Thesis’ empirical inquiry.

Hylton challenges empirical studies not to overlook the inherent racialisation of social interactions when he writes: “Analyses of race talk in sport and PE demand a critical lens that takes issue with the contradictions and tensions of post-race, level playing field, and reductionist racial ideologies” (2015, p. 514). One of the aims of this Thesis and the data collection has been to appropriately respond to this challenge by getting ‘behind the mirror’ of whiteness. David Gillborn states that his PhD Thesis was made possible in a fieldwork setting because white teachers offered him insights because of some form of white solidarity (Gillborn and Francois, 2020). Balancing my own status as a white researcher and the target research group was an ongoing point of internal debate. After reflecting

on my classroom experiences and reviewing my journal entries, I concluded that the most effective empirical approach would be direct interviewing to reveal the capacity to racialise. This approach would address Hylton's challenge of overlooking the inherent and embedded racialisation that he recognised within his taught classes.

2.3.3 Teaching about race

The Hobson and Whigham (2018) chapter provides another viewpoint and triangulates the three sources of literature⁹ that provide the basis for the empirical aspects of this Thesis. Its author profile is also different. The authors are not academic specialists in race and racism; they also identify as white British. The subtext of the introduction is an expression of some surprise that they have been invited to contribute a chapter to a book concerned with race and racism in universities. This perspective foregrounds how it is possible to seek multiple perspectives to resolve the racialising of social interactions in PE.

The authors and I are similarly working in a university sports discipline-focused department. Therefore, there is much to draw upon for developing the thesis. The chapter, in many respects, is auto-ethnographical of two academics embedded within a HE PE department in England. Their title choice is highly significant, "White privilege, empathy and alterity in HE". Primarily as they self-identify as "white HE practitioners", the title picks out their praxis and relationship with others in the same space and how othering takes place through nurturing racialised interactions. The significance is best portrayed by Sullivan (2006), describing white privilege and white immunity as an ingrained, invisible (to WP), unseen, and unquestioned norm. An immersive in-society experience of normalised whiteness.

Privileged and, therefore, not marginalised, they also raise the issue of immunity from being marginalised. The chapter is positioned from the perspective that they are part of the systemic structures of whiteness in HE that further reinforce the hegemonic status of the university institution.

The conclusions they draw focus on academic teaching practitioners. Especially those who don't have a 'direct link' with race and racism don't prioritise those lessons—suggesting that often the result is a 'shying away' from addressing the challenging issue of race and racism. Hobson and Whigham state that the concept of whiteness is rarely discussed. While they emphasise the lecturers' prioritisation, from my experience of teaching in similar classes of white PE students, a combined student/lecturer influence initiates when the topic of race, racism and whiteness is timetabled. The students do not see the topic's relevance to their life experience, i.e., they don't experience racism. The students also

⁹ Hylton's "Race Talk!" and Warikoo's "Diversity Bargain" are the other two starting points.

tend to adopt a stance that ‘they are white, they are not racist’. Therefore, whiteness is also not relevant to them. Given these layers of resistance to be learner receptive, while not justifying a lack of prioritisation for the topic, it gives notice to the teaching skills required to engage the students. I have found that defining social groups in terms of experiencing and not experiencing racism has had some teaching success in this area. This was the beginning of considering a Thesis that would develop a research agenda for the teaching of whiteness studies.

Whatever the causation, the result, as Hylton points out, will merely see the same perpetuation of race talk if whitely speech is not challenged. Hobson and Whigham’s observation of teaching priorities requires testing more widely. They go on to argue that critical social theory is inadequately studied within PE departments if the “transmission of current inequalities and power dynamics within the study of PE and sport” (2018, p. 208) is going to be avoided. A similar critique to that of the Hylton paper, such an evaluation would be enhanced by validation across a broader range of PE departments. Equally, however teacher professional development continues to be inadequate.

In terms of a route forward, the basis of their proposal is for whitely-thinking people to reflect on their whiteness. Concerning the power of reflexivity and its impact on the expression of whiteness, they make the point that lecturers “should move beyond introspection regarding our discomforts or uncertainties when tasked to deliver such content” (2018, p. 208). Poignantly, they discuss being prepared to enter a position of vulnerability. This can be interpreted as the teaching of race and racism(s), which must include understanding the foundational, structural, and systemic nature of racisms¹⁰. These areas are not part of their direct experience. However, teaching and its content should explicitly demonstrate whiteness’s role in perpetuating racialised marginalisation. As Hylton indicates, not challenging reductionist racial ideologies will leave white students unchanged in their white racial frame. As a result, Hobson and Whigham seemingly link reflexivity as central to resolving the issues of whiteness in PE, with a requirement to develop a vicarious understanding of the trauma that experiencing racism brings. This suggests it is not the discomfort of whiteness that is the crucial issue here that is required. Although overcoming, this is how the learner will likely process the transformative unlearning of whiteness.

This analysis raises a further valuable point concerning what is or should the role of reflexivity play and what other aspects of learning or unlearning are required. Reflexivity can take many forms, as it analyses social position, identity and power impact on social interactions (Kohl and McCutcheon, 2015). While it has attracted criticism from numerous academic disciplines, researchers generally

¹⁰ Chapter 3 discusses these three top-level categorisations of racisms.

recognise that reflectivity has beneficial outcomes. The question here is what approach to actionable active non-racism will deliver positive results, classroom learning about social justice issues, developing knowing how to engage with reflexivity, or becoming a better listener, i.e., the development of empathy or will all of these fail if a sense of caring about the impact of racialising social interactions is not achieved.

Each of these contributions brings unique insights to assist in developing the direction the searchlight should be directed. They illustrate the pervasiveness of racialisation and the ease by which it is expressed and avoided. Moreover, they demonstrate that the mapping and exploring of whitely thinking need to go behind the mirror of PE for a backstage analysis of the nuanced and cloaked ways that racialisation occurs.

To provide context, the central pillars of literature that formed the basis of the Thesis's research concept, Hylton's "'Race' Talk" and Hobson and Whigham's "White privilege, empathy and alterity in HE", were framed by Sara Ahmed's (2012) book, titled *On being included*, a study of racism and diversity in institutional life. Ahmed's study questioned who arrived, what mindset they come with, who perpetuates being-white, and who has the power to constrain inclusion—paralleling the Thesis's study of white PE students, how they arrive, and who influences their whitely thinking while navigating the university space. At this point in the process, the empirical concept was conceived that shaped the Thesis' fieldwork – connecting the racialised space of PE educators and those joining the professional pathway. From which Hylton's interpretation of 'Race' talk (Hylton, 2015a) – raises the question of to what extent is whitely thinking duplicated across different PE degree programmes. And are Hobson and Whigham's (2018) perceptions of teaching race and racism in HE Sports Departments commonplace?

2.4 The perpetuation of whiteness underpinned by privilege

At one level of analysis, the apparent persistence of whiteness across PE, and therefore, thinking whitely parallels that of a broader society. This perpetuation is determined by the extent to which racialised thinking is ingrained or embedded, the ease and lack of challenge that it has become a normalised part of social interactions. Racism is entrenched in Euro-centric societies across every aspect, including institutions and governmental structures. All those within the community absorb the being-white thinking produced by society, thereby immersed in that way of thinking. The normalised hierarchy is reinforced through racialised thinking and expressed through the processes of whitely thinking. Sport, and by association, PE, reflects society (Hylton, 2020). The systemic extent to which it is ingrained contributes to its persistence. This section discusses how whiteness is perpetuated in HE's PE departments.

Chapter 2 Ways of becoming a PE graduate

In chapter 1, the potential of the persistence for whiteness was outlined with the illustration of a career 'loop', which is a feature of the PE pathway. New entrants are attracted to the subject discipline through the mentorship of their PE teachers at their primary and secondary schools – they “love the subject” through mentorship (Gambrell and Bright, 2016). There is a complex set of PE professional privileges as to who “chooses” to first participate and then to study PE. I reflect on my own youth, early teaching career and more recently the privilege I exhibit as to which colleagues I collaborate with. Those that become PE undergraduates follow a specific pathway of subject choices and preferences (Griggs and Fleet, 2021). It is self-evident that the school PE community decreases, with evidence from various areas of study disengagement with PE (Quarmby, Sandford and Elliot, 2019).

As Sandford et al. (2006) noted, re-engaging disaffected youth through PE programmes takes considerable work to reverse the situation. It is often thwarted by the whiteness of those advocating the programme content. White educators and researchers are often not prepared to acknowledge the causal position they are in. I include myself in this when I reflect on programmes I have been involved in, from watersports programmes in London's Docklands to the designing of Access to HE programmes, to the writing, more recently, of undergraduate and postgraduate taught modules. Each of these examples, and many others, have been embedded with my ontological and epistemological engagement with what I think class, gender, and race means. This appears to be a significant aspect of why whiteness persists.

It becomes increasingly likely that whitely thinking is a dominant feature; social interactions are, therefore, likely, racialised. The persistence of whiteness is further enhanced because the racialised experience can be ignored by those with whom it does not engage (Cooper, Macaulay and Rodriguez, 2019). Racism is predicated on the assimilation of race as a way of whitely thinking that enables a process of othering. Socialisation within a “like-minded” community develops the individual's thinking because of its normalcy of whiteness within the space(s). An understanding of whiteness's persistence can therefore be linked to the interface between the social world of physical education and the socialisation of a mindset where racialisation is normalised.

An empirical study of pre-service teachers (Hawkman, 2020), while it was a single study of one group of trainees, it went some way to demonstrating how whiteness holds an unparalleled powerful influence on the perpetuation of racisms held in a white person's mindset. The study claims the participants constructed their identities concerning whiteness and antiracism. The mindset becomes resistant or even resilient to change its beliefs about others. Whether mindsets succumb to belief changes over a training course must be questioned; Haimovitz and Dweck (2017) would claim that a longer time frame is required. Hawkman noted there was a fluidity of positioning as they invested, reinvested, and divested from whiteness. Participants struggled to disrupt whitely thinking

throughout the study. Hawkman saw this as a performative complex and interlocking relationship between whiteness, their established identity and exposure to social education. A closer reading of the research also demonstrates the invisibility of whiteness to the communities that most deploy its ideology and operationalise it through their social interactions. Hawkman claimed the participants presented racialised emotionality, for example, condescension, uncertainty, disdain, and fear. This could also be linked to WP expressing white fragility (DiAngelo, 2011) when challenged concerning race, racisms and their whiteness.

Further indicators of the reasons for the perpetuation of whiteness in HE are offered by Arday (2018, 2019). Using a counter-story approach, he illustrates the lived experience of people working in academia and how being in the same space is a different experience. People who do not experience racism with varying ways of being and knowing compared to those who do experience racism. Arday's counter-narratives make it clear that whitely thinking is an everyday occurrence in HE departments such as PE. Furthermore, it illustrates the ontological expansiveness to occupy the space (Corces-Zimmerman *et al.*, 2020) of people thinking whitely in expressing their entitlement to centre themselves in PE's social interactions. The central element of Arday's autoethnographic research is that due to whiteness, racisms are shown to be systemic and operating throughout the line management of a university department. It can be characterised as racialised hyper-privilege in HE (Cabrera, 2011). While also presenting its complicity in WP's immunity from racism (Cabrera, 2017), racism as being passive-aggressive (Carter and Davila, 2017) and symbolically violent (Embrick, Domínguez and Karsak, 2017; Merrill, 2018; Lilienfeld, 2019). In addition to the Hawkman research, this research resonates with the notion of white fragility (DiAngelo, 2011). Demonstrating white fragility can also be seen as a racism in that it is used as a power to take control of the space. Content is organised in the whiteness mindset, operationalised and expressed through whitely thinking, and acts as a defensive wall to being challenged about complicity with racism. Fragility can be recognised not only verbally but through body language and emotionality. It demonstrates how an unearned privilege operates in practice. Arday's counter-story illustrates the systemic nature of racism within the department with its invisibility to the white person and their expression of extreme surprise when challenged about the racisms they are expressing. The current Thesis will use this insight to explore the teaching participants' recognition of rhizomatic levels of systemic racism at the PE department level.

[2.4.1 Social Justice Projects](#)

Claims that social justice efforts need revitalisation abound (Azzarito *et al.*, 2017). Social justice projects are necessarily broad-ranging. The Thesis interest is race, racisms and whiteness; the broad nature of social justice projects raises a question about content prioritisation and the proprietary

knowledge to deliver specific development outcomes, which aligns with the theme of Hobson and Whigham (2018).

Social justice: consists of entities that promote and deliver inclusion and equity that develop reciprocal community relationships (Hyttten and Bettez, 2011). **In this Thesis, social justice projects** are projects of any activity, teaching or otherwise, aimed at promoting ways of knowing that address the issue of race and racism as part of equity, equality and inclusion. In most cases, they are designed to fulfil the university's policy regarding equality, diversity, and inclusion (EDI). This Thesis is particularly interested in approaches that develop actions that resolve to address whiteness as a factor that racialises social interactions and approaches that promote engagement with active non-racism by those who do not experience the trauma produced by racisms.

It is also necessary to introduce and clarify equality, diversity, and inclusion as terms associated with the widely used acronym EDI and indicate a fundamental problem with their implementation. The issue with this format of training provision offers a further rationale for this Thesis; while also substantiating the theoretical framework. These terms have become the mantra for professional development in many UK-based organisations addressing requirements of the UK's Equality Act of 2010 (Roberts, 2021). This act presents nine protected characteristics; age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, and sexual orientation. Equality refers to the holders of protected characteristics receiving the same treatment as all other people without discrimination. Diversity relates to a community's social mix of protected characteristics.

In contrast, inclusion relates to the protected characteristics not being a barrier to participation in community institutions. In the context of EDI training, these terms are most often discussed in a legal sense as they are underpinned by legislation. The problem with this teaching approach for staff professional development and curricula delivery is a *one size fits all* approach. It is delivered as knowledge-centric but does not produce reflectivity and mindset change (Roberts, 2021). In some cases, the new expertise enables the learner to hide actual views and maintain a racialising position (Jayakumar and Adamian, 2017).

Therefore, equality requires equity; social diversity is more than a surface-level statistic and inclusion is constrained by the dominant group's actions through structural and social means. Racism is often addressed as a learning exercise within this framework within an institution. However, the nuances of racisms are not addressed; racism is homogenised into a singular umbrella behavioural action, whereas the social world reality is that there are many forms of racisms, and each is increasingly difficult to demonstrate within this form of EDI presentation. As a result, this Thesis further develops

the lexicon of race, racisms and whiteness to propose additional terminology that can support the descriptions of nuanced and subtle forms of whitely thinking that lead to the racialising of social interactions.

Effective PE teachers understand students' different social perspectives in a multicultural society (Altieri *et al.*, 2021). In contrast, there are claims that PE teacher training is "working through" racism (Flintoff, Dowling and Fitzgerald, 2015). Working through racism is not the level of understanding undergraduate students require that they can aspire to be an effective PE teacher, as needed to satisfy the Altieri *et al.* statement. As a result, academic voices argue for critical engagement with the detail of racism through the perspective of a critical whiteness lens (Flintoff, 2018). The heritage of whiteness continues to influence the PE pathway, highlighting that the racial aspects of social justice projects, as Hobson and Whigham suggest, are not a teaching priority.

A growing body of PE-focused social justice literature is accumulating. Recent examples include a two-part publication referring to the A–Z of social justice in PE (Landi, Lynch and Walton-Fisette, 2020; Lynch, Sutherland and Walton-Fisette, 2020), which, taken as a whole, indicates the lack of emphasis on the impact whiteness has on racialising the PE space. At the same time, the research concerns about PE and social justice across other marginalised groups are richly represented (Fisette and Walton, 2015; Azzarito *et al.*, 2017; Walton-Fisette and Sutherland, 2018, 2020). The result is that the research interests of academic teaching staff are somewhat fragmented, and research interests are determined by their positionality. So far, the PE domain appears to lack the consistency of focus to develop an active non-racism mode of operation. Especially regarding the racialisation of the social interactions that are the essence of practical PE teaching, the rate of progress seems ambulatory – supported by Hylton's challenging of racism work. While Walton-Fisette's work on social justice in PE over several decades makes the point that the call to action isn't a priority, as highlighted by Hobson and Whigham.

Overall, it is not surprising that inactivity in promoting and presenting a social justice agenda is commonplace, establishing a key impact aim of the Thesis. This allows utilising Picower's work as part of the fieldwork analysis to be applied to the Thesis data. Especially the discursive element with academic course leaders. The following section presents the first toolkit forming part of the thesis's critical whiteness analysis.

2.3 Tools of inaction

At an early stage in the research project development, I recognised that developing a comprehensive analytic toolkit was a crucial practical task. One that would aid my understanding of race, racism(s) and whiteness and support my capacity to identify whitely thinking during a discussion with the

fieldwork's participants. Picower's work offers a readily adaptable tool to assess the discussions with the academic teaching participants (2009, 2015).

Picower (2015) studied a group of social justice educators she identified during a research project examining the dichotomy between teaching social issues and actual social change – it is a study that appears pertinent to the requirement of this Thesis's fieldwork to analysing narrative data acquired from HE lecturers and their students. She recognised the teachers' avoidance of engaging with the social justice curriculum through the review interviews she conducted with the educators. Each of the teachers had vigorously committed to social justice engagement. A criticism of the study would be its reliance on a conjecture. Picower notes that the teachers probably inadvertently used various mental strategies to justify not delivering on their commitment, leading to her identifying different: "tools of inaction to try to relieve the tension caused by not taking their next steps as social justice educators" (Picower, 2015, pp. 912–3). However, there are limited empirical options in the challenge of interpreting the interface between cognitions and what happens in the social world. Picower claims that the teachers were unaware of the inaction until it was discussed in a follow-up discussion. The responses included "It's just my fault; I mean, I can't really blame anyone or say anything", "I should just get over my whiteness, I should stop making excuses", and "I don't have a legitimate excuse" (Picower, 2015, pp. 917). The tools that emerged from the Picower study that can be translated to the Thesis analysis can be grouped into four categories. Picower describes them in action terms; they are, in effect, groups of self-justification:

1. Substitution. Inaction because they are focused on something else of importance.
2. Postponement. Inaction on the basis that it will happen in the future.
3. Displacement. Inaction because someone else caused a diversion.
4. Dismissal. Inaction to explain the action is unnecessary.

The current Thesis fieldwork will be of a different type. However, by reframing these tools of inaction and reflecting on them, they can be used to understand more about the efficacy of the social justice projects occurring within the PE departments (Appendix 9, Table 1). The four categories will help shape the style of questions used in the interviews around the course delivery of social justice projects.

2.6 Concluding thoughts

Teacher education has been described as overwhelmingly expressing whiteness thinking, Matias and Grosland make an explicit call for critical inquiry research as the alternative is the "indefinitely recycles" of the hegemony of being-white across the institutions of education (Matias and Grosland, 2016, p. 1). White indifference and racial apathy are prevalent (Brown *et al.*, 2019). Social justice projects have had little influence on the social reality of racialisation. For PE, it is no different.

Chapter 2 Ways of becoming a PE graduate

The challenge now is with teachers and teacher educators, as leaders in the field, to examine programmes and pedagogical processes and work against racialisation in the field in direct and open ways (Fitzpatrick and Santamaría, 2015, p. 543).

By investigating PE students' thinking about race, racisms, and whiteness, this Thesis can interrogate the understanding of race consciousness and determine the extent to which the newly defined term cloaking or apathy is occurring. By discussing the future teachers' life experiences of PE at school, the Thesis intends to build insights into forming a mindset of whiteness. One that can be compared to the findings of Picower describing how white teachers maintain and enact dominant racial ideologies (Picower, 2009). From the discursive interviews with course leaders, it will be enlightening to see whether the tools of inaction are the implements of choice (Picower, 2015). Alternatively, is it that the neo-liberal university's commodification is the actual blockage to a (un)learning whiteness PE domain (Ball, 2012, 2018, 2019; Doharty et al., 2021; Enright et al., 2017)? Or can the dismantling of race in HE be revived by rehumanising the Academy? (Dawson, 2020).

To what extent are future PE teachers (student participants in this Thesis) able to access knowing that will enable them to be aware of the racial-informed practice and culturally meaningful PE experiences? Especially when the teaching staff appear reticent to engage with the delivery of social justice projects. How are students being supported to develop their toolkits to de-racialise their teaching? Does a more radical solution need to be revealed to place PE on a trajectory for equity-based equality, unconstrained inclusion, and something more than a superficial, statistically driven parity?

This chapter has established HE and PE ecological positionality concerning race, racisms, whiteness, and social justice projects. The basis from which it can be analysed from a racisms and whiteness perspective. Chapter 3 provides the basis of literature about race, racisms, and whiteness to develop toolkits to identify whitely thinking – through the question what is race and what are racisms to contextualise the meaning of whiteness.

Chapter 3 Ways of knowing race, racisms and whiteness

This chapter focuses on the literature about race, racisms, and whiteness that provides the context of how people who experience racism and those who do not define and understand these concepts. The chapter approach acknowledges and accounts for the cultural and structural manifestations of race and how these also play out in the reality of the social world as a multiplicity of processes, practices, and structures (Campbell, 2020). The chapter takes a view from social philosophy, psychology and the body of sociology perspectives of race, racism(s) and whiteness. It details explicitly my view that racism is best expressed in its plural form to demonstrate its matrix and rhizomatic nature, operating to create layers of racialisation and marginalising impact on its target. Racisms are tools by which the white hegemony fights to maintain the privileged position that whiteness offers them - as we shall see in duplicitous ways, including operating the diversity bargain (Warikoo, 2016).

The differences between social groups is underscored by how they encounter racism. Yet it is these concepts that determine who teaches PE and how as a subject, it is presented with a racialised frame that produces constraints to claimed inclusion (Sporting Equals, 2022). The chapter prepares the lens of critical whiteness analysis to map the noetic/social world interface of people with whiteness mindsets and their influence in racialising PE's social interactions.

Understanding what these concepts are and what they mean illuminates the cultural norms of a society to such an extent is immersed in whiteness that only those it marginalises and, therefore, harm recognise the situation (Frankenberg, 1993)—also, observing that WP generally do not reflect on their personal whiteness or its cognitions. As a result, the chapter is pertinent to my (un)learning and vicarious wayfaring (Harding, 2021) as a whitely-thinking researcher empathising with the experience of racial trauma.

The degree to which the concepts of race, racisms and whiteness are intertwined is crucial for developing the Thesis's intended agenda for future research. It, however, is a necessary and valuable exercise to discuss each separately. The result is that the outputs from the chapter are twofold 1) to conceptualise the whiteness mindset, interlocked with whitely thinking to interface with the social world. The individual, in this way, operationalises racisms to maintain the systemically racialised social world and society's raced positionality. 2) To illustrate the toolkit development process for delivering the critical whiteness analysis of whitely thinking of PE actors.

3.1 Race as we know it

My thesis takes the position that society is not overseeing the vestiges of race; or entering a race-neutral universalism (Meghji and Saini, 2018). Still, it is the custodian of a systemic and structurally raced culture (Dyer, 1997; Douglas and Halas, 2013; Castagno, 2014), and that race is simultaneously

acquired as an essentialist truth-myth by individuals (Eliasoph, 1999; Hylton and Lawrence, 2016; Picca and Feagin, 2020). Contemporary racialisation is the legacy of a socially developed hierarchy of humans who invented the idea of races or tiers of human qualities (Biewen, 2019). The term race describing groups of people is a social construct¹¹ with origins based on creating a rationale for WP to dehumanise large portions of the world population for commercial exploitation (Glasgow, 2019). Race is a non-biological term, yet science has and often still seeks to demonstrate its existence in terms of science (Saini, 2019). This is also the case of science associated with PE .

Studies of race suggest that the notion itself varies because of situated knowing (Haraway, 1988; Harding, 2021). Race pervades people's thinking. Once discussed and promoted as an idea, each variation of its meaning attains the status of being metaphysically real, permeating a culture's and society's thinking as a reality (Glasgow, 2019). Securitisation theory employs 'speech acts' as the basis of social construction. Philosophy often refers to 'speech acts' as the idea that saying something means something is 'done', it has been socially constructed. Securitisation theory points to the rhetoric of 'race' as being comparable to naming a ship before it sets sail, but much harder to sink (van Munster, 2012). The reality of race has been described as structuring "our particular social universe, having social objectivity and causal significance" (Mills, 1998, p. 48). Race is therefore, a metaphysical construct and a structural pillar of society, increasingly systemic in its reach. While also evolving in people's thinking as a reality. In this way, race generates multiple options to racialise social spaces, which are then commodified as racisms (Bonnett, 1998; Leong, 2013; Narayan, 2017). Leading Glasgow to observe, "The racial classifications that we ended up with sprung from a stew of ignorance and faulty human cognition, seasoned with the corrupting motivations of power, wealth, and status" (2019, p. 141).

The consequence of race residing within the mind is that many WP engage in social interactions through a lens that does not recognise race as a social construct (Morning 2011),—employing an essentialist or foundational dehumanising profile of racial differences (Feagin, 2013; Moraes Silva, 2020). They perceive other social groups in terms of information that prejudices their approach to social interactions by assimilating biases, tropes, and stereotypes that support the ideas of racialised inferiority compared to themselves (Bonilla-Silva, 2017). Race is also vigorously promoted and embedded in the thoughts of the broader populace in numerous ways. Thus, enhancing social power and maintaining the established racial hierarchy. Evidence suggests that the institutions of education

¹¹ Academics place 'race' in single quotation marks to indicate that the term is a social construction. Demonstrating that there is no basis for classifying people by physical characteristics to justify a dominant hegemony.

and physical education have been prime areas for aiding these processes (Dowling, Fitzgerald and Flintoff, 2012; McArthur, 2013; Flintoff, Dowling and Fitzgerald, 2015).

The including of race in ethnicity metrics can be viewed as supporting racialisation. A definition of ethnicity that operates without including race is that the person belongs to a social group that has a common national or cultural tradition, often relating to distinctive culture, religion, and language, which gives cause to observe the relevance of geolocation as the social aspects are derived from the proximity of the community (Stanford University, 2021). However, population surveys continue to use race in its essentialist or foundational meaning (Abrams *et al.*, 2015; Abrams, Swift and Houston, 2018). While it is contested in some quarters, the British government includes categories of 'race in survey data and other monitoring tools, including the UK Census. The ethnicity data for the UK Census 2021¹² was organised around five headings, Asian or Asian British; Black, Black British, Caribbean, or African; mixed or multiple ethnic groups (i.e., white and other); White; and other ethnic groups, including Arab (Gov.UK, 2020).

The ethnicity metric purports to assess the contribution the community or organisation makes towards equality, diversity, and inclusion (EDI); however, evidence suggests otherwise in producing hypocrisy, inconsistency, and further prejudice (Abrams *et al.*, 2015; Abrams, Swift and Houston, 2018).

Ethnicity has more value as a terminology when it is aligned with the definition that denotes cultural and national groups, such as Irish, Welsh, Nigerian, etc., that share common identity-based ancestry, language, or culture (Cornell and Hartman, 1998). Rather than including the concept of race, which, when embedded within the terminology of ethnicity, places racism within the structural assets of society.

My Thesis defining social groups, such as black, white, and people of colour, is based on the lived experience of racism or not. The inclusion of race in the defining of ethnicity is counterproductive. The degree of elasticity between the two terms ethnicity and race will likely illuminate the processing of whitely thinking. This line of inquiry was included in the fieldwork of this Thesis.

Race's impact is seen politically, socially, and culturally as a means to categorisation, rationalising the discrimination it supports. Its permanence is recognised because it rhizomatically interweaves its way through every life course (Bell, 1992). Race is a potent signifier that speaks to an entire social structure and its history. It has enormous marginalising ramifications for persons viewed as 'other' due solely to their inclusion within a specific race (Stevenson, 2020). The consequences of race are

¹² The UK census takes place every ten years; the 2021 census was conducted during the time the fieldwork for this Thesis was carried out. It was, therefore, appropriate for it to form part of the discourse during the interviews.

profound as the cornerstone of racisms and their contribution to WP operating from a mindset of whiteness (Haslanger, 2019). On this basis, the personal conception of race influences social interactions in a domain such as PE. The whiteness mindset can be viewed as a container of racial ideas that facilitates thinking, speaking and acting to maintain a whitely social power and hierarchy (Figure 1). The result of the prominence of race is that racially focused marginalisation maintains unjustifiably secured positions of power on the one hand and, on the other, creates racialised trauma for its raced audience.

3.2 Racisms

The nature of racisms has led to the understanding that “it is imperative to explain the specific conditions under which particular forms of racism thrive” (Hylton, 2015b, p. 327). Hylton’s focus on specificity is insightful. Racisms, operate in noetic and social spaces simultaneously and sequentially. For example, thinking, behaving, decision-making and speaking.

Racisms can be recognised as being held in “the mind”, noetic processing, while racism occurs in the social world (Salter, Adams and Perez, 2018). The noetic of racial thinking includes interdisciplinary disciplinary theorising, for example, cultural schemas (Boutyline and Soter, 2021), racial frames (Omi and Winant, 2014; Warikoo and de Novais, 2015; Feagin, 2020), and whiteness and colourblind ideologies (Lewis, 2001; Matias and Mackey, 2016; Jayakumar and Adamian, 2017). Racisms constructed from the situated knowledge of race support the mental model component of each discipline’s theorising.

Shiao and Woody (2020) refer to the meanings of racism, i.e., racisms: 1) individual attitudes, 2) cultural schema, and 3) it is structurally embedded in society, which combines to perpetuate pre-existing inequalities and processes that create racial dominance. Bowser (2017) defined three levels of racisms, which form a dominant white hegemony: cultural, institutional, and individual.

Noetic racial thinking is experienced by others as racial trauma (Figure 4).). In this respect, racisms are the translation of race into a means to racially marginalise—the operationalising of structural and essentialist embodiments of race. The mechanisms by which racisms are experienced continue to be operationalised by WP through the systemic and structural racisms intertwined into the institutions of society that oppress, suppress and exclude the racialised out-group.

Racisms have evolved, and whitely thinking has enabled the distancing of WP from the direct deployment of dehumanising racisms – in different ways to the overt racisms that result in physical violence – increasingly producing visceral and symbolic violence. The context of this Thesis is the nature and form of symbolic acts of violence that permeate PE’s social interactions. The intrinsic

nature of racialisation in the social world ensures that these forms of racisms are visible mainly to those who experience them. This perspective indicates why many WP do not recognise racism and do not see it as a priority. The immersive quality of racialised society demonstrates how the whiteness mindset is learnt, co-created and acquired.

Foundational, essentialist, and individual racisms are a set of imbricated labels that people more generally hold as racialised stereotypes, tropes, biases, and, therefore, prejudices. Historically recognised as views and opinions expressed overtly, they are views deployed covertly.

The Broken Ladder (2022, p. 6) report a varied range of these racisms someone holding “racist values (example: ‘I would be upset if my child married someone who was Muslim’), racist beliefs (example: “Black people don’t work as hard as WP”) or racist behaviours (example: using derogatory language to describe someone’s ethnic minority background)”. Corces-Zimmerman & Guida (2019) would describe the notion of individual racism as WP thinking, behaving, and speaking in a whitely way. They make whitely decisions without reflecting on the whiteness of their cognitive outcomes.

Sport and PE demonstrate how structural and individual perspectives of racisms in social reality operate together; the separation is theoretical. Sports participation is constrained through racial markers making sports inaccessible on a racial basis (Dagkas, 2018; Stodolska, Shinew and Camarillo, 2019). Multidisciplinary evidence presents a layered view of racism, individuals’ adopting implicit racialising behaviour to structural barriers of racialised wealth inequality (Sport Monitoring Advisory Panel, 2021).

In this way, a structured understanding of racism is beginning to emerge beyond the construction of prejudice. A primary taxonomy can be introduced, as it enables the integrating and intertwining of ‘old’ and ‘new’ racisms to be described and structured along various continuums (Figure 3).

Furthermore, conceiving a taxonomy that documents how a whiteness mindset manoeuvres to maintain the individual’s power. In developing a taxonomy, care is taken to point out that racism is not a continuum when considering its impact on those who experience it – racism is experienced and impacts lives as racial trauma. The taxonomy proposed here focuses on the implementation of racisms. The schematic illustration (Figure 3) places all racisms within two clouds to distinguish between their emergence through the labour of social research, as Bonilla-Silva (2013) terms the new racisms. Racisms traverse from overt to covert, and to emphasise WP’s distancing themselves from recognising their racialising influence, the notion of invisible racisms is introduced (Figure 3). Invisible racisms enable WP to consider that they are distanced and dislocated from their delivery.

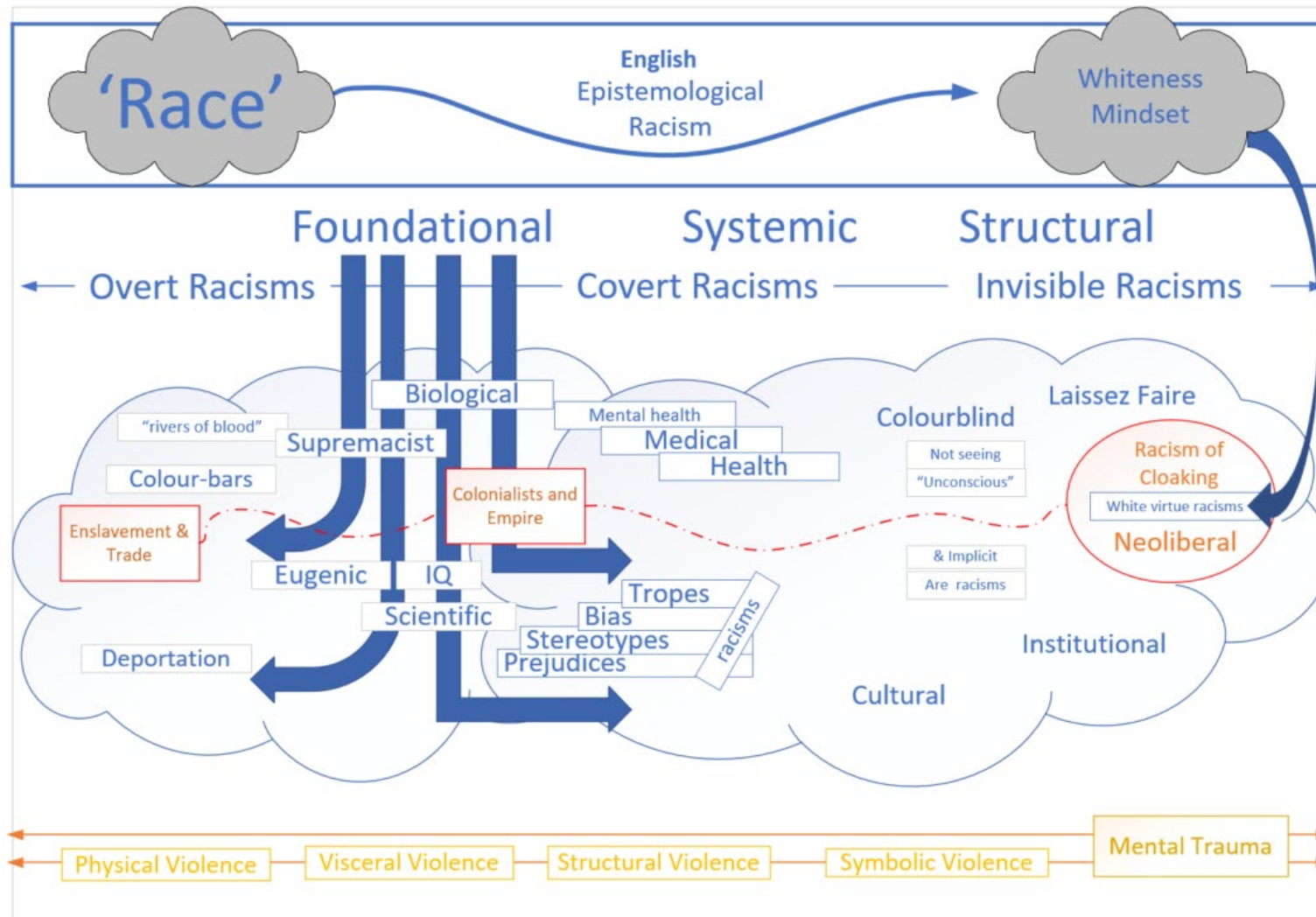


Figure 3 A basic taxonomy of racisms

The literature suggests an array of lenses for structuring racisms as discrete types. Literature refers to covert and overt, old and new or foundational, systemic and structural—the experience of violence and the typologies of traumatising offer further possibilities for a taxonomy of racisms (Figures 3 and 5).

Invisible in this use refers to those that don't experience racial discrimination – and therefore do not care about its consequences (Frankenberg, 1993). A crucial typology that underpins the taxonomy is the trauma resulting from the violence of racial discrimination. Used to extend the taxonomy (Figure 5), it is useful to consider the variations or 'layers of racialisation' forming the noetic experience highlighted (Figure 4). These layers of racialisation present the causal link between racialising social interactions and their impact on creating barriers to participation in, for example, the PE domain.

To identify a structured approach to map whitely thinking –a taxonomy of racisms supports the process (Figures 3 and 5). The literature tends to overlap or merge the meaning of the top-level racisms - systemic and structural racism. This creates ambiguity and allows obfuscation to be developed in a field of study where meanings are contested. Therefore, in this Thesis, I have chosen to define a distinction.

Systemic racisms are the entanglement of all racisms, covert and overt, foundational and structural. Racisms are systemic because people who have foundational beliefs about race operationalise structural racisms. Systemic racisms are embodied by being rhizomatic, spreading throughout society; where BPPoC people experience suspicion, constraints to inclusion and further identifiable marginalising impacts, every aspect of society is ingrained to operate as a racialised hierarchy. The result is that BPPoC are alienated from positions of power and resources by legislation, face day-to-day discrimination by institutions and suppression of community engagement through the racialising of social interactions (Lingaiah, 2021). Systemic racisms are embedded throughout society such that all people immersively experience racialisation, often through racial discourse. The result is that they become embedded in each persons thinking. The caveat is that WP do not experience racisms themselves, do not include themselves as operationalising them and therefore recognise their immersive experiences as normalised ways of knowing society. While BPPoC, who experience racism as oppression and alienating pressures, are marginalised (Bonilla-Silva, 2013, 2017).

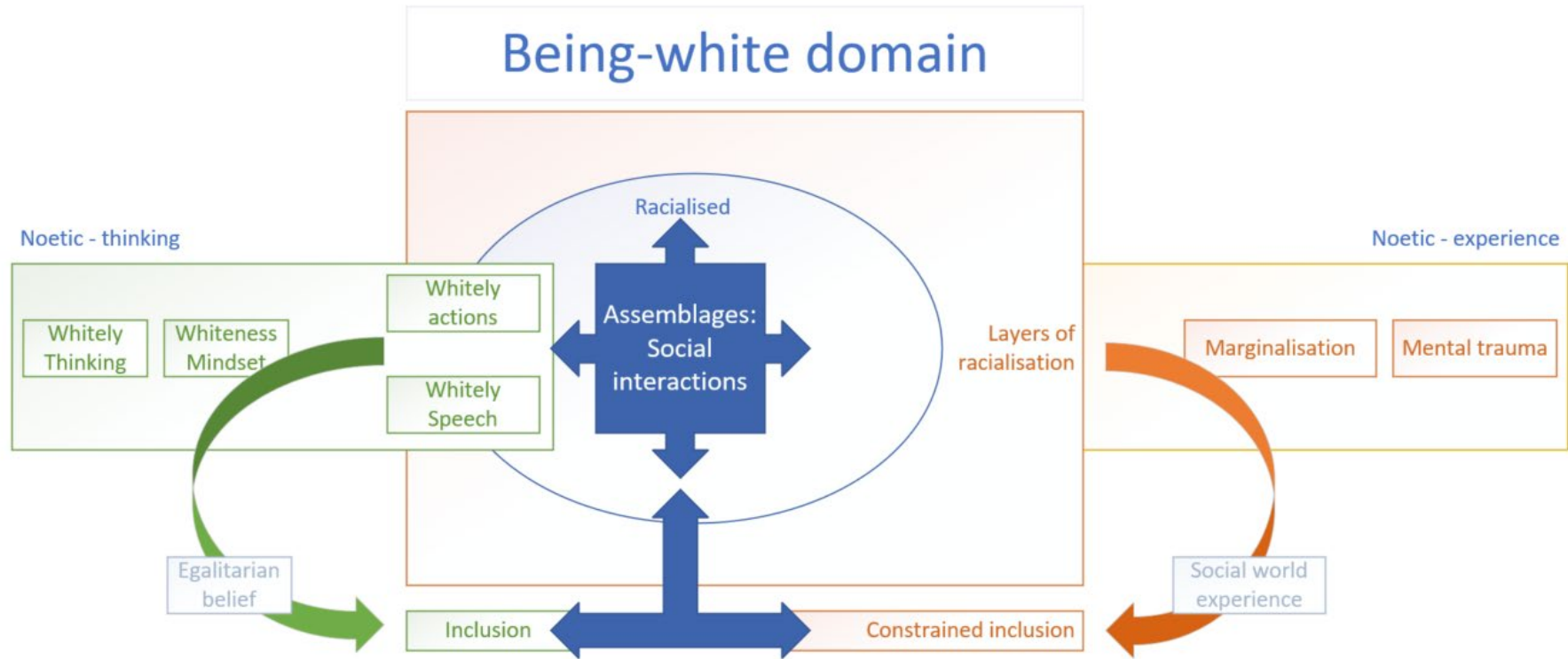


Figure 4 The noetic link between whitely thinking and experiencing marginalisation

Structural racisms are experienced because, through its specificity, it determines outcomes that are racialised. They are formalised by communities, organisations, and institutions and organised so that rules, laws, practices, customs, and democratic structures combine to marginalise and constrain life courses. WP are complicit with structural racisms and therefore operationalises them.

Several examples illustrate structural racisms.. In the school-to-prison pipeline (Graham, 2014; Annamma, 2017), teachers and school management utilise misapplied school policy to constrain life courses for black students and students of colour, resulting in a progressive process of marginalisation.

Questioning-style behaviour by black students or students of colour about racialised interactions they experience has the effect of triggering them along the route of progressive marginalisation as their behaviour is interpreted by staff on a racialised basis. Among teachers, there appears to be a belief that black students are the main course of discipline issues (Gregory and Roberts, 2017). The work of Picower (2009) suggests that structural racisms within teaching establishments are maintained by the whiteness of teaching and their dominant racial ideologies.

The practice of group selections to prepare for a PE class activity by using or allowing the students to use racial tropes the teacher normalises the use of non-objective criteria is a practice reported from the playing field (Long and Hylton, 2002; Flintoff, 2014; Rankin-Wright, Hylton and Norman, 2017). Non-objective criteria equate to using socially constructed race as a basis for team selection.

Institutional racism is a specific perspective regarding the racialisation of organisations with a hierarchical leadership – it does not translate well to the structure of a PE domain or career pathway. The main application of institutional racism is closely aligned to structural racism within a specific organisation, i.e., a city police service, with a pyramidal management reporting structure. The MacPherson Report initiated a definition of institutional racism, which is widely used as a measure for government inquiries to assess the extent of organisational racisms (Williams, 2020). **Institutional racism** was defined in the Stephen Lawrence inquiry report as “the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racial stereotyping” (Macpherson et al., 1999).

Chapter 3 Ways of Knowing race, racism(s) and whiteness

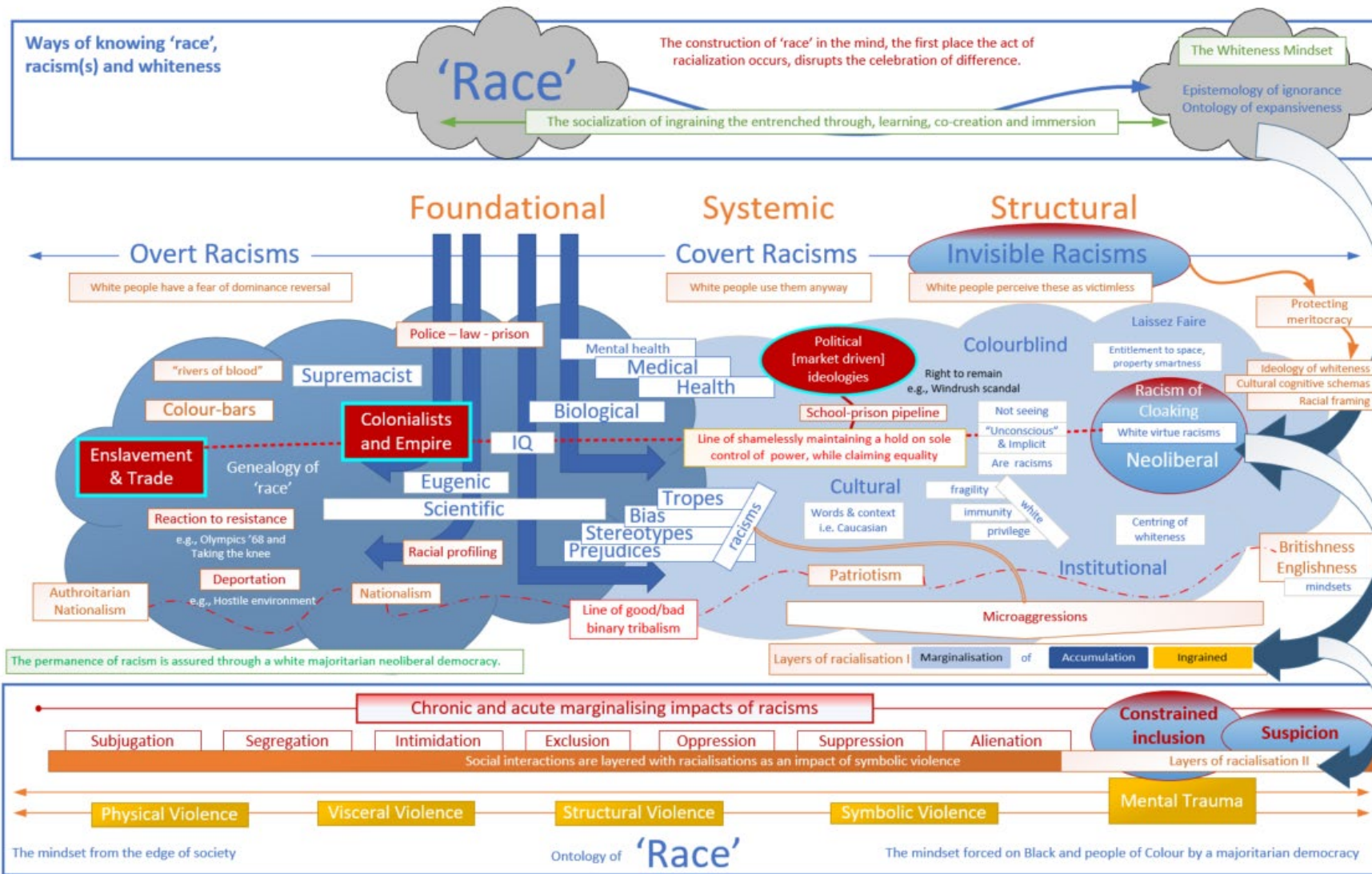


Figure 5 A perspective from the expanded horizons of race, racism(s) and whiteness

3.2.1 Evolving clandestine racisms

Racisms are evolving and becoming more stealth-like, the more they embed in systemic ways of a racialised society. Racial colourblindness, i.e., not seeing race, was first lauded as an anti-racism strategy for individuals and organisations before its racialising marginalisation it causes was highlighted by a critical analysis (Brown *et al.*, 2003; Burdsey, 2011; Bonilla-Silva, 2013, 2017; Neville and Awad, 2014). The term *not seeing race* refers to a group of racisms that emerged mainly because of the American psychology tradition, with significant research attention paid to them. The colourblind narrative is used, primarily by WP, to demonstrate their lack of use of racialised thinking, speaking or actions, i.e., non-racist or non-racism credentials. A passive non-racism.

According to Apfelbaum *et al.*, the advocates of colourblindness strategies of non-racism saw that colourblindness has the: “capacity to ‘short-circuit’ the typical processes by which bias emerges” (Apfelbaum, Norton and Sommers, 2012, p. 205). Practical examples that are advocated by this approach include not attaching applicant photographs or names to job applications during shortlisting processes. While it is a mechanism of non-racism action, it does not address the central issue of ingrained whitely thinking. By comparison, the notion of being colourblind to race when an individual applies it to themselves, stating they “don’t see colour”, is a marker of racism. In that, whiteness’s mindset is utilising race and therefore racialising their interactions in the social world.

The critique, by critical social research, of colourblindness to race led to the development of the theory of colourblind racism (Bonilla-Silva, 2013, 2017; Jayakumar and Adamian, 2017; Ortiz, 2020). Bonilla-Silva characterised colourblind racism as having four frames of ideology: cultural racism, naturalisation, minimisation of racism, and abstract liberalism. An advantageous further addition to Bonilla-Silva’s formulation is Jayakumar and Adamian’s (2017) identification of, through findings relating to survival skills, race-less-ness, colourblind loopholes, and correctness. They establish the grounding for a fifth frame, which operationalises racism for WP to preserve their privilege in the space of colour-consciousness. Primarily by proclaiming their knowledge about the inequalities of race and racism. The introduction of the term cloaking provides an apt description of this frame, which offers a crucial perspective when analysing the Thesis data. Solórzano and Yosso (2002) illustrate cloaking in terms of their methodology of resistance storytelling when expressed in terms of whiteness (Corces-Zimmerman and Guida, 2019). The relevance of cloaking to the thesis scenario is to what extent students acquire social justice knowledge not to adapt their whitely thinking but to use the new knowledge to cloak their previously held racialised views and opinions. The fieldwork interview data analyses if students use their EDI knowledge gained from social justice project inputs to mask or hide their whitely thinking. The research design of this Thesis considers the degree of exposure to social justice inputs with the sample selection of participants.

Schofield (2005, p. 266), drawing on Bonilla-Silva's (2003) work, states the colourblind approaches to anti-racism are "the antithesis of fairness – that is a kin to a race between a well-nourished and well-trained athlete whom most of the spectators are rooting for and an individual who has just been released from an unjust prison term during which food was sparse, and opportunities for exercise and training were denied"—invoking ideas promoted by the African American Policy Forum, led by Kimberlé Crenshaw of the video for schools that illustrates the inequality of race by using an athletics track race analogy¹³. The relevance to the Thesis's interest is how whitely thinking underpins the racialising of social interactions in the domain of PE is not that this description is an athletic analogy. Still, it is a way of graphically illustrating the impact of covert and invisible racisms. It shows the intertwined nature of foundational racial ideas of superiority with the structural nature of racism by invoking stereotypes that demolish life chances and life courses. More than that, it speaks to how whitely thinking people engaging with concepts of colourblind racism further entrenches the systemic nature of racisms.

To prepare to conduct fieldwork interviews as a researcher, it has been necessary to acquire an acutely refined understanding of the "shades" of racism that whiteness presents. The expression of racisms can be highly nuanced. To assist in this process, the establishment of a taxonomy is helpful. Each style or form of racism can be organised into groups of racisms, each group overlapping or imbricated; however, when operationalised, elements and aspects of many racisms can be identified. This is added to research describing different racisms, including laissez-faire (Bobo, Kluegel and Smith, 1997), symbolic (Kinder and Drake, 2009) and competitive (Jackson, 1990). Further assistance is provided through the Thesis's development of analytic tools based on the theoretical framework to comprehend the mindsets that drive the narratives of white PE students and their course leaders.

There are shades of colourblind racisms, which provide and develop ways to cloak being-white; there are five central principles (Bonilla-Silva, 2013, 2017a, 2019; Ortiz, 2020): 1) Covert and overt practices continue in a contemporary manifestation of racisms. 2) WP avoid racial terminology to alleviate discomfort, simultaneously claiming they experience "reverse racism" (Applebaum, 2017). 3) The infrastructures are in place that make most mechanisms of racial inequality to be rendered invisible. 4) Whiteness at an institutional level and individual levels include the incorporation into the racial discourse of "safe racial comfort" to counter the racial story of being being-white, i.e., "I am not a

¹³ <https://youtu.be/0yHuCjQ5pJA?t=3942> Structural discrimination: the unequal opportunity race.

racist. I have black friends” or “I am not racist. My partner is south Asian”. 5) A re-establishing of a racially fractured society by framing the discourse as ‘race relations’ at multiple levels of society. The descriptions of racisms in each of the following sub-sections explore these observational principles.

Implicit bias or unconscious bias should be seen as a racism, as it does not consider the racial trauma it produces. The Thesis argument regarding implicit bias is that rather than being seen as an explanation for “accidental” racism, it should be recognised as a racism, part of the taxonomy of racisms. A full critique of the issues around implicit bias and its relationship with the operation of a whiteness mindset is beyond the scope of this Thesis. It is, however, undoubtedly implicated in a Euro-centric approach to social science. Increasingly there are calls for implicit bias to come under the lens of critical social research (Kempf, 2020). Implicit bias, otherwise called unconscious bias, implies that people can act on prejudice and stereotypes without meaning to; recently critiqued from a neuroscience viewpoint provides a rationale for suppression rather than the unconscious (Golden, 2021). Similarly, Tate and Page (2018) questioned whether the issue of implicit bias should be represented as (un)conscious, as discussed previously.

The concept behind the bias is that unconscious negative and positive associations with persons of different races are created via various socialisation processes and correspond to and influence conscious race-based interactions. The central issue concerning this Thesis purpose is that the whiteness mindset, through knowing about implicit bias, can claim ignorance of their discriminatory behaviour, thus becoming a component of racism(s) that are cloaked – i.e., colourblind racism(s). Therefore, this Thesis suggests implicit bias is a racism in its own right that would be placed on the continuum of overt-covert as an invisible racism and grouped with those racisms that the proponent of a whiteness mindset cloaks (Figure 3). This illustration of racisms as a conceptualisation further enables me as a researcher to acquire a refined understanding of the link between whitely thinking and racism(s). Further to this, it raises another sense of not calling-out thinking that has racialising intent as a racism.

Entitlement and ignorance provide two scholarly contributions to connect the breadth of theorising concerning the question “What is racism?”. Their comprehension is essential for the researcher preparing to ‘conduct research in the field’ of whiteness and the production of racialised spaces. The racism of entitlement consequentially leads to a notion of ignorance about racial awareness. Considering other people’s situations, knowledge, views or opinions because of their racial positionality is unimportant compared to the white person’s belief in their entitlement to be heard, have views and opinions and command the space they occupy.

Ortiz (2020) approaches the notion of white entitlement to dominate a space or conversation from the perspective of rationalising overtly racist language, which illustrates its neoliberal credentials. Posing a view that people might take, “racism can be described as a right people have”, it highlights “the language of neoliberalism, which prioritises individual accountability and personal choice above systems of privilege and disadvantage”. Concluding that “targeted people can choose to be offended, but this logic follows that we cannot plausibly address racism at all since people have the right to offend others” (2020, p. 2650). If this viewpoint stands, it will inevitably lead to those experiencing racialised mental trauma and the result being alienation from and marginalisation to the edge of society. Framing entitlement racisms as a backlash to anti-racism embolden WP because it limits the broader application of framing what racisms are.

Mueller proposes a theory of racial ignorance where people being white is not merely them not knowing about race and racism; because this knowledge is available, this theory is concerned with a set of cognitions (thinking) to maintain “domination over time” (2020, p. 143). Using a framework of CRT, it describes ignorance, in effect, as being cloaked, used at an individual level to maintain WP’s dominant position. Racial ignorance, in this way, delivers symbolic violence as it marginalises the target person; they experience racism through a process of their identity, needs, etc., not being recognised. To illustrate how Mueller’s conceptualisation operates, it is worth considering the juxtaposition of the term racial minority and its voracity when contrasted with the term global majority. The concept of a minority is invoked to perpetuate domination. In this way, a veil of democracy is used to determine a racialised hierarchy. Essentially it is an invisible action as the white person’s discrimination mechanism is cloaked.

At this point, it is poignant to make two observations. First, a theory of racial ignorance is incomplete as it requires other supporting racisms, to which Mueller (2020) alludes. For example, a white person claiming ignorance is also a part of the theory of colourblind racism. Once again, the notion of a white person cloaking their racism comes to the fore. Although Mueller also concludes that social epistemologies and the cognitive process reinforce racisms to be persistently experienced. Second, the assertion that can be drawn is that whether ignorance is feigned or not, it is associated with the concept of situated knowing (Haraway, 1988) and used to maintain the hierarchy of white domination.

[3.2.1.1 The foundations of systemic racism](#)

Foundational racisms are the building blocks from which racisms have become systemic. They are essential concepts of individual racism and are grounded in views and opinions with a cultural, biological, or scientific basis. They separate the human population into racially separate discrete groupings (Carrington and McDonald, 2001). They enable ways of knowing that construct and use

tropes. Biddiss states that racisms, foundational and structural, aspire “to present all political and cultural phenomena in essentially biological terms and to make the purest statement of linkage between physical being and a wholeness of civilisational capacity” (1997, p. 342). The whiteness mindset incubates racisms through evolving new tropes and stereotypes. The result is that the subjects of biology and psychology are fertile grounds for these developments.

The purpose of this Thesis is to examine through a broader cohort what Hylton’s (2015a) ‘Race’ *Talk* in the classrooms of England’s HE PE departments described. These are racisms that act as drivers to fuel the essentialist perspective enacted by WP to marginalise the members of particular social groups. These racisms focus on an inferiority/superiority complex to marginalise the target; in various ways, from suppression to subjugation (Figure 5). The racialised whitely thinking in a PE context might be “that is all they can do; they have no other strategic or play skills or attributes to mention”. Hence racialising spaces and social interactions because decision-making is governed by these opinions based on the construction of race.

Scientific racism is based on what is considered inherent racial differences their presence continues (Saini, 2019). This type of racism is operationalised and normalised when language is drawn from science, medicine, genetics, etc., and is used to make a case for racial inferiority/superiority (Cryle and Stephens, 2021). There is an overlap between scientific and biological racisms. Azzarito and Harrison highlight that PE teachers and sports coaches reinforcing the promotion of athletic myths of *natural athleticism* shape people thinking when “pedagogising young people’s cultural sporting imagination and mediate their embodiment of racialised and gendered sporting bodies” (2008, p. 348).

The consequences of these racisms, and their persistence culturally, become embedded in the thinking of whiteness mindsets. A stark reminder of the persistence and systemic nature reminder of biologically based racisms is the recent Birthright report, where midwives were heard comparing views, “Black women and babies have thick, tough skin” (Rahman QC, Igwe and Nazmeen, 2022, p. 13). These attributions to a race of behavioural and physiological traits characterise biological racism.

Cultural racisms are prolific in its deployment (Rafiq, 2021). Cultural racisms places the racialised lens on the incompatibility of cultures and cultural deficit, which leads to various marginalising impacts beyond mere suspicion of different cultures (Sefa Dei, 1999). For example, a notion of racialisation that can be framed as constrained inclusion is demonstrated. This is elicited when BPPoC are told

they are welcome to join a group or club. However, they must conform to various rules and practices; they have no voice in constructing these rules. Rafiq (2021) outlined several examples of cultural racisms while a professional player for Yorkshire Cricket Club during an evidence session with the UK Parliament. Rafiq outlined their marginalising impact on him and his family, i.e., demeaning banter directed at him to conform to a team culture of drinking alcohol over an above religious traditions. Other marginalising operators, such as alienation, suppression of options, and oppression by removal of life choices, are also impacts of cultural racism.

The school-to-prison pipeline is aligned with active whitely thinking utilising cultural racisms (Annamma, 2017; Warnick and Scribner, 2020). A typical starting point to this educational downward spiral for black children and children of colour is the teacher deploying racialised cultural references. Teachers use cultural deficit models (Graham, 2014; Kolano, 2016; Cabrera, 2019) to explain Black British children's educational progress to rationalise their life-course track. Explanations include "home culture" and "single-parent households". Furthermore, constrained inclusion is also evident through cultural racism because of the presumed necessity of limiting the influence of other cultures upon the dominant normalised culture of the school.

These essentialist racisms play their part in racialising social interactions by residing in the whiteness mindset to moderate and direct the resulting output of whitely thinking. As demonstrated through Bonilla-Silva's (2015) observation, when WP are in the discussion, they rely on the essentialist view of race and racism. The thesis's fieldwork is interested in exploring the breadth and depth of racisms' embeddedness, its origination and the role of other PE actors. Also of note is that the PE course's module structure presents numerous opportunities for the reproduction of cultural and scientific racisms (McDonald, 2013a; Forrest, Lean and Dunn, 2016). The thesis's fieldwork is interested in exploring this area of discussion with course leaders.

Racial formation theory (Omi and Winant, 2014) is relevant to the English context; despite differences in the historical background with the USA. There are similarities between economic and political contexts that elicit foundational and structural racisms, which can be understood in terms of racialisation and, therefore, racial formation theory. Feagin's (2013) work on the white racial frame triangulates the three concepts; race, racisms and whiteness through the formation of racial identity. Racial identity and how people formulate other people's racial identity in their thinking is an essential factor in the racialisation of social interactions.

Racial formation theory (Omi and Winant, 1986, 2014; Feagin and Elias, 2013) focuses on how race is socially formed or constructed by those in society to be deployed as racisms. The theory provides a framework for analysing how racial categories generate hierarchies in the interconnected forces that shape society. The approach focuses on the social, economic, and political ways society operates

racially. These can be broken down into limitations on social mobility, economic prosperity, and political subjugation based on the notion of race that society has in place and the mechanisms by which they are operationalised.

The result is that people are placed at the edge of society by virtue of race. Not being allowed to be part of the in-group has immense consequences. This group of people experience marginalisation, a concept that WP are under-informed about, leading to notions of white indifference or ignorance (Mills, 2007, 2015; Omi and Winant, 2014; Cabrera and Corces-Zimmerman, 2017). There are many costs, including psychological and emotional, which are associated with the impact of marginalisation. A significant influence is its capacity to constrain the self-determination of thriving and flourishing for racialised individuals. Racial formation underpins the racialisation of social interactions. In the delivery of PE, this leads to the social distancing of those racially marginalised. Using racial formation and cross-referencing with other insights into race and racism (Bonilla-Silva, 2013; Feagin, 2013) provide the means to develop analytical tools to conduct a critical whiteness analysis (Appendix 9).

3.2.2 Toolkits for critical analysis

The layers of racialisation toolkit is presented in Appendix 9 Table 2. It is a tool that directly links nuanced whiteness thinking, grounded in racial formation, with the impact of mental trauma caused by exposure to a racialised lived experience (Figure 4, further detailed in Figure 5).

Documented through published narratives, white socially determined conformity controls determine inclusion in present-day English society through processes of symbolic violence (Akala, 2018; Eddo-Lodge, 2018; Hirsch, 2018). Further support is evidenced in the research literature concerning society and the narrower focus on physical education and teacher education (Flintoff, 2014; Flintoff and Dowling, 2017; Ashe, Borkowska and Nazroo, 2019). Indeed, Ashe's et al. (2019) report titled, *Racism Ruins Lives*, is indicative of the sentiment. Reading these accounts and the broader literature, it becomes apparent that the experience of racialised violence can be itemised across five headings: mental trauma, symbolic violence, structural violence, visceral violence, and physical violence. This assessment provides a further tool in preparation for another way of understanding the fieldwork participants' discussions can be linked to one or more of these categories (Appendix 9 Table 8). Each category impacts and racialises the social interaction leading to a traumatising influence on the people who experience racism, disrupting their daily routine and navigating a life course. Using this tool will provide further evidence that the essentialist view of race underpins whiteness thinking to differentiate who is included, whose inclusion is constrained and who is excluded from pathways such as PE.

Chapter 3 Ways of Knowing race, racisms and whiteness

The extensive literature on race and racism and its numerous theories, the landscape can be viewed as chaotic. In part, this is one reason I came to the view of seeing racism as many racisms and visualising a semi-structured taxonomy (Figure 5). Further complexity is produced by racisms cloaked by terms such as white fragility; also as racisms. This is because each racism is located in the noetic whiteness mindset that facilitates whitely thinking, to be expressed in the social world and racialise the social interaction. The systemic, structural, and foundational racisms work as imbricated elements to racialise the social interactions of the PE domain as per any other domain. Moreover, it provides the underlying knowledge for analysing the whitely thinking that underpins race, racism and whiteness discussions. It has provided the basis for developing the analysis toolkits (Appendix 9) used by the Thesis.

These racisms are commonplace events in contemporary society; they are present and persistent over time. While contributing to systemic racism, they illustrate different facets of racism, i.e., racisms. Structural racism persists by individuals operationalising stereotypes and tropes, illustrating an interdependence between the essentialist view of racism and the structural elements. Colourblind racism theory shows us that the evolution of racisms readily occurs; they accommodate and adapt. An individual utilises numerous racisms in a collaged cognitive construction of thinking, a whiteness mindset. The following section focuses on the whiteness mindset and its role in being-white.

3.3 Whiteness and Being White

This section defines and discusses what being-white can mean and how it relates to the noetic container of a whiteness mindset. Like race and racism, whiteness evolves through our histories and location (Garner, 2007). The focus is on the outward-facing aspect of whiteness, the notion of being-white. It is developed from an understanding of whiteness as a standpoint (Hartstock, 1983). A standpoint that is driven by a particular whiteness mindset, developed largely by not experiencing racism. A whiteness mindset understands racism by proxy. The learning of racism and especially racial trauma is learnt vicariously. From the discussion thus far, the position can be described thus. WP process in their minds, whitely thinking, the racism derived from the social construction of race and therefore racism, although WP's perception of race is that it has more social reality than construction (Morning 2011). The denial of racism by WP is apparently because their perception is that racism is only acted out by WP with extreme views, not by them (Bonilla-Silva, 2013, 2017). This is a position that has a direct implication for the whitely thinking PE teacher, student or lecturer racialising their social interactions across the PE domain.

A further reason for using racisms as plural and magnifying the impact of being-white, I argue, is that explanations of whiteness are also descriptors of racisms. For example, white privilege (McIntosh, 1988) and unconscious bias (Sullivan, 2006; Golden, 2021) are ways of thinking that racialise social interactions. To understand whiteness as a noetic activity that interfaces with the social world, it is best conceived as groups of cultural practises that frequently racialise a situation because they are normalised; WP rarely recognise them as sources of racial concern (Frankenberg, 1993). Tools of whiteness provide thinking that further racialises by inaction, for example, suggesting they are powerless to change the status quo. Drawing on various sources (DiAngelo, 2004, 2011, 2019; Sullivan, 2006, 2007; Yeung, Spanierman and Landrum-Brown, 2013; Cabrera, 2014; Cabrera and Corces-Zimmerman, 2017), a variety of phrases are frequently used "the way it is" to offer a sense of "white indifference" about the influences of race and racisms. A notion of what appears as white indifference (Abrams, 2010; Jung, 2015) or racial apathy (Brown *et al.*, 2019), although from a race philosophy perspective, Basu (2019) would argue that this is a distortion rather than indifference, a cloaking of awareness.

Whitely thinking is rationalised by asking rhetorical questions about the experience of racism, including "what does it matter anyway?" and "it can't be that bad". Once again, we are drawn to observations of Frankenberg (1993) - whiteness is thus most apparent to those it excludes and those

against whom it inflicts violence through layers of racialisation. In comparison, those who reside safely within its confines typically do not investigate it (Frankenberg, 1993).

As the thesis develops the concepts of whitely thinking and a whiteness mindset, the thesis has previously intimated, but it is important to highlight again; not all racisms are present in each host of a whiteness mindset. The expression of racisms and their acting out that result in racialised social interactions along the professional PE pathway is subject to individual differences. The racialised content from which the mindset constructs its cultural schema, whiteness ideology, or racial frame, however, is part of the taxonomy of racisms (Figure 5). Embracing the mental model of whiteness as a mindset accommodates many variables and, therefore, a more encompassing perspective. It offers the ability to produce a model of whiteness that allows for individual differences of expression. At the same time, the umbrella purpose of the mindset is singular: maintaining racial power and position. Such a singular focus is illustrated by Mills (1998) who writes about the centrality of whiteness as the groundwork for the production of “white supremacy”.

Gallagher and Twine recently offered their opinion that the purpose of whiteness studies research is “to make visible those institutions, social and cultural practices that redistribute resources along racial lines. The goal is to reveal the power inherent in whiteness” (2017, p. 1599). The critical searchlight placed on whitely thinking is to look for the processes that racialise the social world, establishing them as thinking and driving the racialising of both speaking and behaving. Social power in this context must be considered operating on both planes, institutional and individual, with the understanding that the use of racisms is a power play to gain or preserve a position, institutions, and people engage in these power-hierarchical activities. For this reason, the power of whiteness should be seen in the sense of operationalising racisms as two vectors that accelerate the impact of marginalisation through layers of racialisation.

Whiteness itself can be seen as operationalising in layers or planes. The initialising and maintaining the power is through those that constitute and structure the social and cultural practices that lead to racisms. This is one layer of whiteness. A further layer of whiteness that is particularly important for the current theoretical framework is at the individual level of operationalisation. The structural privileges of white hegemony interwoven with the individual’s self-image of personal affiliation to a sense of supremacy, noetic and physical supremacy facilitate whiteness mindsets—the arbiter of the whiteness mindset doing the heavy lifting of the dominant society.

Lewis (2001), in a study of race in the schoolyard, demonstrated the extent to which communities affiliate to sustaining the whiteness mindset. In an almost all-white community, he found they believed their school and community were raceless. Bonilla-Silva makes a different point, that whiteness is “embodied racial power”. (2013, p. 271). Taking these two observations together, it is

seen that the whiteness mindset is about reproducing white spaces through realising whiteness as normalcy. Therefore, being-white is the outward-facing expression of a whiteness mindset.

A further feature of whiteness is the immunity it offers WP from encountering racisms and how they become accustomed to not experiencing it (Cabrera, 2017, 2020). In part, this is by wearing the white motif¹⁴; privileges are afforded because other WP's assimilation with race as essentialist, i.e., WP¹⁵ are not racially marginalised. Furthermore, this explains, as Bonilla-Silva (2013) argues, why a colour continuum exists between white and near-WP. Whiteness and who is allowed to acquire a whiteness mindset is part of the constrained inclusion model that racialises social interactions.

White privilege are the advantages white people have because of being part of the white hegemonic society, not being marginalised by their racial identity, initially acknowledged by McIntosh (1988, 1989) as a tool for self-reflection. White privilege is a well-rehearsed mantra and is discussed in public forums. It is repeated in the populist media and is often wrongly applied, misunderstood, and misinterpreted (Gillborn, 2021). To this extent, UK politicians question the privileges of the white working class (UK GOV, 2021). For example, ignoring the day-to-day symbolic acts of violence (microaggressions) BPPoC experience that white working-class people do not experience. It is essential to point out that wealth and class are groups that can access different privileges. In its original incarnation, McIntosh's (1988, 1989) intention was to facilitate educators to be able to discuss the role males and WP have in maintaining access to a specific set of privileges, which perpetuate racism and maintain advantages for those who are white. By presenting them as a list of 50 items, white students thought they would be able to understand the numerous ways they are racially privileged. The presentation offered a metaphor to explain that white privilege was an invisible backpack of unearned benefits that many WP have but are oblivious to their existence. More recently, it has been shown that white privilege or white immunity facilitates individuals' ability to cloak their whitely thinking (Jayakumar and Adamian, 2017; Mueller, 2020).

Considerable research interest is accruing regarding racial microaggressions (Fleras, 2016), recognisably so in sports and PE. Drawing from this literature provides a succinct illustration of how a social interaction is racialised and repeatedly so in many ways. It is just one genre in which BPPoC experience discrimination within a social interaction, which can suppress, exclude, oppress, and certainly disrupt their life on a day-to-day basis. It has been described as a constant drip-drip of acts of symbolic violence. Agencies, including law enforcement, deploy similar racism-based whiteness

¹⁴ A synonym for white skin.

¹⁵ Note: the Thesis defines the term white people (WP) as people who do not encounter, acknowledge or experience racism, the opposite of black people and people of colour who experience and encounter racism.

thinking to “profile” supposedly likely offenders, disrupting the BPPoC’s day-to-day routine. These experiences limit and constrain their participation in society to the extent that a socially diverse society only demonstrates diversity at a surface level. It becomes apparent that being-white operationalises whiteness mindsets to deliver racialised social interactions across sport and PE (Burdsey, 2011; Rollock, 2012; Carter and Davila, 2017; Gearity and Metzger, 2017; Harris, 2017).

Bhopal (2018) has examined in detail British society, demonstrating how whiteness thinking and associated white privilege operate in tandem to advance themselves as the dominant power. She illustrates the perpetuation of BPPoC remaining in disadvantaged positions despite EDI policies and laws. Cabrera (2017), while appreciating the value of the privilege approach, he recognises some pitfalls. He suggests that, at least in parallel, the discussion should also include a notion of white immunity perpetuating racism. “Understanding the ways that WP are immune from disparate racial treatment should be a segue into exploring the racial oppression and pain people of colour experience daily” (2017, p. 82). Importantly, Cabrera notes that white immunity is a product of the historical development and contemporary manifestation of white domination of society; immunity from racism cannot be removed without ensuring that equality is achieved simultaneously.

White privilege and immunity are componentry of being-white; they are not optional. There is, therefore, a case that the denial of them by the white person further embeds the racially essentialist nature of the whiteness mindset.

The white racial frame, notably presented by Feagin (2013, 2020), embraces stereotyping, bigotry, and racist ideology, all of which are emphasised in other theories of racism and whiteness. The addition of intricate nuances gives the approach further social inquiry power as a concept. Racial framing facilitates visual imaging, which invokes issues of suspicion and body language as part of the racialising experience (captured as a layer of racialisation in the taxonomy Figure 5). It also embraces the emotional labour of having to engage in discussing racialised experiences which traumatise the already oppressed. The concept of white racial framing feeds into a notion of discriminatory tendencies. Together they operationalise the idea that an individual’s frame of reference leads to racialising social interactions. In other words, thinking, acting, and speaking is central to being-white and maintaining a whiteness mindset. The white racial frame can be seen as the templating tool that interfaces the mindset’s knowledge of racisms and organises them before translating them as racialised actions in the noetic process of whitely thinking, decision-making, speaking and acting.

Chapter 3 Ways of knowing race, racisms, and whiteness

The value of the white racial frame is its capacity to offer individual differences that racisms bring to the whitely thinking mindset alongside its emphasise on ingrainedness in society and the ideology of supremacy prolonged incubation. Feagin's (2013) concept of a white racial frame extends the understanding of structural and systemic racism frameworks and covert racisms with the typology of invisible racisms – it facilitates the notion of a mass use of numerous racisms by an individual. Feagin's scholarship describes and interrogates a mindset, a frame by which people translate knowledge into action that, in reality, has been evolving in the minds of those who dominated society for millennia. These beliefs frame whitely thinking and drive racialised, reactionary, and essentialist ideological behaviour forming the white racial frame. The whiteness mindset demonstrates compatibility across multi-disciplines encompassing ideologies and racial frames as part of the functional processes that deliver whitely thinking, behaving and speaking that are present in the racialised social interaction.

In discussing how racism operates, Lipsitz (2011) insisted that WP take over the place, or space, which, if not previously, becomes racialised through this centring of themselves, their thinking, and their actions. Sullivan referred to this racism as ontological expansiveness (Sullivan, 2006; Corces-Zimmerman *et al.*, 2020) because whitely thinking people tend to act and think as if all spaces, irrespective of racial consequences, are available for them to exploit for their purposes and maintaining of their social power.

This can be presented as an ontology of white expansiveness, which leads the white person to believe in their entitlement to occupy space. According to Corces-Zimmerman *et al.* (2020), one of the primary qualities of ontological expansiveness is underpinned by a desire to control their surroundings. That is, whitely thinking people wish to maintain physical and cultural spaces, and this desire feeds into a concept that has been linked to white privilege. As a result, WP interact less with people who experience racism (black people or people of colour), and they perceive themselves as the only ones navigating any space in which they enter or are present. These social dynamics are reported within the conversations that take place in PE spaces between teacher and student (Altieri *et al.*, 2021; Hatchimonji *et al.*, 2022). The whitely thinking person's belief in advocacy and the hierarchical position of a white self is a social dynamic. It will therefore be recognisable through the expression of whitely thinking – available for critical whiteness analysis during the discourse.

The defining and control of knowledge by WP essentially deploys a racism that is all-pervasive. Epistemology of ignorance can be operationalised. Mills (2007) argued that whiteness can rely on an inverted epistemology. It is a structured way for WP, who not knowing or not acknowledging the realities of their white immunity and the privilege that operates, to maintain whiteness as the norm. The ignorance enables the continuation of the existing hierarchy, denying voice to those on the

margins; when challenged, ignorance of the discrimination is voiced. A veil of ignorance protects the epistemological power (Feagin, Vera and Imani, 1996; Mills, 2007; Milazzo, 2017).

The feature of an inverted epistemology introduces an additional crucial factor in how being-white operates. The prioritisation of self is a specific aspect of racialised thinking – demonstrated by the earlier discussed Diversity Bargain (chapter 2). As a racism, it would be within the group of entitlement racisms and white privilege racisms. A mindset that will protect and defend all that is perceived as part of their capital. Capital is referred to in the senses described by Bourdieu (1986, 1989). Warikoo (2016) used this comparison to represent the diversity bargain concept. Equality is an attainable objective until the policy changes may prevent the white person from achieving their perceived right to a privileged position or entitlement.

The property that WP protect can be both physical and abstract. All property that is accumulated, even if acquired through racialised privilege, is equally defended without question to its ethical axiology. Harris (1993), in a seminal paper, first presented these arguments from the perspective of property and the legal perspective of US state and federal law. Harris, in effect, demonstrates that state, federal and sovereign law is a metaphor for whiteness and the mindset it allows WP to thrive on. The broad concept is translatable to whiteness applied to any geo-location of a Euro-centric jurisdiction. Whiteness prescribes that the mindset has rights, qualities, access to use and enjoy, standing and status to determine their immunity and the right to exclude anyone of their choosing. Leonardo and Broderick (2011) demonstrate the extent to which property can be applied as a metaphor when they assert that smartness can be viewed as a property in the same terms as racism and whiteness. Therefore, challenging the academics as to how they manage their privilege. The way in which the teacher recognises smartness in subject disciplines, physical activities, and sports, coach or athlete will, in terms of Leonardo and Broderick's application of Harris's analogy of property, determine the broadness or narrowest of their assessment of other's abilities. In this way, whitely and smartly thinking can serve to co-create marginalising social interactions. Potentially, in the PE classroom, for example, initiating the school-to-prison pipeline previously discussed.

The concept of curating racial comfort for WP further evidences the neotic processing model of a whiteness mindset. The disconnected power-analysis frame of Jayakumar and Adamian (2017) illustrates how this is achieved. Their study noted that knowledge of a specific kind allowed them to centre themselves and reassert their ownership of the social space – thereby reducing their racial discomfort. The skill of cloaking one's mindset enables navigating an entitled life course that whiteness predicts for the white person with the avoidance of racial discomfort. Using the power of knowing and being able to adjust one's position, react to the space, and the social interaction through the agile use of new or racial knowledge is part of being-white. The outcome is that protecting one's position maintains the whiteness mindset. The agile and innovative operator of a

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whiteness mindset seeks to avoid racial discomfort, adding a layer of sophistication to the claims of colourblind language. It is, however, more complex than this suggests. For example, when organisations are actively pursuing policies of social justice awareness but whitely thinking racial comfort is prioritised, the result is that racial privilege and immunity are reinstated. WP maintain their power and control (Leonardo and Porter, 2010).

White Fragility (DiAngelo, 2011) demonstrates that when WP are challenged, for example, about expressing or engaging in a microaggression, this creates racial discomfort for them. If a 'safe' environment is produced to avoid this discomfort, this impacts in multiple ways (Cabrera, Watson and Franklin, 2016); the newly reflecting white person's development is arrested as they are not sufficiently challenged regarding their ingrained whitely thinking. According to Cabrera et al. (2016), additionally, the symbolic act of violence represented in the language experienced by BPPoC in the space is normalised, leading to a white entitlement to racial comfort. They conclude that racial progress is achieved only through the white person's experiencing racial discomfort.

The whiteness mindset is hosted by many individuals who are all different in their outward expression. The origination of "Black Lives Matter" in 2013 has reaffirmed Hughey's (2021) earlier contention about developing whiteness as an identity. In Hughey's (2010) earlier paper, he reported a description of a whiteness mindset, "a shared 'groupness' to outwardly different white identities" (2010, p. 1289). There is a compatibility between the conceptual framework of a 'hegemonic whiteness' and the utility of a whiteness mindset—the mindset as a container for functional noetic processing of being-white.

In an online interview, DeAngelo discussed the concept of White Fragility (Nosheen, 2019), saying, "The problem with WP is that they just don't listen. In my experience, day in and day out, most WP are not receptive to finding out their impact on other people. There is a refusal to know or see, or to listen or hear, or to validate". Social psychologists make a similar point in a recent study where racism operates at a level of being ingrained in people's thinking. Leading to the observation that they are "prejudiced and unaware of it" (West and Eaton, 2019, p. 111).

Denial and fragility are manifested in various complex ways, for example, declaring unconscious actions, colourblind thinking, claims of inverse racism, lack of personal privilege, and minimising the action to 'ordinary' prejudice and social bias. These illustrate another feature of the whiteness mindset, a whiteness-denied racism. This fixed mindset is resistant to changing the templates used to express their whitely thinking.

From this discussion, it can be seen that Bonilla-Salva's (2013) "new racism" is a piecing together of racisms as they have emerged and been identified through earlier scholarly work. The accumulation of racisms provides the conceiving of a mindset as a container. The container is individualised through situated knowledge and learning. The focus now switches to the tools that can critically analyse displays of being-white and the embodiment of power.

3.4 Being-white power analysis toolkit

Various levels of racism can be identified as "broader and deeper, out of which emerges epistemological racism" (Scheurich and Young, 1997, p. 5). Epistemological racism illustrates WP's power and capacity to control what is known about race and racialised people (Singer, 2005; Urrieta and Villenas, 2013; Kubota, 2019; Lauchaud, 2020). Epistemological racism illustrates, for the development of this Thesis, that racisms are present in the noetic processes of the mind. Racisms are, in effect, a racial cognition that operates for the acquiring and maintaining power, voice, and advocacy through the process of hierarchy; they are learnt from the social world and embedded as normalised truths (Mueller, 2020). The result is the intangible assets located in the whiteness mindset that facilitate racialisation in the social world (Omi and Winant, 2014).

The apparent juxtaposition of **epistemological racism** and previously discussed **epistemology of ignorance** demonstrates the multivariant forms of racisms that contributes to the production of whitely thinking—the individual differences generated from the racialised content forming the whiteness mindset. The critical whiteness analysis is required to identify a vast range of ways in which social interactions can be racialised.

The power dynamic is central to the manifestation of racialised spaces and interactions, as shown by the ontology of expansiveness (Corces-Zimmerman *et al.*, 2020). The concept of a whiteness mindset and aligning it with a hierarchy of power interpretation provides a further underpinning for a qualitative analytic tool to recognise being-white characteristics through whitely speaking and acting. Reflecting on the concept of racial marginalisation leads to the conceiving of multiple layers of racialisation that the whiteness mindset invokes by expressing whitely thinking. These are the toolkits listed in Appendix 9.

The layers of racialised marginalisation are particularly illustrative of how power is transferred into the experience of marginalisation (Figure 5). This is illustrated in the labels they have been given to represent the progressive nature of a marginalising experience—the first-layer group of ingrained whiteness and accumulation of whiteness. An intermediate second layer is labelled suspicion. The third group of multiple layers, including constrained inclusion, alienation, suppression, oppression, exclusion, intimidation, segregation, and subjugation.

Although discussed previously in a different context, constrained inclusion is a layer that requires further discussion as it has implications directly related to the use of social power; it represents the area of claimed inclusion but is racialised, while access is limited and conditional along racial lines. All racialising leads to the experience of marginalisation and a sense of not belonging. Constrained inclusion block participation but can be invisible to the white person, yet it is controlled by them, rendering the 'others' with feelings of being marginalised. A power analysis toolkit that aids the identification of the counter-stories expressing the constraining of inclusion is a particularly useful for the analysis of the thesis data.

3.5 Concluding Thoughts

This chapter has focused on furnishing the simplified question "What is racism?" from three angles, race that has a contingent noetic reality, the multivariant forms of racisms and the driving force for racism, and the hegemony of the whiteness mindset. It has discussed the underlying knowledge required to produce and use the analytic tools that link whitely thinking, acting and speaking to various ways social interactions are racialised and therefore impact the often underestimated impact of marginalisation.

The whiteness mindset brings together the theorising that Clair and Denis highlight "while past scholarship emphasised overtly racist attitudes and policies, contemporary sociology considers racism as individual and group-level processes and structures that are implicated in the reproduction of racial inequality in diffuse and often subtle ways" (2015, p. 857). Utilising a mindset offers a means to understand the interface between individual and group-level processes. Facilitates a conceptualisation of the deployment of racisms through thinking, behaving and speaking in a whitely way.

The impact of marginalisation cannot be underestimated concerning physical and mental health. As discrimination, it operates across intersectional groups, impacting physical and mental disabilities, gender, and social class poverty, as well as those who experience racism. These elements illustrate the importance of de-racialising PE's social interactions not only to maximise the whole school's participation in physical activity but to widen participation in the professional pathway of PE.

In the process of racialising social interactions, there are those who experience racism and those that use racism to protect their ground, the PE domain, they "are oppositional; the creation of one necessitated the creation of the other, and they have engaged in an ongoing battle since" (Iseminger, 2020, p. 70). This is the point raised by Abrams et al. (2015) with the phrase "equality hypocrisy", and Ray (2019) alludes to when presenting a theory of racialised organisations coining the term "whiteness is a credential", meaning it is a required feature to navigate the neo-liberal infrastructure of an institution or domain such as PE.

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Cabrera, Franklin and Watson (2017) framed the missing link of whiteness in HE that enabled me to structure the theoretical framework I have subsequently used to make sense of the Thesis's fieldwork data. Only by being fully informed, race-knowledge-wise, would I be critically informed that the fieldwork data would be able to be interrogated for illustrative signs of whiteness. It was this reflection that caused me to retrace my steps through race and racism before revisiting the concept of whiteness. It facilitated me to see or recognise whiteness phenomena as racisms, as discussed in chapter 1 and expanded on in this chapter. To summarise, the notion of whitely speaking and acting, driven by whitely thinking, has been drawn together through critical and interpretive processing to identify the racial cognitions that embrace a mental model of racism as a whiteness mindset.

The task of the fieldwork is to *reveal whiteness* (Sullivan, 2006). The following chapter 4 discusses the importance of assemblage theory to the grounding of the Thesis philosophically, CRT, and CwS in the design of the fieldwork and its analysis. Thus bringing together all of the components of the methodological approach used by the thesis, an application of critical whiteness analysis.

Chapter 4 Ways of revealing the unquantifiable

This chapter establishes aspects of the theoretical framework from which the critical whiteness analysis is developed to explore whitely thinking in HE's PE courses. The critical theory of the theoretical framework consists of three parts, the underlying social philosophy, and the critically informed social theory of race and whiteness studies. Together they are applied as critical whiteness analysis. This approach can explore and map, the often cloaked, noetic thinking that instigates the racialising of social interactions. When expressed in the social world, they not only lead to racial trauma but also facilitates the characterisation of being-white as the norm within the domain of PE.

The chapter build's on the literature of Cabrera's critical whiteness analysis (2016; 2018) and Corces Zimmerman and Guida's whitely thinking, behaving and speaking methodology (CwM) (2019). To establish a critical whiteness analysis applicable to the scenario of HE PE and racialising of social interactions. The criteria for the analysis is that it has to be robust so the output can consider how (un)learning can be applied to being-white. Therefore developing research impact through a research agenda concerned with establishing the actors' preparedness to engage in active non-racism and how it might be used with HE PE's social justice projects.

The literature reviewed across chapters 2 and 3 have further developed the critical whiteness analysis of the racialised campus approach (Cabrera et al., 2016) to be customised for use with this Thesis's requirements by identifying or formulating toolkits. An essential output for this Thesis is the development of the analytic toolkits, Appendix 9. They are used to recognise whitely thinking embedded in conversations. As their use is instrumental in delivering a critical analysis, it is poignant to explain their role empirically here. The primary purpose of the tools is to aid the researcher's ability to reveal the racialised subtleties of a whiteness mindset. The toolkits seek to demonstrate the noetic thinking that produces othering. Othering is akin to marginalising people by treating them as though they are not part of a group, and they are different in some way.

Critical theory is a specific approach, or tradition, adopted by social researchers to reveal issues that perpetuate inequality. Drawing on Collins' (2019) discussion of Horkheimer's vision of critical theory highlights two practical features relevant to this Thesis: 1) The practice of critically informed inquiry seeks to effect change by looking beyond the existence of a social disparity. Research methodology's critical paradigm also reflects this aspect of critical theory (Crotty, 1998; McArthur, 2013; Hesse-Biber, 2017). 2) The investigation of racialised power structures results in denials from those who protect the hierarchy (van Dijk, 1992; Sefa Dei, 1999; Solomon *et al.*, 2005; Hesse-Biber, 2012; Bhopal, 2018; DiAngelo, 2019).

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Cultural practices have developed through the hegemony of WP. Because the result is socially unsustainable, there is simultaneous defence, maintenance and development of their position of power. Due to social complexities, cultural practices are embedded in social interactions within domains and pathways such as PE. These are the equivalent of “political stakes” (Conquergood, 1991, p. 179) that tie the domain to the practices of its actors and the domain to being-white—explaining their persistence. It is, however, the embeddedness of power and political position-taking that lends itself to exploration by critical theory.

Critical theory, from an educational perspective, is multifunctional. Offering a lens to be placed on the ways social interactions co-create relationships. Alternatively, it illuminates how social interactions render learners to accumulate legacy cultural practices. The critical aspect of the lens emphasises the relationship or interaction that “impacts on the lives of all in society” (McArthur, 2013, p. 2).

Critical theory for this thesis directs a search beam at the noetic thinking by one social group that curates a racialised experience that disrupts participation along racial lines. The result is social inequity in physical education’s (re)production. Developing the Thesis with a critical theoretical framework enables the directing of the lens “behind the mirror” of the normalised white hegemony (Delgado and Stefancic, 1997). My interpretation of critical social research is linked to looking beyond requiring “objective” proof of the issue to look for and research ways to locate approaches to resolving the issue (McArthur, 2013, 2021). A primary rationale is that if it is voiced as inequitable and discriminatory, it is trauma-inducing, and people’s mental health will be affected.

For a critical theory to be deployed within an empirical thesis, it requires a theoretical framework. Collins (2018) summarised that the meaning of the theoretical framework is what we know and is the basis for doing research. Critically informed approaches have a specific meaning in social research. Hesse-Biber notes concerning research paradigmatic approaches, “Critical is an umbrella term for a large set of diverse qualitative approaches” (Hesse-Biber, 2017, p. 26). The approach centres on perspectives, for example, racism, feminism, and whiteness. My Thesis evolved theoretically through introductions to CRT and feminist theory critiquing the marginalising experience of specific social groups. From these critical viewpoints, it was evident that whiteness had a noetic and social world context. Understanding the whiteness interface was crucial to reveal opportunities for resolving the impact caused by racialised marginalisation. In other words, racial cognitions of whitely thinking undergird the individual to present an identity of being-white.

There are numerous explanations of a theoretical framework and the role of theory in qualitative social research. It is an essential element of social research when seen as a structured approach to

explaining what is known and, with this knowledge, knowing how the components function together (Collins, 2018).

My Thesis's theoretical framework has been thus far constructed with knowledge of the PE space and how it is challenged by being-white. The previous chapter has also introduced theories of race, racisms, and whiteness and contextualised these concepts in terms of the noetic and social world interface of PE's social interactions – this is what is known from the literature and poignant to the research question. The critical theory element of the theoretical framework facilitates the analysis and development of new knowledge from the activities of the Thesis. Furthermore, the insights derived from the theoretical framework elicit the research questions that the critical research searchlight seeks to address. To summarise, the critical theoretical framework is grounded in accumulated knowledge enabling the capturing and understanding of empirical data where disparities and socially constructed differences are part of social reality (Hesse-Biber, 2017; Collins and Stockton, 2018).

4.1 Assemblage Theory

Assemblage Theory (AT) provides the social philosophy base to develop the critical race and whiteness theory. While there has been a recent increase in interest in the mind-social world interface concerning racialised cognition noted in earlier chapters, coordinated research still needs to be conducted. This state of affairs suggests a need to establish a foundation of social philosophy to effectively explore the role of “the mind” in racialising social interactions. This becomes more apparent when considering these social interactions as part of a social domain, i.e., PE, that includes professional pathways operating within the domain.

The PE domain, especially the HE part, can be viewed as consisting of numerous durable assemblages¹⁶, previously introduced in chapter 1. Deleuze and Guattari's (1987) AT frames social complexity, emphasising fluidity, exchangeability, and the multiple functions through entities that create connectivity (Buchanan, 2020). Social interaction is one component of the assemblage in which individuals can become and develop their identity. Identities consist of multiple mindsets, curating complex views and opinions. The content or entities of the assemblage determines the new knowledge and understanding shaping identities. Assemblages have limitless variables; outcomes are individually framed. Utilising assemblage theory enables the critical analysis researcher to query and conceptualise the experiential space occupied by the PE professional (Feely, 2019). Each assemblage influencing learning, discovery, and opportunities for co-creation throughout durable or extended multiple social interactions (May, 2005). The interactions consist of many components, all

¹⁶ Durable assemblages act as incubators for the normalisation of racialising thinking, speaking and acting.

contributing to the extent of racialisation. Assemblage theory, undergirding critical theory, allows for reflection on the mechanisms and processes of social interactions and the impacts of racialised thinking (Swanton, 2015).

A potential advantage of utilising AT is its scope for deploying (un)learning approaches to social issues. AT recognises social relations as constantly reconfiguring territories through social interactions. In the process of an individual's identity evolving, i.e., becoming. From this, other social relations form new alliances in assemblage theory terms territorialisation and re-territorialisation. Each assemblage entered into, whether a racialising or deracialising influence, determines the nature of new alliances, i.e., social relations (Delanda, 2006). By recognising the potential for a constant process of becoming within a circular process of deracialising social relations, it is possible to realise the potential for a non-permanence of whiteness.

Similarly, it becomes apparent that assemblages become the incubators for the various ways of developing, reproducing or reinforcing the learning of whiteness. As a result, of reflecting on the social philosophy of assemblages, a tool has been developed which describes the process of becoming and being white, i.e., thinking whitely (Appendix 9 Table 3).

- 1) the evolving of racial ideas - the durable assemblages of whiteness act as a series of processes, always becoming.
- 2) co-creating the rationalising of racialised thinking - whitely thinking-combines with others with-white thinking in assemblages that facilitate the dissemination and acquisition of racism(s) and operationalising of them.
- 3) social relations that solidify beliefs regarding the racial reality of supremacy and hierarchy - Racialising territory (without signs of deterritorialising). Through the extending of durable social interactions, the fixing and firming of beliefs through being unchallenged throughout exposure to assemblages strengthens territorialised boundaries.
- 4) an individual's social relations that demonstrate an enchantment with the ideas being discussed, i.e., individuals with similar thinking interacting together because the beliefs they hold attract each other - these are lines of flow towards whiteness.
- 5) an intrinsic belief in oneself as all-knowing and ingrained in a society normalised by whiteness. - situated knowing is based on the ontology of immanence; the individual's thinking reflects the ingrained hegemony of society, normalising racial privilege and immunity from racism.

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These five identified processes are symptomatic of the ways social interactions support the centring of whiteness. Supporting the development of white and whitely thinking, i.e. people who do not experience racism that negatively affects them. Through social interactions with student peers, teaching staff, family members, sports coaches, and friends, racisms become embedded within a mindset through five related processes that occur through assemblages.

A note from my research journal, January 2019, points out while I was considering how to develop the fieldwork that, as a researcher, I am also party to each of these five assemblages of social interaction with WP throughout my life. To make headway, a counter-balancing association with people who ongoingly experience racism and were generous with their emotional labour enabled me to vicariously understand the incessant and continuous nature of racisms and its impact.

The mechanisms and concepts of Assemblage Theory as a social philosophy provide the foundational platform for a robust and resilient theoretical framework to critically interrogate the complexity of the whiteness mindset operationalising whitely thinking by the actors of the PE domain.

4.2 Researching with CRT

Critical Race Theory (CRT) is a primary analytical framework; it developed from a movement of activists, attorneys, and academics (Crenshaw *et al.*, 1996) who saw the need to combat subtler forms of racism than those that the civil rights movement in the US had been addressing (Delgado and Stefancic, 2017). These were more nuanced or covert racisms enacted by individuals and the embedding of structural racisms flexing through the functioning of society. Initially, CRT was based in the judgements of law practice, latterly in the navigation of state and national education systems. In addition to critiquing the intense experiences of racialised alienation, critical race analysis includes navigating conservative dialectics while continuing the rich history of resistance and liberation.

According to Cabrera (2018), CRT is a counter space that operates well for critical analysis instead of a perfectly formed theoretical framework. The loosely defined theory approach has resulted in a mix of principles or tenets that are both operational and conceptual. However, he recognises that CRT offers much more than a deficit model (Cabrera, 2019). As a scaffolding structure, CRT supports whiteness research with a framework from which education research can be structured (Savas, 2014).

To demonstrate the relevance of CRT to this Thesis, I draw on Hylton's experiences in sports sociology research. CRT enabled him to: "explore issues that were being ignored or marginalised" (2015b, pp. 326–7) and was, therefore, able to challenge the racially normalised activities in the area

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of sport and leisure. Hylton is explaining here the purpose of critical perspectival research directing a searchlight at issues to actively challenge, to go beyond demonstrating their presence.

According to Hylton, the strengths of CRT include asking new questions with a perspectival social location and working with the “power-to-knowledge dynamic”. He emphasises the methodological challenges this Thesis has also struggled with. However, CRT enables a platform from which activist-focused or change agenda research can be delivered. Hylton writes that critical theory has: “forced an uncomfortable framing of the academic landscape and persuasive reasons for change” (2015b, pp. 326–7). It appears Hylton, like me, was excited about drawing on the knowledge of many disciplines to see a broader picture of the mechanisms and processes at play when he writes: “The work had to cross existing theoretical fields in a transdisciplinary fashion” (2015b, pp. 326–7).

Using CRT to centre race, Hylton saw different types of cross-disciplinary research; multidisciplinary, interdisciplinary, and transdisciplinary to critique and generate a more compelling demand for the research. The restrictions of other approaches were resolved by a theoretical approach that brought the marginalised voices of the racialised to the foreground within the research. In terms of researching whiteness, CRT provides a scaffold that supports a critically informed approach to studying whitely thinking without dismissing the issue of racism itself and its impact on the marginalised.

Ledesma and Calderón use the critical race approach to “call out racism when others deny that race continues to matter” (2015, p. 219). They argue that in the classroom and within the generalised public opinion, race and racism remain taboo subjects; this is the essence of this Thesis’s position regarding PE’s social interactions. CRT as a research tool has been adopted by education researchers, leading Ladson-Billing (1998) to examine the role that race and racism play in the social interactions of teaching and learning, and has found relevance in the context of English education (Pilkington, Hylton and Warmington, 2011; Warmington, 2020).

Through its qualitative use of critiquing counter stories, CRT facilitates humanising quantitative data and foregrounds the marginalised (Solórzano and Yosso, 2002). A critical race methodology was initially proposed by Solórzano and Yosso and has become the most used approach to using CRT in education (Amiot, Mayer-Glenn and Parker, 2020).

Operational tenets as described by Solórzano and Yosso are the processes of producing counternarratives and counterstories. While the theorising spaces are recognised as conceptual tenets. The central conceptual tenets are generally recognised as the permanence of racism, whiteness as property, the critique of liberalism, interest convergence and intersectionality.

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The **tenet of permanence** of racism (Bell, 1992) refers to the endemic and ingrained nature of racism. The perspective that renders the theory critical is that racism pervades every area of society, structurally and individually. It takes the position that racism is part of everyone's thinking.

Whiteness is therefore recognised as systemic for all those who do not experience racism. The Deleuzian visualisation of the social phenomenon being of a rhizomatic nature works well to explain this central tenet, intertwined throughout society, all linked but operating and evolving separately.

The concept of **whiteness as property** (Harris, 1993) relates the legal status of property (assets) to the experiencing of whiteness racialising social spaces. The argument is that whiteness is akin to property in that it can be accumulated and used as an asset. Whiteness works like unearned investment gearing to finance further property or capital (Leonardo and Broderick, 2011). They note that “the privileged group is provided with honour, investment, and capital, whereas the marginalised segment is dis-honoured and dispossessed” (2011, p. 2208). Leonardo and Broderick advance that capital can be actual physical assets or social capital resulting from advantages, privileges, and immunity from discrimination, as each is only accessible by being-white.

The **critique of liberalism** (Guinier, 2004; hooks, 2014) encompasses much of the research on racisms. A good example is the development of colourblindness as a liberal idea to resolve the influence of racism; it can be seen in the context of Bonilla-Silva's (2013) research work to demonstrate that, in this context, liberal action often has unintended consequences that reproduce racisms.

Interest convergence is a central tenet of CRT (Bell, 1980; Milner, 2008). It parallels the notion that power is never ‘given up’ and only as much as necessary (Gillborn, 2006, 2015). In terms of racisms, the dominant or controlling power will only improve the conditions of the oppressed if it benefits them, those who have power and don't experience racism themselves.

Intersectionality is connected to CRT due to Crenshaw's (1991) work on marginalised groups intersecting at the edges of society. She recognised the similarity of acts of violence towards women of colour and the inseparability of the marginalising impact between race and gender. It has since been developed and applied to a broad spectrum of marginalised social groups, creating ambiguity about its usefulness (Collins, 2018, 2019). The linking of the impact of oppression across marginalised groups is an essential point that CRT has maintained and emphasised in its research. However, recently, it has been refocused through various academic efforts. Collins (2019), for example, has developed the CRT and intersectionality relationship by anchoring an analytical approach to intersectionality to theorise critical theory.

CRT has been criticised for its lack of structure; Cabrera argued that he needed to be sure that CRT had a sufficient theory (Cabrera, 2018). Cabrera's central argument is that the lack of explicitly

articulated racial theory becomes problematic because, in its absence, this group of critical theories are left only with the core tenets and no overarching theory of actionable non-racism. While Ladson-Billing (1998, 2015, 2019) agrees that there are no set methodologies for CRT – but believes this is a strength for researchers because it allows exploring the whole space of racism and racisms rather than reducing it to a quantitatively defined description.

All CRT scholars are unified in researching the causes and maintenance of the supremacy-subordination axis – which aligns with the layers of racialisation taxonomy discussed in previous chapters. One of the most compelling reasons for CRT to scaffold the Thesis's theoretical framework is the willingness of whitely thinking people to marginalise racialised others and place them at the edge of society, i.e., to deploy constrained inclusion as part of the knowledge-to-power (Hylton, 2010). This is also illustrated by the application of CRT to understanding the HE student experience and the solutions it can reveal in the classroom (Savas, 2014).

Corces-Zimmerman and Guida (2019) present an approach to working with positionality for the white researcher, which I use as the basis to address the issue of positionality in chapter 5. The position of white-advantaged researchers working on race, racism, and whiteness while maintaining the focus on the social issue of racisms needs to be considered. It is also a topic highlighted by several researchers, including Blaisdell (2016a) and Flintoff and Webb (2012), who have been working with the CRT theoretical framework.

Flintoff and Webb (2012) describe the challenge of a white researcher doing critical race research as having to reconcile complicated discussions about differences, compromising the fieldwork process. Blaisdell (2021), more than a decade after his initial publications in the area of CRT, agrees with Flintoff and Webb on the inherent tensions of white teacher researcher's positionality; however, his original use of a dialogic approach to creating empirical counter-narratives as the basis for critical, offers this thesis a means to developing an insightful analysis of whitely thinking amongst PE students.

Blaisdell's (2009) approach was to interrogate each series of conversations¹⁷ for what they say about the related topics of race, racisms and whiteness and how they say it. In essence, as this is the ingrainedness of whitely thinking, using Blaisdell's (2009) analysis approach as a starting point "to name whiteness" (2009, p. 20), CRT offers this Thesis a further analytic tool to interpret the participants' storytelling to identify whitely thinking. Using CRT, it was possible to develop a series of

¹⁷ Conversations is the label Blaisdell used for collecting the narrative data during the fieldwork phase of his study. This thesis used a semi-structured online interview approach, discussed in Chapter 5.

illustrative whitely framelets (Appendix 9 Table 4) as part of the Thesis's toolkits to extract the operation of whitely thinking from the storytelling narratives.

Establishing a critical race methodology (CRM) was a task taken on by Solórzano and Yosso (2002) when they established a typology of storytelling, which can be advanced to provide the means to analyse the expression of a whiteness mindset and whitely thinking. The storytelling of a master narrative can be framed as the dominant perspective Solórzano and Yosso link to stories of white privilege. This Thesis further develops the concepts of a whiteness mindset that utilises thinking based on multiple racisms, including cloaking; hence there are various forms of storytelling that a critical whiteness analysis is based on and will be described below.

Solórzano and Yosso's (2002) typology provides further means to interrogate each series of conversations the fieldwork delivers:

Resistance storytelling underscores claims of distance, not knowing, or no influence, for example, laissez-faire racism(s) and (un)conscious-bias racism(s). Critiquing the storytelling requires a counter-story to recognise the cloaking of racisms operationalised through the whiteness mindset.

'Objective' storytelling is when claims of 'objective' observations are deciphered in the storytelling, the critique is concerned with upholding racialised narratives, which locate the power holder as storytelling of privilege and immunity within the narratives of the interviews and discussions.

Entitlement storytelling Dominant white perspectives are produced through the storytelling from master narratives. The masters occupy the majoritarian position in a democratic society. Therefore, exhibiting a sense of entitlement in their occupation of space, these are observed as ontological storytelling in a critical whiteness analysis.

Deficit reversal storytelling Deficit or fear of domination storytelling by the power holders refers to claims of themselves being discriminated against. This form of storytelling is understood by interrogating the narratives as role-reversal denials. Critical theory counters the storytelling of self-producing othering-deficit claims through critiquing using counter-stories.

The critical whiteness analysis approach uses this typology as a tool to interrogate and interpret the interview data (Appendix 9 Table 5).

4.4 Researching with CwS

CRT and Critical whiteness Studies (CwS) are central to the structure of the critical whiteness analysis. The cause and effect of the noetic thinking of whiteness and its impact on the noetic experience of marginalisation (Figure 4) underlie the racialisation of social interactions. Although Garner (2017)

points out that the research in the two fields should be “indistinguishable”, in a simplistic sense, CRT illuminates the experience, and CwS maps the origin.

CwS seeks to investigate the ‘backstage’ processes or, as Delgado and Stefancic (1997) visualised, to look in and beyond the mirror to reveal the processes that underpin whiteness. The current study aligns with the objectives of the CwS approach. CwS have evolved with a focus on different areas of research interest. Garner (2017), reviewing Twine & Gallagher’s (2008) paper examining the progress of CwS, provides valuable insights into where the focus currently lies. Garner reviews four points from the 2008 ‘mapping exercise’ for the then future direction of whiteness studies regarding what has been achieved. Each is pertinent for understanding specific outcomes of racialised social interactions. These points are contextualised in the following paragraphs to demonstrate that the theoretical framework supports the empirically derived discursive interview data from this Thesis.

Garner first highlights the processes that ensure the expression and outputs of whiteness progressively become normalised, contending that today nuances of racialised thinking are better understood in how whiteness normalises itself. This points to the need for whitely thinking to be revealed through a discursive critical whiteness analysis. A CwS approach to the interview data will be able to identify “various ideological narratives” (Twine and Gallagher 2008, 9) developed through cognitions derived from the ingrained racisms that have embedded in the mindset of whitely thinking. For example, thinking that supports the maintenance of white privilege and other features of being-white, including WP, who assume immunity from racial discrimination. The interview data from a critical whiteness perspective will illustrate the “nuanced and locally specific ways” (Twine and Gallagher, 2008, p. 5) that whiteness functions in different contexts, in this case, English university PE departments.

The interviews will reveal “the cultural practices and discursive strategies of whites as they struggle to recuperate, reconstitute, and restore their white identity” (Twine and Gallagher, 2008, p. 13) that motif advantages¹⁸ and privilege continue to afford them. For example, identifying participant claims of reverse racism can be interpreted with a counter-story of ‘cries of embattlement’ or resistance to affirmative actions.

CwS is a broad-ranging approach to examining political, social, legal, and cultural advantages sustained by a conscious and unconscious denial of their existence (Barnes, 2017; Garner, 2017). Its most ardent advocates state that it is rapidly influencing progressive thinking and professional

¹⁸ Motif advantages are the immunities from experiencing race because of physical characteristics, including skin colour.

training (Twine and Gallagher, 2008; Gallagher and Twine, 2017), particularly in US teacher education, by acknowledging that being white is intertwined with the individual's mental processes, structural power domination, and the two operate together systemically (Jupp, Berry and Lensmire, 2016). CwS have thus far developed in two establishing phases and are currently moving through a third.

The first phase of CwS emerged in the late 1990s or, more precisely, re-emerged from work pioneered by W E DuBois (Cabrera, Watson and Franklin, 2016), focusing on how the individual's whiteness foregrounded itself, i.e., how white privilege, white immunity, white epistemology of ignorance, white entitlement, and white 'not seeing' colourblindness contributed to institutional problems (Delgado and Stefancic, 1997; Twine and Gallagher, 2008). Individual behaviour was the critical lens of the first phase. This re-establishing phase of CwS focused on race evasion techniques, otherwise seen as how people avoid confronting race and minimising its role in society. McIntyre (2002) referred to the notion of white discourse as a means to protect white self-evaluation and the encouragement of communal involvement in perpetuating racism. This first phase of CwS appeared to downplay notions of the need for transformative change that it ignored the role of context in developing racial identities (Berchini, 2016), which stimulated energies to interrogate whiteness in a more diligent and systemically critical fashion (Garner, 2007).

The second phase of CwS acknowledged the significance of context in developing white identities and how people perform and embody their whiteness, permeating institutions with values associated with the white middle class. This phase has looked into how the first phase's behaviour was constructed. Four qualities of whiteness are critical for understanding and distinguishing the second phase from the first: whiteness is both powerful and power-evasive, whiteness adopts various strategies to retain power, whiteness embraces foundational and structural racisms and therefore establishes itself in society as a systemic racialising experience and fourth whiteness is acquired and adopted through racial discourse, rendering it not a homogeneous being, but a constantly becoming state of being (Haviland, 2008; Cabrera, Watson and Franklin, 2016; Cabrera, 2017; Corces-Zimmerman *et al.*, 2020); Corces-Zimmerman *et al.*, 2020). The dominance of whiteness is maintained through various means, including the rhetoric of colourblindness, evasion of critique, and lack of self-reflection and questioning of one's role in racial domination systems (Garner, 2007; Haviland, 2008; Cabrera, 2014, 2017, 2020).

A crucially important aspect of the critical whiteness study's second phase of research development has been the recognising of white "identity as a complex and multidimensional socio-historical creation" (Jupp, Berry and Lensmire, 2016, p. 4). Thus, facilitating transformative actions and achieving social justice aims at all the negative aspects of whiteness that require addressing simultaneously, for example, privileged property, immunity to marginalisation, fragility concerning

racialised behaviour and thinking, and reparatory conciliation. Cabrera (2017) also made a similar point regarding resolving white privilege and immunity. It is argued that these approaches to white identity transformation and resolving the white racial frame, combined with improved reflexivity, could help researchers and teachers consider the different experiences of white participants and, therefore, challenge dehumanising whitely thinking and behaving (Barnes, 2017).

The second phase has been under review since the Twine & Gallagher (2008) paper asking what is next for CwS. Garner (2017) published a retrospective review, which produced a robust defence by Gallagher and Twine (2017) of the current progress of the third phase of CwS. Moreover, they claim that the state of play is that critical whiteness is now firmly established as a subfield of critical race studies. As a research subfield, it directly impacts racialisation formations and social interactions. They argue that because racial categories are social interventions, it is optional for their canon or methodology to be singularly defining. This supports this Thesis's position that the critical approaches of whiteness studies and race theory work together to ensure a comprehensive theoretical framework from which a Critical whiteness Analysis can be completed. In this approach, CwS are not a subset of race and ethnic social connections but rather an integrated component of the processes that shape social issues.

According to Gallagher and Twine (2017), the third phase of whiteness studies has further enhanced it as a distinct area of study. The problem for whiteness studies, when as research it disengages with the issue of racialisation, is its centring on whiteness. At this point, it foregrounds maintaining the hierarchical nature of white supremacy. Whiteness studies can become the expression of white supremacy, a study that dismisses the power dynamics inherent in a racial hierarchy in which whiteness is hegemonic (Garner, 2017). This Thesis's stance is a two-fold scholarship that acknowledges the researcher's positionality and encourages them to continuously reflect on their whitely thinking. Secondly, the grounding of critical white studies is in the process of moving from the abstract to the concrete by inquiring, going backstage, behind the mirror, and calling out hegemonic, power-grabbing whiteness processes, as well as demonstrating their marginalising harmful impacts on society's sustainability as a collective and collaborative entity. One of the most effective goals of CwS is to call out and "make white supremacy visible" and thereby challenge its dominant position.

This Thesis draws on the recent research shaped by north American-based scholars such as Cabrera et al. (2016) using a critical whiteness analysis. I have emphasised how racisms take on different stances based on context, and research use is carefully and reflectively evaluated. The Thesis framing of being white concerns thinking, behaving and speaking whitely; this is based on the Corces-Zimmerman and Guida (2019) proposal of a Critical whiteness Methodology (CwM). An underlying

aspect of the Thesis's empirical work is to gain insights into how this approach works within an England context.

Corces-Zimmerman and Guida's 2019 proposal of a critical whiteness methodology is a parallel adaptation of working to that of the Critical Race Methodology proposed by Solórzano and Yosso (2002), previously discussed in this chapter. It would appear that CRT and CwS working collaboratively, side by side, is a logical approach, each supporting the other. Reading both works indicated to me that the theoretical framework for this Thesis should integrate both critical theories.

The Thesis utilises a version of Critical whiteness Analysis as the theoretical framework to conduct the research analysis concerning the social complexity of PE and racialised social interactions within its domain. To deploy an analysis, it is necessary to construct the parameters by which the methodology will be applied. Critical whiteness Analysis combines the different but related CRT and CwS to support a critically informed inquiry. From this, the thinking, behaving, and speaking whitely methodology of critical whiteness analysis (Corces-Zimmerman and Guida 2019) forms a comprehensive approach to the study's aims. Central to the critical approach, the Thesis argues that racisms evolve as priorities change. Racialised thinking is recognised as being sourced cognitively from a collage of imbricated racisms. The essence of Critical whiteness Analysis is to investigate the veracity of WP's relationship with race and racisms, a fundamental component of a whiteness mindset.

CRT and CwS have different origins yet are contemporarily intertwined. The Thesis's analysis seeks not to centre whiteness but to ground the perpetuation of racism with the actor's lack of recognition of their whitely thinking. It capitalises on the richness of qualitative discursive narratives recognising WP's "racial discourse as a language that structure thought; few have asked how the very act of speaking about race can mean something in itself" (Eliasoph, 1999, p. 479). The empirical approach of the Thesis interrogates these narratives to reveal the interface of the whiteness mindset with the delivery of PE. Exploring the whiteness mindset amongst the research participants requires an approach able to recognise nuanced meaning from disparate narratives.

4.5 Critical whiteness Analysis

CwS developed from an idealist perspective (Applebaum, 2016), with limited input from a materialist lens – a solution-seeking, practical approach to solving a real-world issue. Moreover, it developed initially from an era of social theory which had not come to terms with its role in supporting a racialised hegemony. As Julian Go (2016) points out, social theory's purpose is to conceptualise social relations, social hierarchy, and the dynamics of relations between people. It is, therefore, appropriate to question CwS credentials as a critical theory and examine a different approach to

creating “a decisive edge” of activism. My argument is to adopt a straddling of CRT and CwS to position Critical whiteness Analysis. From my reading, a view that has widespread support through the literature of Linda Tuhiwai Smith in *Decolonizing Methodologies* (Smith, 2012), Ali Meghji’s *Decolonizing Sociology* (Meghji, 2020) and Jan McArthur’s paper *Critical Theory in a decolonial age* (McArthur, 2021).

Cabrera (2016) theorises the use of Critical whiteness Analysis by grounding it within the theoretical concept of the ecology of the college campus and adapting the approach to the specific requirements of the study. The central tenet for a society to have efficacy and sustainable social needs is to be concerned about the structure of the society itself. Society exists to be inclusive, without constraints incurred by centring whiteness through the intersectionalities of race, gender, age, class, or mental or physical ‘smartness’ (Leonardo & Broderick 2011) would be a primary tenet. This is essentially an interpretation of the principle of collective communalised caring, initially proposed in a different context by Huey Newton in the 1970s (Narayan 2017). It can be described as a collective democracy rather than a majoritarian democracy. A majoritarian society is explained as one where the powerful group formed by the dominant majoritarian society decentres and dismisses the voice of marginalised people and communities through storytelling to support and maintain their position of power.

Critical whiteness analysis draws on the established approach of critical theory and develops the theoretical framework through critical race and whiteness studies. Iseminger (2020) observes that whiteness and blackness cannot exist without each other – integrating both lenses into critical research is somewhat inevitable. This Thesis’s theoretical framework utilises CRT and CwS, interrogating the interface between the whiteness mindset and the racism of the social world. The aim is to deliver a critical perspective. In this way, I agree with Hylton that the longer-term impact can be achieved by disambiguating “established practices, knowledge and resources that make up the social conditions that facilitate colourblindness, race logic and racialised processes” (Hylton, 2010, p. 16).

Critical whiteness Analysis methodology combines the different but related CRM (Solórzano and Yosso, 2002) with the CwM (Corces-Zimmerman and Guida, 2019). The approach interrogates racialised notions about others through the participant’s articulation of their thinking and actions. It recognises and reveals deficit and racialised storytelling by those immune to the marginalisation of racism. The methodology provides space to conduct and present research that identifies and indicates the conceiving of racial deficits and racialised thinking that marginalises others.

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The parameters of the Critical whiteness Analysis Methodology are outlined by Solórzano and Yosso (2002) in terms of race and racism. They established four ways to identify racisms. This can be applied to whitely thinking and the whiteness mindset for critical analysis as the operationalising of racism(s). The conditions by which racism rhizomatically embeds and form a systemically racialised society. Capable of illustrating their socially constructed group structure to instil their group as superior to all others, who are therefore inferior. The 'superior' group can use this power to conduct and produce the racialised spaces, places, interactions, and relations that lead to the self-justification of their position. The result is that the enacting of racisms benefits the power-holding group while negatively impacting the marginalised groups through subjugation, segregation, intimidation, exclusion, oppression, suppression, alienation, constrained inclusion, and suspicion. Resulting in the causing of physical, visceral, structural, and acts of symbolic violence intertwined with mental trauma (see Figure 5). Therefore, to understand racisms, it is necessary to know that it is multifaceted, evolving, and situational, involving institutional power that is in the gift of the dominant racialising group.

According to Cabrera, Watson & Franklin 2016, whiteness can be recognised as five ways of thinking: 1) Not seeing race and racism in a way that alienates the marginalised through colourblind consciousness or a process of noetic cloaking. 2) An episteme of ignorance about race, racism, whiteness, and belief in their egalitarian thinking. 3) Ontology of entitlement and expansiveness to centre and occupy the space, place, interaction, or relations. 4) The prioritisation of their accumulation of property and decisions made to maximise their self-determinism through operationalising both foundational and structural racism(s) to their benefit. 5) Ignoring and distancing the self from racial discomfort through positioning, defence, and denial. This Thesis has adopted these five pillars of whitely thinking, forming the basis for the analytic toolkits developed and illustrated in Appendix 9. The analysis of narratives, discourse and communications that are (re)produced from whitely thinking, behaving and speaking becomes possible through this methodological framework. The means of presenting the analytic elements are through storytelling. According to Solórzano and Yosso (2002), storytelling is best understood as the narratives emanating from the focus of the research lens (i.e., in this Thesis, the whiteness mindset). The counterstory is the application of a critical perspective.

4.6 Concluding thoughts

Critical theory is central to the methodology and the design of the practical aspects of the Thesis. The critical theory approach, combining CRT and CwS, enables the interrogating of the interface between the noetic and the social world. Moreover, it illuminates the trauma of racialised marginalisation. The direct linkage between whitely thinking operating within a whiteness mindset and the social world of systemic racism in the PE domain by integrating ways of knowing is discussed across the previous

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three chapters. This is the theoretical basis for designing the fieldwork, which frames the discussion of chapter 5, Research Design.

Drawing on Cabrera, Watson & Franklin's (2016) whiteness thinking integrating with Solórzano and Yosso's (2002) pillars of storytelling, various approaches can be ascertained that will facilitate revealing valuable insights to demonstrate the notion of 'being-white' within HE's PE actors – they form the basis of the analytic toolkits (Appendix 9) used by the interviewer and throughout the analysis.

In the context of the participants, the Critical whiteness Analysis's primary methodological purpose is to reveal their capacity for racialising spaces, places, interactions, and relations intra-societally, based on their expression of whitely thinking. It offers a qualitative approach to research that shows the unquantifiable and renders the intangible tangible. An analytic approach which has a social inquiry heritage linked to feminist theory (Haraway, 1988), ways of knowing (Harding, 2021) and situated knowledge (Golańska, Różalska and Clisby, 2022). I believe it to be an innovative and refreshing approach yet established in terms of critical theory paradigms.

The critical theoretical framework facilitates analysis in two crucial areas of interest regarding HE and their PE departments. 1) Interviews of aligned participants, the students and their course leaders. 2) Exploring whiteness as a mindset and its processing of the social constructs of race and racisms, plus the social justice notions of equity, equality, inclusion and ethnic diversity.

The dual and interconnected theorising of critical lenses, race and whiteness facilitates fine detail that leads to a broader questioning of the system while signposting more targeted learning resources to deracialise PE from its being-white. The following chapter discusses how the research design was implemented, how the theoretical framework was put into practical action, and how the critical analysis was conducted.

Chapter 5 Research design, the methodology and method

The process of designing and agilely delivering (Raven, 2022) of this qualitative research successfully resolved many challenges (Baker, 2020; Bryman, 2012), not least my own researcher positionality in investigating the role of whiteness and its impact on race, racisms and the consequential trauma of BPPoC. While theorising and preparing to empirically study the mind and social world interface entangled with race, racisms, and whiteness this seems to be amplified. Overcoming each of these challenges has determined the study's resilience, robustness, and outcomes. Issues regarding the philosophical positioning and practical considerations of how the empirical searchlight was directed and the data it brought into focus are the topics of this chapter.

The central empirical challenges for this thesis have been double edged. On one side how to scale the “walls of whiteness” (Ahmed, 2014) presented by the participants. on the other side the challenge has been, and will continue to be ongoing, is the positionality of myself as a white researcher and the impact this has had on the interpretation of data and, therefore, the resilience of outcomes. In addition, the white person’s tendency to centre whiteness as part of a response to racism. This chapter discusses the fieldwork intention of the “white on white” (Frankenberg, 1993, p. 23) researcher-participant dialogue as an approach to overcome the cloaking of whiteness. Exhibited by WP in terms of denial and defensive stances around their part in issues of racism(s), expressed by actors as white fragility. The purpose has been to explore the noetic whitely thinking through social world-based analysis. Building on the theoretical framework of critical whiteness analysis, a third challenge addressed is the positioning of the methodology in the context of research paradigms.

The approach to the research design and the Thesis overall has been alignment with the general view of critical whiteness researchers in that it aims not to be about exposing WP “as simply racist but to increase knowledge” (Leonardo, 2009, p. 107). In this, regard the Thesis, my research has developed an understanding of the concept of a whitely thinking mindset in order to develop two areas of research impact. To develop my own future research agenda to identify a what-works practical approach to delivering future social justice learning projects. In parallel to signal or signpost actions for the PE domain to take in the area of actionable and active transformative anti-racism work.

In a discussion regarding the ways in which epistemologies are racialised Scheurich and Young claim “The only real difference between overt and covert racism is that the latter is not explicitly public” (1997, p. 5). My Thesis is that this observation understates the stance. As the whitely thinking racialisation I would claim to likely be rhizomatically intertwined, in itself, forming the framework (paradigm) by which the impact of racisms is ever present. This chapter is underpinned by the notion that all research has to be constantly reflective of its capacity for “coloring epistemologies” and as Scheurich and Young’s paper asked; is the research racially biased?

One of the worst racisms, though, for any generation or group is the one that we do not see, that is invisible to our lens (Scheurich and Young, 1997, p. 12).

This chapter is concerned with discussing the development and delivery of a research method that investigates the invisible, while being cognizant of my own whitely thinking and therefore being-epistemologically-white.

5.1 Addressing the practical issues of conducting whiteness analysis fieldwork

The embeddedness of whiteness in the individual's mindset required a critical stance to interrogate the hegemonic intentions that maintain racisms as part of the whiteness mindset. By resolving each of the empirical challenges, the Thesis fieldwork revealed nuanced whitely thinking amongst a group of a) white PE students and b) their white teachers through the discussions they had with me, a white researcher. The "white on white" interview design explored and mapped the noetic whitely thinking, to unlock the cloaking of being-white. Therefore interpret and analyse its influence in the social space of the PE pathway with a sociological perspective.

The understanding or empathising of experiencing racism would be paramount for me, the field researcher. The literature review and my vicarious learning established a connection between racialised whitely thinking and the experiencing of racial trauma due to marginalisation. This proved invaluable during the discursive interviews and the analysis in demonstrating the depth in that whitely thinking is ingrained in the cognitive processes. Furthermore, how whitely thinking translates to racialised interactions that frame the identity of the individual and the PE domain.

The challenge of aligning with a research paradigm was not merely philosophical. There were practical issues it addresses. The development of the Thesis did not sit comfortably within the positivist view of how the natural world is understood or measured by the social world (Smith, 2012). Smith writes: "The challenge then for understanding the social world becomes one of developing [definitions] which are reliable and valid" (2012, p. 44). The essential interest of this Thesis is not just defining a structured understanding of racialised interactions but revealing how within the cohort of PE participants, thinking leads to racialising interactions not only in an essential way, but also as structural racism. As a result, influencing participation and, therefore, inclusion within the white space of the PE domain.

It was noted while developing the fieldwork method, if the racialised social interactions, were an overt practice, this would be considered discrimination under the 2010 UK Government's Equality Act. However, it is predominantly covert and nuanced, requiring a critical, informed viewpoint. The deploying of racisms through the process of whitely thinking has been termed 'stealth-like racialisation' (Frankenberg, 1993; Black_Leadership_Group, 2022). While such 'invisibility' presents a

legal conundrum, it also created methodological issues for myself to conduct the research, to be both critical and interpretative.

Current CRT research focuses on the structural and systemic aspects of racism, focusing less on the foundational elements (Parker, 2015; Morris and Parker, 2019). However, it is foundational racism that plays a significant role in thinking behaviour, for example, stereotyping and tropes, especially in the process of engaging in social interactions. These interactions also operationalise and undergird structural and systemic racism and, therefore, the deploying of specific racisms. All forms of racisms interplay; the purpose of the empirical aspects of the Thesis was to gather insights into acquired racism(s), the whitely thinking. The practical approach was focused on teasing out the whitely thinking which would racialise PE space and determine it as a white space.

The re-emergence of interest in understanding the interface between the mind and social world across multiple or various disciplines indicates differing conceptualisations (Salter, Adams and Perez, 2018). For example, the functional processes of racial cognition (Mueller, 2020), cultural schemas (Boutyline and Soter, 2021), and racialised epistemology as the controlling of white knowledge (Lauchaud, 2020). The focus of this Thesis in developing the practical fieldwork method has been to investigate this interface from a sociological perspective. To examine the practical step that re-integrates both essentialist and structural racisms and associated theorising as a coherent structure of oppression. To demonstrate the combined impact of this interface (Figure 4) is the escalating of symbolic violence (racialising) with evolving 'invisible to WP' racisms responsible for mental trauma experienced by BPPoC in PEs spaces, places, and social interactions (Figure 5).

Tate and Page write that it is necessary to "look diagonally" (2018, p. 153) from our own biases at the spaces and actors for the whitely thinking that will lead to the racialising of domain such as PE. Poignantly they observe that thinking "about what this has done to our understanding of ourselves in the world we inhabit" (2018, p. 153). In so doing, all the places racisms reside and manifest can begin to be reconstructed with "regimes of recognition" (2018, p. 153). The method was developed with my own whitely thinking uppermost in my reflexive processes.

This Thesis has 'looked diagonally' because the methodology has a broad and relevant platform that is bi-focal in its approach, cause and effect. With this in mind, the method that was processed through the fieldwork sought to reveal new findings through semi-structured interviews with undergraduate students, from a white British background and viewed themselves as racially-informed, about their initial experience entering the PE domain and subsequent professional pathway. Alongside the second stream of data with their academic course leaders. In addition, the course leaders' discussions focus on how the course they lead on delivered social justice projects. The fieldwork also gained insights into the course leaders views concerning the PE domain and social

justice inputs. This chapter provides the rationale and describes and explains the research fieldwork that was conducted, drawing on the theoretical framework described in the previous chapters.

5.1.1 Revealing the unquantifiable: why a qualitative inquiry?

The strength of a qualitative methodology is the production of rich data and the capacity to reveal the unquantifiable. Having previously experienced a school education that was focused on objective values and quantitative science, the methodology marked a personal repositioning by using a qualitative approach – as the medium of inquiry. The racialisation of social interactions through the experience of a social space is a subjective experience. The impact on each individual is also unique. Interpretation is the sole approach available to gain insights into the individual's ways of knowing that results in their racialising of the space and the interactions they curate. This is the essence of sociology (Carter, 2004; Seidman, 2017).

Furthermore, the proposed outcome of the fieldwork was to describe how white PE students use racialised ways of knowing and how it is applied to their social world, they intentionally or unintentionally cloak their thinking, when speaking. The results illustrated the thinking processes and the revealing of ingrained and embedded knowing that continue to racialise the interactions that permeate PE utilising brief insights of dialogue, as they cloaked and inadvertently uncloaked when revealed to a racially informed listener. A central issue here is which researcher is best placed to reveal the whitely thinking of the participants. A BPPoC researcher, who by the participants would be perceived as an outsider, and therefore less likely to elicit uncloaked responses. Who undoubtedly have the capacity through racialised experiences of their own, analyse whitely thinking. Or myself, a white researcher possibly able to elicit more uncloaked whitely speaking, but at a disadvantage in analysing what is whitely thinking that would racialise social interactions. This conundrum is partly resolved by it being a PhD programme of research, the study is a lone researcher effort – me! However, this invited a different question. It created a centring of whiteness positionality and the need to ensure a epistemological racism was NOT embedded within the Thesis.

5.1.2 Privileged position of the white researcher

The issue of centring of whiteness within the study I now turn to. Centring of whiteness is itself, as Cadet (2020) identified a multiplicity of actions that place WP and they place themselves as central. From what has been referred to as an ontological expansiveness, its WP have the answers or are the priority and most powerful in making decisions. Each multiplicity of white centering, operating individually or in unison has the capacity to racialise social interactions. It is for this reason that not only white researcher, study the centring of whiteness as a process by which research participants place themselves in a powerful or discriminated space, but they examine “the existence of hegemonic ‘whiteness’ and how its connotations of privilege permeate” all areas of research

(Fletcher, 2010). As only then will the unquantifiable aspects of whiteness be truly revealed. Studies by Fletcher (2010), Rankin-Wright et al. (2016) and Lusted (2008), describe sport based fieldwork conducted by white researchers. Although each was different to that which I engaged in. Fletcher's research space was about entering a space where he as a white researcher curated a cross cultural context. On a superficial level of white researcher playing cricket with an Asian cricket team, it was an outsider situation. Although Fletcher remarks one has to see being an outsider or insider is fluid, i.e. as cricketers they were all insiders. When Black researchers are qualitatively studying Black participants there is a sense of also being both an insider and an outsider at the same time (Campbell, 2015). While Lusted's fieldwork was again different. He was an outsider "coming into a (usually tight-knit) already occupied physical space" (2008, p. 173). A male white researcher entering a typically male dominated footballing space. Rankin-Wright et al.'s research had similar features to that of Lusted, but involved a different gender balance. While my research, involved semi-structured interviews of participants who were white British students of PE, I found myself *in the middle* as described by Breen (2007) rather than an insider (Unluer, 2015). My outsider challenges were physical (online remote interviewing), a significant age and career pathway position difference and in several cases a gender difference. Perhaps my researcher/participant relationship was most shaped by the perceived power relations and political correctness that like Rankin-Wright et al. (2016), my white participants became quite quickly comfortable disclosing otherwise "guarded views on diversity and equity" notions. The similarity, though, is a requirement for the researcher to gain a level of acceptance. As Lusted and Fletcher point out they perceived this as earning this acceptance. In my fieldwork this was gained by time talking, building a rapport, whether this was relating some of my undergraduate and post graduate experiences of feeling very my own whiteness, and teaching experiences where I did not fully understand the cultural contexts. The conversations had to evolve, but not lead them, however facilitate a level of comfort that they would express whiteness – much of the time not realising that they were verbalising such racialised thinking. In order not to create anxiety and stress at no stage did I highlight their thinking what projecting whiteness. The identification of uncloaking was left to the analysis. A regret and limitation of the research was not revisiting (as yet) after the analysis the participants to discuss their responses, as Picower (2015) did in their study.

5.1.2 Positionality. Reflection, Vicarious understanding as the production of knowledge

A further aspect that would alleviate white centering of the data and its explanations is the approach to the analysis (Rankin-Wright, Hylton and Norman, 2016). Rankin-Wright et al. fieldwork data was with a white researcher, however the critical inputs from black critical theory researcher, was a strategy I noted worth following. It was noting this observation that began my process of reflecting on where and how I had developed a level of vicarious understanding, and to what extent I could

draw on the emotional labour of colleagues who identified as Black or People of Colour to verify my analysis of the data I had collected. It was at this point I also began to reflect on how CRT and CwS become complementary and symbiotic in revealing whiteness as a powerful means of curating racialised social interactions.

While the thesis is grounded in qualitative intention and resists the scientific demand for quantification, it is written in the security of a structure that embraces the *scientificity*¹⁹ (Golańska, Różalska and Clisby, 2022) of a Euro-centric Academic Thesis format. It is recognised as a compromise and is in constant tension between finding order in the subjective (neuro-diverse me) and the desire for administrative organised structure and order (obsessive-compulsive me) and the new idea that solves the more significant problem (innovator me). As a result, the Thesis is an interdisciplinary critically informed approach to social research. The Thesis utilises the methodologies of critical race theory (CRT) and critical whiteness studies (CwS) to interrogate the interface between a sub-group of PE actors and their mental model with the sociology of the social world of Physical Education. The combination of CWS scaffolded by CRT I labelled a Critical whiteness Analysis.

Amsler, interviewed by Cowden and Singh (2013), offered a platform for this Thesis's engagement with critical whiteness analysis. She pointed to the illuminating of the conditions of human experience; "particularly the causes and consequences of injustice, inequality, violence, suffering and unhappiness – are contingent, relational, and impermanent". Moreover, she made the point that critical theory, through the application of critical analysis, provides the tools for understanding the; "relationships between culture and physical matter; and in this way can disclose otherwise invisible possibilities for naming and challenging power, and for transforming subjective and social life". Overall, Amsler described critical theory as a multidisciplinary "way of knowing the world that is oriented towards understanding and improving it". As Amsler explained, the objective of producing a social change is challenging because "You can't simply make power structures disappear because you want them to. ... Relations of power can be deeply rooted, including in people's desires to maintain them, even to maintain conditions of self-domination" (Cowden and Singh, 2013, p. 197). It was Amsler's observation that led me to envisaging the step of developing my future research agenda as an output of this thesis, prior to unravelling the consequences of a whiteness thinking mindset. Furthermore it undergirds the methodological stance of critical whiteness analysis as scaffolded by the interdisciplinary approaches of critical race theory and critical whiteness studies.

¹⁹ The investigation of social phenomena within the framework of the social sciences.

5.2 Research methodology

The process by which I developed the research methodology underpinned the method deployed to carry out the fieldwork. For clarity, the Thesis adopted Howell's (2015) approach in defining research methodology as the research strategy that outlined how the research project was conducted. In contrast, the method identified the means or modes of data collection. The two, in reality, had to operate in unison. Although the newness of critical research methodology concepts meant that the research strategy was often methods based, with the use of tenets such as counter-storytelling; therefore, the method merge at an intersection with methodology.

From a critical methodology perspective, boundaries were blurred between philosophy, empirical techniques, and various approaches to analysing the material or data (Cabrera 2018). To fully appreciate the strategy, it is worth restating crucial aspects of the Thesis development. The impact and influence of marginalisation by racialising spaces appear to be acutely underrated by people with a whiteness mindset (McCluney *et al.*, 2019; Nosheen, 2019; Gyimah *et al.*, 2022). The empirical approach was to shine a critical searchlight into the PE space where it was recognised that whiteness was present to look 'behind the mirror' (Delgado and Stefancic, 1997). The objective being to map whitely thinking. The key reason for adopting a multidisciplinary critical approach is its capacity to reveal the *unquantifiable and not seen or even avoided rich qualitative data of social interactions*. The practical aspects of the Thesis were planned to gain insights into how students as actors in the PE domain might express whitely thinking that would 'racialise social interactions' – through the utilising of a range of 'more nuanced' racisms.

To achieve this insight, the Thesis adopted a research methodology described as critically informed qualitative social research (Crotty, 1998; Pink, 2015; Hesse-Biber, 2017). The importance from the perspective of the Thesis was that the qualitative focus of the methodology grounds the research in asking questions that would interrogate the social issue or problem, while its primary purpose was to elicit "subjective and multiple understandings" (Hesse-Biber, 2017, p. 4). An important aspect of qualitative research is the assumptions that researchers bring into the research space that influence and determine how the study process occurs. The methodology is underpinned by research philosophy aiding the understanding of these assumptions, the researcher's own lack of racial awareness. Enabling them to be addressed.

The ontology and epistemology adopted by the research design demonstrates the trustworthiness of inquiry (Guba and Lincoln, 1989; Sparkes and Smith, 2014; Gray, 2018). Trustworthiness is based on rigour, resilience, and robustness (Smith and McGannon, 2018). These methodological factors determine the quality of the eventual dataset and, therefore, the value of the critical analysis. It was,

therefore, of primary importance that the preliminary planning of the research design considered their application.

The initial starting point, however, was the relevance of the methods used to achieve the project's objectives (Bryman, 2012; Neuman, 2014). At its most practical level, research methodology is a decision-analysis process to make research method choices (Savin-Baden and Major, 2013). Engaging with research methodology provided a foundational framework and grounded the inquiry to moving from existing knowledge to producing new knowledge. The critically informed qualitative methodology adopted by the Thesis allowed the use of a method that facilitates the gathering of data of the kind that can be analysed from a critical theory's counter-storytelling perspective to interrogate power structures that are expressed by whitely thinking, a characteristic of being-white.

The Thesis's methodology was developed in respect of established research philosophy. A philosophy that positions the ontological (what is known) and epistemological (how the knowledge is used) grounding; together, they provided a rationale for the critical methodology that was used in analysing the fieldwork gathered data.

5.2.1 Research Philosophy

A justification for the selection of the critically informed social research methodology was rooted in the philosophy of research. Sociology is most effective when located as a philosophy of social thinking rather than pursuing objective truths (Giddens, 1993; Connell, 2014; Seidman, 2017). My reasoning for the methodology presented was based on adding and exploring meaning to the complexity of the social world rather than producing reductionist labels or algorithms of how the world should 'work'²⁰.

The fusion of CRT and CwS enabled the construction of a critical whiteness analysis —. The selection of a critically informed methodology interrogates the power structures and how they are infused into the social world. The perspectival aspect of the methodology enabled a call for social justice actions to be part of the research impact story.

The research paradigm explored below aligns with my view of social reality; its components are ontology, epistemology, and axiology. The following sections discuss my understanding of these components influenced the the development of the Thesis.

²⁰ For example, the use of terms such as *racisms* is designed to bring transparency to the totality of the experience that racism creates, to call out the issue rather than to ingrain whiteness into the research itself.

Research ontology as a philosophy is concerned with what can be known and, therefore, what is the social reality (Crotty, 1998; Bryman, 2012). Research ontology provides the foundation from which the research paradigm can be described (Hesse-Biber, 2017). Here social reality is based on a layered view that, subjectively, multiple realities exist, and each individual with individualised knowledge (situated knowledge) is constantly constructed from accumulated knowledge (Haraway, 1988). The primacy of ontology is based on the sequence of thought that the idea of the research comes before knowing how it will be used. This means that understanding an object of research (ontology) comes before thinking about how the researcher will learn more about it (epistemology) (Irfan *et al.*, 2022).

The accumulation of knowledge drives research ontology. Knowledge is accumulative, and advancement is continual with occasional step changes. The social theory thus progressively builds on previous theories (Deleuze and Guattari, 2015). The philosophical conclusion is that theories are never entirely correct, and neither are they altogether wrong; theories act like componentry to be integrated into the contemporary social context. To this extent, theories aid the ways of knowing; the result is that social reality is constantly updated or re-interpreted.

By implication, research ontology typically offers three particular researcher positions: positivist, interpretivist, and critical perspectivist (Hesse-Biber, 2017). While there is imbrication, these umbrella terms support understanding research ontology. Positivism relates to the view that social reality is explainable by causal relationships, essentially measurable. Interpretivism explains the social reality as constantly (re)constructed through interactions and actors engaging in meaning-making. Critical perspectivists hold a view of social reality that focuses on a process of constant construction of knowing; however it is repeatedly impacted by a hierarchy of power, which becomes the lens by which the research is conducted.

My critical perspective research ontology thus frames my researcher epistemology.

Research epistemology is concerned with the researchers' views of how knowledge is produced to gain insight into the meaning of reality (Bryman, 2012; Savin-Baden and Major, 2013); while also questioning who defines and what controls their use of new knowledge (Spencer and Molnár, 2022), how the knowledge is used (Lincoln, Lynham and Guba, 2018), and what is the researcher's relationship with it (Thayer-Bacon, 1997, 2003; Parker and Lynn, 2002; Freire and Miranda, 2014). Other aspects of the philosophy of research epistemology are how they and others know reality (Hesse-Biber, 2017). Various epistemological stances characterise qualitative research. In broad terms, these are positivism, interpretivism and critical perspectivism. Positivism sets the researcher apart from the participants as the research authority of knowledge and knowing. The interpretive stance recognises all the research stakeholders as co-creators in the knowledge-creation process. The critical perspective view is focused on the instrumental role of power and its influence on the

knowledge-building process. Hesse-Biber (2017) points to critical and interpretative researchers' increasingly adopting hybrid stances. Also, different research projects with shifting perspectives collaborating across research paradigms (Taylor, Ulmer and Hughes, 2020). Historically, research paradigms have taken a previously prevalent separatist stance (Bryman, 2008; Wilding, 2019).

As a qualitative researcher, my Thesis epistemology instinctively is to engage with participants and so maximise the quality of the subjective narratives; relational and participatory epistemology is essential to the process and outcomes of the Thesis. The relationship with the research process of revealing new knowledge is to be part of and within the research space, an immersive research experience that strongly focuses on the loci of power within and around the social issue. My Thesis' epistemology is grounded in a professional interest in education and learning; however, I recognise it as sitting within the critical perspective 'umbrella' as the racialising of social interactions is little understood and, in numerous ways, not acknowledged. It, therefore, requires the searchlight of a critically informed approach. I also recognise it as an interpretative epistemology because the data is co-created with participants.

The research design interprets the mental model embedded within the counter-story-telling the participants provide in response to the interview questions. Once the researcher frames what the research will involve (epistemology), they have a responsibility to understand the direct impact of their plans concerning all stakeholders (axiology) (Heron and Reason, 1997). The embracing of the philosophy of research axiology is of paramount importance in delivering a valued and reliable research project (Heron and Reason, 1997).

The axiological imperative was applied to the critical analysis approach and is concerned with the importance and integrity of the individual. In addition to the participants safeguarding. The analysis is a critically informed qualitative process, not a quantitative exercise in statistical knowing. Specifically, each participant must be considered a voice that needs to be heard. Their statement was singularly important to the critical analysis to provide meaning about their being and becoming as they engage in the PE domain. Each student's and each course leader's perspective is a valuable contribution; future solutions should consider each, thus challenging transformatively and catering to the individual's needs (Briscoe and Khalifa, 2015).

The quality of the research, in its broadest sense, determines the value of the study as it relates to ethical and moral fortitude (Given, 2008; Smith and Sparkes, 2016; Smith and McGannon, 2018). Axiological quality is achieved through the ongoing reflective question, is this research suitable and appropriate to be continued with? This is a thoughtful and reflective question to be constantly reviewed throughout the Thesis.

5.2.1.1 Researchers' development of a methodological positionality

Research that focuses on equity and equality and asks why power holders marginalise 'others' to the edge of society is value-laden. While this is illustrated in the positionality, ontology and epistemology, it is a point in case that this Thesis has been developed by an ever-increasing awareness of the importance of establishing an axiological approach to the research.

My positionality regarding worldviews, cultural experiences and upbringing has evolved throughout my adult life- some 40 years. I entered university as a teenager, mainly oblivious to the issue of normalised whiteness. Apart from a few almost isolated experiences, I dismissed at the time as "just neighbours being neighbours, rather than epidemic racism". Racism in my childhood was discussed by adults in my surrounding as if it was fully justified. I now realise the extent to which the embedded whiteness will influence findings and decisions about the research process. There continue to be areas where I am unaware of my racialising capacity and where strategies are required to produce robust and rigorous research findings. The principle strategy I applied was reflexivity to my thinking, decision making and actions, informed by (un)learning of my whiteness. All of which is the concern of the philosophy of axiology. Values drive the importance of delivering professional quality research in areas of ethical consideration.

My first recognition of beginning to understand the privileged position I held as a white person and I have on reflecting on the role of racism was during the teaching practice of my PGCE teacher training year-long course. During the registration period, one morning in my first week at the school, I needed to work with four Asian boys who had been physically attacked for taking the "wrong cut-through to school". Over the next four decades, I became more aware politically and socially of structural issues of "how white" virtually every area of PE, elite sport, and grass root sports. I was involved in sports technology distribution and organised athlete camps to see only "white faces" attend. This continued until 2012/13, when I returned to academia and began journaling my experiences, believing the higher education space would be different. It was not. As previously mentioned, Appendix 2 provides sample vignettes of the encounters of whitely thinking I began to recognise.

It was revealing to myself how racially unaware I was (and still am) that began the process of formulating the concept of this Thesis. A second factor was recognising the resilience of the whitely thinking that was evident. This led to me recognising that the influence of the researcher's whiteness would be significant to the transformative outcome of the research. The importance of acknowledging my position as a white, cisgender male; is paramount. Essential in need of constant reflection as to their influence on the overall project outcome. The extent to which these social factors are embedded in me and the focus of the research lens on racism and whiteness is a significant issue that has been at every point of progress through the research journey.

My positionality, represented as my situated knowledge, influences the construction of the study's inquiry and integrity and ultimately guides my chosen research paradigm. I believe my position as a white researcher, working through my lack of racial awareness, is validated and is supported by Bhambra and Holmwood (2021, p. 1) when they offer the methodological basis for why a privileged knower can produce new meaning concerning the inquiry's objectives. In their view, "expanding the range of knowers... is the basis for developing better understandings through dialogue and reconstruction". My positionality drew a broader range of participants into the area of inquiry and potentially developed stronger narratives from specific participants weary of discussing race and racism issues. The central takeaway from recognising my privileged white positionality was the constant reflectivity of my whiteness and the whitely thinking it generates, a central feature of the proposed methodology for critical whiteness studies advocated by (2020).

5.2.1.2 Research paradigm

The following subsection describes the construction of the inquiry viewpoint and build a methodology that uses critical whiteness analysis. The research ontology and epistemology are intertwined with my Thesis positionality, from which the research paradigm or viewpoint is established.

Developments in social research methodology have been both frenetic and contested to free themselves from the various paradigmatic straight jackets (Bryman, 2008; Wilding, 2019; St Pierre, 2020). The Sage Handbook of Qualitative Research (Denzin and Lincoln, 2018) demonstrates that it presents significantly more diverse methodological offerings than previous editions. I draw on the heuristics of Crotty (1998), Savin-Baden and Major (2013), Hesse-Biber (2017), Kamberelis, Dimitriadis and Welker (2018) and Lincoln, Lynham, and Guba (2018) that inhabit qualitative research methodology debates to furnish my methodological reasoning. I am drawn to using Hesse-Biber's (2017) approach and recognise my research as critical and interpretative.

In straightforward terms, a research paradigm is a commonly agreed way of perceiving the world based on linked assumptions accepted within an aligned, collaborative group of researchers (Guba and Lincoln, 1994). In other words, it is the conceptual framework accepted by a group (of researchers) how they define the world is best viewed according to their perspective. It is, in effect, an agreement by those that align with the paradigm on how they interpret and seek to solve social issues. The result is a framework of understanding and shared assumptions that form a coherent and layered view of the approaches used by the researchers to conduct the social inquiry.

The best fit for my critically informed social research philosophy and this Thesis is the research paradigm of CwS. This paradigm falls under the umbrella of perspectival approaches (Hesse-Biber, 2017). It is considered a subfield of critical race studies (Gallagher and Twine, 2017). It is a

paradigmatic inquiry whose spheres of operation are all very different fields, like leisure, sport, music, education, and subcultures. However, most of these research projects have one thing in common: they look at how whiteness works in a system of racial stratification, where whiteness is made invisible, denied, or accepted through cultural practices. It is a critical approach that investigates embedded and privileged power, how it influences the social spaces of interactions, and how the actors recognise or don't recognise the power held by themselves. The most pertinent of goals is to show how powerful being-white is across the racial hierarchy and how it supports systemic racial marginalisation and associated traumas.

Perspectival paradigms with a critical theory approach also have an activist element. The Thesis's research impact objective is to develop an research agenda that will support the effective development of programmes of (un)learning. Social justice projects are about supporting their perspectives on social conditions and personal development (Harrison and Clark, 2016; Azzarito *et al.*, 2017; Gerdin *et al.*, 2021). There is no average student in the realm of ways of knowing and situated knowledge about the multiplicity of individualised mindsets (Haraway, 1988; Harding, 2021). Based on this process, the statements revealed an understanding of how each individual territorialised and deterritorialised (Deleuze and Guattari, 1987; Buchanan, 2015) as they progress through numerous social interactions, their PE experiences and their making sense of developing knowledge about race, racism(s), and whiteness from their standpoint of knowing (Swanton, 2015).

Having delved into research philosophy, my overwhelming realisation is that the four areas of researcher positionality, ontology, epistemology and axiology must 'sit comfortably' together to ensure a successful outcome.

The remainder of the chapter discusses the empirical aspects; of the conducted fieldwork, followed by the approach taken to analyse the data drawn from this fieldwork.

5.3 Fieldwork Method

The 2020 COVID-19 pandemic disrupted the fieldwork phase of the Thesis. The original plan was to conduct a substantially ethnographic-based fieldstudy at various university locations across England – the lockdown and closure of university campuses meant this was not a feasible option. The process I undertook to redevelop the fieldwork and adapted to the challenge it presented is documented in the publication on the Sage Research Methods website (Raven, 2022)

The purpose here is to describe the method undertaken and provide insight into realities of conducting the practical elements that enabled myself as the researcher to "proceed by way of orderly construction" (Lucy, 2015, p. 35). The focus is on the practicalities of doing virtual fieldwork; the reality of fieldwork is that it is never as straightforward as the research method literature suggests it is or should be (Bryman / Silverman citations).

The fieldwork's data collection focus was to conduct two sets of discursive semi-structured interviews with 1) white British students studying PE at English universities and 2) their white Lecturers (academic course leaders).

The first review and test of the practical research design was to list the ethical and axiological considerations and resolve how any concerns would be addressed. The British Sociology Association (BSA)²¹, and British Educational Research Association (BERA)²² ethical standards were used to produce the review and, subsequently, make the formal research ethics submission to the university. The ethical procedures were followed based on these associations to align with the University of Worcester Ethics Policy version 5.0 October 2018 regulations.

The research participants were non-vulnerable adults studying at a university level. All participants completed informed consent about their participation, and the research uses anonymised personal data. To conform to ethical standards, participants were made aware of the voluntary nature of the study; they would be able to withdraw from the study at any stage and would be able to withdraw their permission for the investigation to use personal data for up to two weeks after data collection. As the research subject material was potentially sensitive (I developed this issue in the following subsection), post-session support and debriefing was offered to all participants by signposting them to the appropriate agencies and resources as necessary plus post interview non-recorded discussion. Section 2.5 of the 2018 University's Ethics Policy guided the approach to participants' confidentiality. Data collected was stored on encrypted external hard drives and the University of Worcester OneDrive. The research did not require the identification of the individuals. An appropriate anonymisation process was followed, ensuring that the original personal and anonymised research data could not be linked to individual participants. The destruction of personal data followed the completion of the study of the anonymised data.

5.3.1 Revealing or not revealing to the participants – whitely thinking

While developing the research method, it was recognised that an "uncloaking" of the participants' position on race, racism and whiteness would have to occur to identify a mental model of racialised or whitely thinking. I decided that I would not reveal to the participants during the interviews that they were making statements interpreted as whitely thinking for two reasons: a.) as a white researcher, I would not necessarily be equipped to consistently identify narratives or slices of statements representing whitely thinking. Secondly, b.) it would disrupt a rapport of gaining acceptance, and c.) it would add to the safeguarding issue of revealing such revelations.

²¹ <https://www.britisoc.co.uk/ethics>

²² <https://www.bera.ac.uk/resources/all-publications/resources-for-researchers>

As a result, it was anticipated that a debrief would be required that began towards the end of the interview session for participants who self-identified they were expressing whitely thinking, which emerged during the interview and a realisation by them that past scenarios they outlined would have been racialising. This post-interview was organised with planned signposting to local support and an open-ended online discussion with me outside of the interview recording process. The reality of the the online remote interviews, was I as the researcher, was able to identify some of the whitely thinking in real-time during the interview. Which left me with emotional anxieties following each interview, once realised this would occur. I organised to “talk through” each interview with a trusted Black/Person of Colour researcher following the scheduled interview.

5.3.2. Finalising the ethical approval process

The ethics application submission utilised the University of Worcester's online approval process and current documentation (2019) guidelines, with further insights gathered about ethical issues relating to conducting research gathered from several sources (Denzin and Lincoln, 2018, Ch 3 and 6; Flick, 2018b, 2018a; Kara, 2018).

During the preparation stage, it quickly became apparent that this process would enhance the quality of the research, especially the fieldwork. For example, the process of thinking through how ethnicity should be included (Salway *et al.*, 2011) in terms of ethics, rigour and robustness of the Thesis, specifically concerning question content and analysis. Thinking about these concepts reported by Salway *et al.* stimulated a phase of reflective iteration. This, in turn, led to embracing the opportunity for peer review and supervisory support; a checklist worksheet was developed to help prepare the ethics submission. In this way, ethical approval became a positive learning.

The checklist guided me through many considerations, including collecting primary data, data security, and data storage. The submission process facilitated the development and improvements to the practical aspects of the fieldwork, which was related to moving the process online. This included a protocol development for recruiting participants and using gatekeepers and opportunistic sampling methods. A detailed protocol was developed and presented as part of the ethics submission. Other protocols developed as part of the preparation for ethics approval included obtaining and recording participants' informed consent. The consent forms (PDF format) were exchanged as attachments to emails. This approach aligned with standard university ethics processes and streamlined the approval process during the pandemic and remote working. The ethics submission pack included the associated assets of the participant information sheets (PIS) and consent forms (CF), which are presented in Appendix 4.

5.3.3 Recruiting participants

Qualitative social investigation necessitates appropriate and relevant data to permit meaningful analysis; it is, therefore, essential to carefully design the approach to participant recruitment (Hagaman and Wutich, 2017; Vasileiou *et al.*, 2018). This research is concerned with how views and opinions manifest themselves; participants with a designated background and career aspirations are, therefore, a prerequisite. This will reveal whitely thinking regarding race, racisms, and whiteness; the desired cohort would have appropriately linked backgrounds and career goals. A practical decision was made to seek interviews with social justice-informed PE students of white British ethnicity, although every applicant was provided with an opportunity to be interviewed.

Student participant data included in the final analysis were regarded as being informed about social justice issues based on attending one of the Thesis’s gateway-selected universities, course leader validation of the department approach and criterion of interview data inclusion in the dataset to be analysed. The process of selecting interview data for analysis involved reviewing the UCAS database, marketing statements and publicly available information, i.e., websites and filtering out students demonstrating overt racialised thinking as the Thesis is concerned with the ‘more nuanced’ covert aspects of racism and whiteness, expressed as whitely thinking.

Table 2 UCAS database search results for PE courses

Search database		UCAS course details		
Date of Desk Research:		May/June 2019		
Search Conditions:		Result:		
Filters	Text	Courses listed	Text in course title field	Institutions listed
Undergraduate	"Physical Education"	302	151	91
2021-22	"Physical Education " + "QTS"		7	
"England"				

Desk research was deployed to access the most appropriate group of participants using the database of the English university application process (UCAS). Course promotional material and the universities own website; the opportunity to participate in the study was promoted via the Course Leaders of 69 universities with programmes offering courses for a career in PE and the university promoting social justice, equality, diversity, and inclusion as a core value. The Social Justice core value judgement was based on policy statements and documentation on university websites. Compliance statements with the Equality Act (2010) were considered insufficient. The wording in university and course details were considered a prerequisite. Teaching toolkits and other module

specification documentation regarding areas of work available publicly, including decolonising and hate crime, were used as positive indications of the university's overall commitment to EDI and Social Justice initiatives.

The initial desk research using the UCAS database and the keyword "Physical Education" yielded 91 institutions. Approximately half the number of 181 institutions offered courses with the keyword "Sport" as a keyword or in the course title. Table 1 also illustrates that the 91 institutions listed 302 courses associated with the keyword "Physical Education", whereas approximately 50% included the keyword in the title of the course. While marketing indicator detail is beyond the scope of this Thesis, it appears that the keyword Physical Education is being used in some form of marketing activity to recruit students to courses within the HE sports department. Demonstrates the value of linking the undergraduate course to the student's school experience in PE.

Contact was made with the 69 identified Academic Course Leaders as gatekeepers via the previously described selection process for universities in England. The contact communication included a request to present to the course year groups and to distribute participation information via email or post similar details on the course's virtual learning platform. The information included a student invitation to book an online interview or to engage with various social media materials promoting the topic for the discussion, primarily using Twitter and YouTube (Appendix 5). Students who indicated their willingness to participate were followed up and offered an online semi-structured interview. Students also signed up directly from the contact via their academic course leader or the various media posts which directed potential participants to YouTube-based content, from which web links facilitated them to schedule participation in the study via participant information and consent forms.

5.3.4 Semi-structured interviews – the fieldwork experience

The primary purpose of the student interviews was to explore and map their affiliation to PE and acquired whitely thinking. To achieve these broad objectives, a vital aspect of the fieldwork interviewing process was the creation of a space where the discussion was able to form a narrative that was trustful, respectful, and empathetic (Brinkmann and Kvale, 2015). During the conducting of the interviews as the researcher the time spent curating the social space provided a sense that the narratives' quality was also more robust and trustworthy.

The interviews were informal. Based on Brinkman and Kvale's (2015) notion, that for the participants it was an unfamiliar space for interviewing, additional formatting of the interviews assisted in to securing the required quality of data. The semi-structured interview schedules, used a preplanned template or outline to develop the discussion (Appendix 6).

Table 3 Profile of student participants

ID	Pseudonym	Interview Period	Gender (self-described)	Ethnicity UK Census	Years at University	Age on Entry	Notes
101TF	Tom	March/April 2021	Male	white British	3rd	<21	Main interest rugby
102KL	Katherine	March/April 2021	Female Cis Het	white English	3rd	<21	Outdoor ed interest
103DC	Duncan	March/April 2021	Male	white British	3rd	>21	Mature student
104DS	Debbie*	March/April 2021	Female	white British	3rd	<21	Badminton coach
105JW	Judith	March/April 2021	Female Cis Het	white British	4th	<21	Accepted for teacher training
106NC	Nicola	March/April 2021	Female LGB	white British	3rd	<21	
107HV	Harry*	March/April 2021	Male	white British	1st	<21	Released from the football academy
108WP	William*	March/April 2021	Male LGB	white British	4th	<21	Masters before teaching
109MT	Maureen	March/April 2021	Female	white British	3rd	<21	

Table 4 Profile of Academic course leader participants

ID	Pseudonym	Interview Period	Gender (self-described)	Ethnicity UK Census	Years as Academic	Age Entering Academia	Career route Sub-Discipline
201TS	Terence	Apr/May 21	Male	white British	10-20	>40	Teacher/Coach – Academic PE/Educ
202BB	Bob	Apr/May 21	Male	white British	1-5	>40	Teacher/Coach – Academic PE
203BC	Billy	Apr/May 21	Male	white British	5-10	20-30	Grad-Academic Sports science - Exercise Health
204HE	Henry	Apr/May 21	Male	white British	5-10	30-40	Teacher/Coach – Academic PE
205KH	Kenny	Apr/May 21	Male	white British	10-20	20-30	Grad-Academic Sociology - Management
206HJ	Harriot	June/July 21	Female	white British	5-10	30-40	Grad-Academic Sociology – Sport management
207LK	Luke	June/July 21	Male	white British	10-20	20-30	Grad-Academic Sociology – Sport management
208HN	Nathan	June/July 21	Male	white British	5-10	20-30	Grad-Academic Sociology – Sport coaching
209WD	William	June/July 21	Male	white British	10-20	20-30	Grad-Academic Sports science- Sports science
210DD	Dawn	June/July 21	Female	white British	5-10	20-30	Grad-Academic Humanities- Sport management
211GD	George	June/July 21	Male	white British	1-5	20-30	Grad-Academic Sport management
212NB	Nigel	June/July 21	Male	white British	5-10	30-40	Teacher/Coach – Academic Sports science
213BL	Brenda	June/July 21	Female	white British	10-20	30-40	Teacher/Coach – Academic PE

Note: * denotes attended selective grammar schools.

5.3.4.1 Student interviews

As anticipated during the method design stage, none of the participants would say they would engage in racial conversations. It was, therefore, a case of interrogating the underlying inference of their conversations – this is what I framed as the analysis of whiteness. To a large extent, the normalised whiteness they projected issued offered little or no recognition of how they interpreted their social world with a white lens. Conversely, for those who experience racisms of this kind repeatedly throughout each day, I knew would recognise them as racialising events²³. To this extent, Frankenberg's (1993 pp. 228–229) observation was confirmed within the data presented here “Whiteness, as a set of normative cultural practices, is visible most clearly to those it excludes and those to whom it does violence”. The data confirmed Frankenberg's view, “Those who are housed securely within its borders usually do not examine it”.

The trauma following each fieldwork interview was mine as the listener-researcher rather than the participants, who were mainly oblivious to the ‘being-white’ implications of the statements they were making. I was doing critical whiteness analysis in real-time. The participants appeared unable to link what they were saying to it being interpreted as whitely narrative – or it was normalised to such an extent – they did not appear to recognise they were uncloaking their acquired whiteness. The process of building rapport with the student participants was confounded by conducting the fieldwork online during the COVID-19 lockdown. A different approach had to be adopted, as discussed in Raven (2022). Due to Covid, the interviews were online – which probably extended the rapport-building process. However, the indicators or markers of whitely thinking presented here generally came from the latter parts of the semi-structured interviews. The process of facilitating the participant to relent on their stance of cloaking views which they perceived could indicate them as “racist”, required a rapport or chatter to be developed. The technique of familiarising chatter with participants (rapport development) and its analysis were taken from the research methods of micro-phenomenological and semiotic approaches (Gaete Celis, 2019; Poizat, Flandin and Theureau, 2022). This elicited cognitive processing that allowed for the uncloaking of racialised thinking. A research tool described as a psychological microscope provides a means of describing and interpreting brief moments of subjective experience (Heimann *et al.*, 2023). Although in my Thesis, I primarily used the technique to gather slices of conversation triggered through the rapport that drilled through layers of defensive and self-comforting posturing to explore underlying cognitions of being-white.

²³ This is my vicarious learning and the learning of race and racism. I am indebted to many colleagues for their generosity and acceptance of their emotional labour to share their knowledge of race with me.

In addition the opening chatter or conversation was which eased us into the research conversations were around who I was and why I was involved in PE. Once this was flowing conversation the interview developed guided by a semi-structured format.

For the student participants' the template was formatted in three parts relating to their lived journey of learning and experience and areas of inquiry the Thesis intended to explore. The three-part structure served two purposes; sitting typically at a desk in front of a screen, it supported the building of trust by understanding the participant as an individual and their lived journey and secondly, as an interviewer, it overcame the confidence issue of this unfamiliar online space for data collection. Following the rapport building and opening discussions, part one inquired about the personal education history of the student. In practice, the interviewees discussed their school experiences before university. The second part focused on their social interaction experiences regarding the social diversity of the cohort in their university space. The discussion developed into a conversation about how they perceived race and ethnicity played out within their course at university. Before the discussion progressed to engaging with the third part, their understanding of race, racism(s) and whiteness in terms of knowledge and experiences, the session was brought to a close with the participant's thoughts on current issues of race and racism(s). For example, what are your thoughts about racial profiling, political correctness, and micro-aggressions? In and around each category, further developing rapport expanded the understanding of their experience, establishing informality.

A key point of interest in developing the interview infrastructure was to create an online interview experience as similar as possible to an in-person ethnographic interview. The interview construction received significant attention during the development phase; reflecting on 'how the interview went' was a powerful way to improve the sense of an ethnographic study within a virtual fieldwork format. For example, the quality and richness of the data for the following interviews were enhanced by reflecting on the previous interview interactions. As the fieldwork programme progressed, the interviews became more like an in-person interaction between the researcher and participants. Reflecting on and recognising what Kvale refers to as "power dynamics by the social construction of knowledge in interviews" (2006, p. 480) further developed the narrative quality of the discussion. A further benefit of the 'chatter' aspect of the interviews; became progressively more effective in lessening the differential power dynamics. The branching of the discussion also responded to the content of the participant's speech. Structuring follow-up questions achieved this according to aspects that could lead to racialising social interactions. The follow-up questions were structured as a result of my racialisation understanding and structured from the toolkits developed, Appendix 9, to recognise whiteness thinking, that is embedded, racialised, and racially stereotyped.

At the conclusion of the interview due to COVID restrictions, options for transcript checking and time were deemed likely to be limited. Therefore, provision was made that the participants would be asked at the end of the interview if they thought they would want to correct the record, and together we would work through the notes I would have made.

5.3.4.2 Course leader interviews

The course leader interviews were significantly different; I refer to them as peer-to-peer discussions. The aim was to collate information about how the curriculum on social justice was constructed and delivered. While this data would be analysed through a critically informed lens, the discussions were not necessarily about the individual but the institutional approach. Although it became apparent that the two strands were thoroughly intertwined and embedded in whiteness, gender and social class each informed the construction and delivery of the curriculum.

As a result, the semi-structured schedule was a list of questions I wanted to explore rather than a formatted route map (Appendix 6). The outcome was more varied discussions, and topics explored relating to the course leaders' academic lens and role within the department.

To support the semi-structured nature of the interviews and the currency of topics. A journal was maintained throughout the period to record relevant national and global news influences, i.e., Black Lives Matter media stories, to contextualise and frame the interview discussions.

The conducting of a semi-structured interview required expert knowledge about racism from a being-white perspective. Recognition of storytelling, with the lenses of whitely ways of thinking, behaving and speaking, and the layers of racialisation tools were the primary assets applied initially to the student data, with the addition of the tools of inaction for the academic course leader data. Appendix 9 illustrates the full range of whitely thinking, behaving and speaking toolkits developed throughout the Thesis – they can be described as my aide memoir. The development of racial understanding, because of my white positionality and not experiencing racism, and being perennially immersed in a whiteness-ordered social world, a personal journey of acquiring knowledge and understanding has been crucial for the whole research delivery process. The toolkits represent the knowledge base needed to keep at the forefront of my thinking during the interviews. It provided the means when participants raised 'flags' within storytelling that could result from or otherwise driven by whitely thinking. These 'flags' would determine avenues to explore with follow-up questions.

Once again, due to COVID restrictions, provision for the participants to be asked at the end of the interview was made if they thought they wanted to correct the record, and together we would go through the session notes I would have made.

5.3.5 Description of datasets

The analysed data included 22 interviews with 9 (No.) self-described ethnically white PE students (N=9) and 13 (No.) academic course leaders (N=13) based at English universities.

The open-access approach produced 31 student applications to join the study; each was offered a scheduled online interview, and 22 student interviews took place. Each of the conducted interviews was with participants who attended one of the 69 identified universities demonstrating EDI and social justice-promoting credentials. The final dataset used in the analysis was the result of a filtering process to ensure the participants selected for analysis were social justice-informed PE students expressing nuanced racialised thinking. Reasons for exclusion from the analysis included students who were not of white British ethnicity, voice recording quality, or expressed openly racist positions (i.e. declared membership of a nationalist group, i.e., EDL English Defence League). Each of the 9 students fulfilled the requirements of personal background, career goals, and having experienced social justice learning inputs (i.e. informed). The student interviews took place online between February and April 2021.

The student dataset participants were of various self-identifying gender, white British PE students. The students partook in an online discursive semi-structured interview, enabling me, a white male, to gain insights into their experience of the PE pathway they had followed and their perspectives on race, racisms and whiteness. The data captured narratives that provided various strands of insightful material:

- 1) The student's relations with the PE domain and the process of selecting the pathway as a potential career pathway and a subject discipline to engage with.
- 2) Data that indicated the student participant was utilising thinking, behaviour or speech that illustrated or was interpretable as contributing components to the symbolic violence (racialisation) experienced by BPPoC in PE's spaces, places, and social interactions.

The course leader data stream was collected via semi-structured interviews with an ethnically aligned group of white academic course leaders, also a mixed-gender group, from various universities with a tradition of PE teaching. The purpose of the semi-structured interview was to provide their views on how the benefits and limitations of social justice projects delivered by their course teams are implemented. The discursive semi-structured format allowed for the exploration of the course's engagement with and delivery of Social Justice Projects and their perceived impact

The recruiting of academic course leaders to participate in a semi-structured interview was organised following the conclusion of the student interviews. They were contacted a month directly after the students were invited to participate. The course leaders were invited to participate in an online semi-structured interview discussion on Social Justice Projects, which are organised as part of the course/programme they manage. In response to the invite, online interview meetings were arranged. The interviews took place between April to July 2021.

Thirteen semi-structured interviews with the academic course leaders were recorded from the 19 gatekeepers who replied to the initial invitation to engage with the research. The complexity regarding this part of the fieldwork was the appointment diary around their remote teaching and student assessment requirements. One interviewee did not complete the interview; the reason has to remain confidential to support the Thesis's axiological position. Five declined the interview invite following requests for an online conversation concerning the format of the semi-structured interviews.

5.4 Analysis Method

The semi-structured interviews were designed to reveal thinking behaviours which would have underpinned the narratives, slices of conversation, revealed memories, enabling the exploring and mapping an interpretation of whiteness/being-white. Of particular interest were episodes that mirrored the whiteness/being-white that is documented by wide ranging research (Flintoff, Dowling and Fitzgerald, 2015; Barker, 2017; Flintoff and Dowling, 2017; Sian, 2017; Dowling and Flintoff, 2018; Varea, 2019) in various ways that inhabits the PE domain.

The interview design was intended to develop participant triggers that would uncloak their guardedness of revealing how they perceive people in terms of race, and a fear of being labelled as 'racist' – the revealing of the cloaked thinking that is unquantifiable – to what extent are steered in their decision-making by issues of race? The analysis is based on slices of conversation or unguarded peeks as to the participants thinking. It is this that indicates through a microscope of cognition what the nature of a mental model is and its reliance on a concept of race to produce whitely thinking.

Furthermore, that through the use of a sociological lens establish how the mental model of racialisation produces assemblages that determine who and how actors would participate both in the present and long term future. Therefore, dictating the nature of the ongoing domain of physical education. The role of the individual in propogating and perpetuating structural racisms can be seen as being built on foundations of racial essentialism.

The essence of Critical whiteness Analysis (CwA), involved the researcher using their acquired knowing of ways in which spaces and social interaction are racialised (summarised through the toolkits presnetd in Appendix 9). Once identified from the observations and narrative data the nuanced

racialisations are critiqued as to their alignment with the layers of racialisation (Appendix 9 Table 2) – and the participant mentally engaging with the process of whitely thinking and assuming a whiteness mindset. Noting that whitely thinking is the labelled used that signifies a process that includes, thinking, decision making, speaking and observable behavioural acting.

Noting the Thesis's definition of WP are ethnically diverse people who do not experience racism. Therefore, student participants included in the analysis were informed about social justice issues or considered themselves informed; the research design supported this approach through the selection of universities, course leader validation and criterion of interview inclusion.

The toolkits (Appendix 9), developed through the process of conceiving and constructing the theoretical framework, were essential in conducting the interviews and, subsequently, the analysis. The toolkits linked the participant's storytelling to the underpinning thinking whitely. Each tool from each set of tools added value to the analysis by recognising and differentiating whitely thinking through the storytelling generated by the interviewees- as they added a different dimension to the projection of being-white.

5.4.1 Vicarious experience of a white researcher

The post-interview reflective critical analysis process was a vicarious experience fraught with emotional labour for me as the field researcher - reliving the experience. As the storytelling connected the participants' thinking to the social world impact experienced by those to whom whiteness is visible (Frankenberg, 1993), the racially marginalised. I found that my immersion in the realities of hearing narratives which were racialised interactions, further connected me directly with the racialised trauma and its escalations by those who do experience racism, whether foundational or the results of structural racisms. While I had begun to understand from working on the Thesis and 'opening my eyes' the extent of whiteness society has normalised, the critical analysis impinged my thinking on the direct connection between the being-white output of thinking whitely and its actual cost in terms of racialised trauma impacting the people who experience the racisms directed at them constantly. This personal development of understanding the impact of racialisation, both to the individual it affects and the structures of society, led to the analysis placing a greater emphasis on the whitely thinking capacity of WP (who do not experience racisms directed at or impinging on them) to racially marginalise.

The primary intention of the interviews with students was to explore the likely presence of whitely thinking, if apparent, where and how it might have become ingrained or embedded in the mindset, and the role of the PE domain in this process of evolving whitely thinking. The course leader data was intended to identify the teaching approach taken to social justice projects, the priorities given to

social justice within the department and how university policies are interpreted at the course delivery level. However, much more than I expected, what became apparent during the course leader interviews was a sense of the presence of embedded whiteness thinking. The transcript analysis thus also explored these facets of the data.

The need for myself, a white researcher, to be extensively familiar with this knowledge base has affected how the identification of whiteness thinking analysis has been processed. The analysis, in effect, began during the interviews. In practical terms, it also directed the direction of questioning. However, it inevitably led to an analysis that was happening in real-time during the interviews. During the interviews, this created a need to maintain an approach that flagged, as mentioned previously, the underpinning thinking without disrupting the rapport of the discussion. While this precursor analysis had already begun, other flags of whiteness thinking and other aspects of interest were identified through detailed analysis of the transcripts. Sample transcripts are placed in Appendix 7. The transcripts facilitated analysis of crucial importance, including phases of the participant's journey into the PE domain and their engagement with durable assemblages/social interactions that would likely develop a whiteness mindset.

Pre-transcript analysis preparation consisted of three activities. 1) The interviews were processed as verbatim transcripts. The transcript recording was processed initially using the online app otter.ai for the initial production of the text. Each recording was listened, by myself and independent adult to ensure the transcription's accuracy, if required the otter.ai text was edited accordingly.

This approach reduced the overall process time from solely manual transcription, although still representing a significant investment in time allocation; however, it was necessary for accuracy, intonation and meaning.

From the researcher's perspective, it contributed to the overall immersion in the content of the narratives and, therefore, necessary support to the analysis. The finalised verbatim transcripts were processed and made anonymous before the analysis preparation stage. The video was returned too when further understanding of the meaning was required when it was thought facial expression or body language might aid the interpretation.

2) A significant activity in which significant time was spent familiarising myself with the data—reading and re-reading to link to and combine research questions with theory to support the analytic process of applying a critical lens to derive meaning and interpretation. 3) recognising my capacity to exhibit being white, a crucially important part of conducting the research analysis was that at different points during this phase, informal discussions took place with academics who themselves had direct experience of racism directed at themselves. Experience of everyday racism(s), and were

finely tuned to the their experience of structural racism(s) The purpose was an ad-hoc validation of my interpretation of selected slices of conversations that I thought uncloaked the participants whitely thinking, which could lead to or be the precursor to racialising social interactions. These took place specifically around this one aspect of the analysis, items likely to trigger racial trauma. I saw these discussions as part of the reflective process needed by a white researchers in this area of inquiry discussed in the critical whiteness methodology paper of Corces-Zimmerman and Guida (2019).

5.4.2 The approach to the analysis

Analysis followed the lens of critical whiteness analysis derived from perspectives of CRM (Solórzano and Yosso, 2002) and CwS methodological grounding of thinking whitely, behaving whitely and speaking whitely (Corces-Zimmerman and Guida, 2019) central to the theoretical framework. The tools of critical whiteness analysis described in Appendix 9.

The precursor analysis produced various flags. During pre-transcript analysis, these were developed into threads requiring critical analysis. Each thread pertained to different forms of marginalisation or layers of racialisation, for example, ingrained immersive learning, micro/macro-suspicious, accumulation of (property/social capital), micro/macro-oppressions and micro/macro-suppressions. During this phase, I began pre-labelling as micro or macro to indicate a single event or systemic activity. Critical extracts from the transcripts were collated to support the critical analysis. The analysis was further developed by identifying linkages of the interface between the mind and the social world. In practical terms, this was through the linking of events and sequences identified in the data, for example, the students' relations with whiteness, the capacity for course teams to activate social justice, participants enacting recognised phenomena, i.e., race talk, diversity bargain, apathy to teach about alterity, and the normalcy of social learning to perpetuate the PE 'culture'.

From a noetic perspective, the analytic method represents a 'deep dive' into the racialised episteme of the participants and the complex meaning of whiteness they gather together within their individualised mindset. From a social world perspective, it is an analysis of the drivers of whitely thinking that lead to racialised social interactions and the subsequent consequences that bedevil a PE domain of being-white. Practically the analysis has tracked storytelling content, likely to be underpinned by whitely thinking. It has surveyed the range of racisms that embed themselves in a whiteness mindset. Furthermore, considering the participants' acquired social justice knowledge, the analysis has explored several distinct aspects of racialised thinking, including cloaking racialised opinions, racial ignorance and post-racial denial. Developing and executing the method was iterative, reflective and time-intensive. It required cycling through reading, re-reading, listening, reflecting, and revisiting (Jackson and Mazzei, 2018) to comprehend the complex knowledge requirement that reveals the links to layers (tools) of racialisation and tools of inaction. The accumulation and layering of racialisation conceived by the toolkit illustrate the traumatic emotional impact that disrupts daily

life and alters their life course. The premise by which the analysis of the white participants' narratives is discussed is that the resultant racialised social interactions are the arbiter of poor mental health, which is layer across levels of racialisation. The consequences of whitely thinking are the negative impacts it has on the right of individuals to determine their own identity. The analytic position taken in this discussion is that whitely thinking operating from a whiteness mindset racialises the social interactions interface, which is received by BPPoC and results in numerous and multiple layers of marginalisation for them. This is a crucial factor determining the being-white characterisation of a domain such as PE in English society.

5.4.3 Critical whiteness analysis

The research method was constructed on the basis that all research on whiteness “share at their deepest root—that our racial discourse is corrupt but seemingly too useful to do without” (Glasgow, 2008, p. 155). A further premise throughout is that whiteness is concerned with racialised power, and it has a role for the white PE student and lecturer in maintaining racial privileges and advantages (Ochoa and Pineda, 2008; Bonilla-Silva, 2013; Warikoo and de Novais, 2015; Meghji, 2019). Hence the participant is likely to attempt to mask or cloak their actual racially based thinking.

A means of knowing about race and racisms as a white researcher was identified as a research design challenge this has and is being resolved via vicarious learning (Moskowitz, 2022).

The fieldwork was designed so that the analysis would not label participants as racists but to investigate the state of being-white or, in other words, to explore the numerous variations of a whiteness mindset. The analysis was concerned with understanding the students' immersion in a systemically white society where racisms are a part of normalised social interactions and how this influences their whitely thinking.

The theoretical framework forms the basis of the analysis from which whitely thinking, a taxonomy of racisms, layers of racialised marginalisation producing racialised trauma, cloaked ways of knowing, constrained inclusion and the operationalising of a whiteness mindset form the main threads of the critical analysis. Each is interconnected and enables the framing of the data in terms of what is known and responds to the research questions.

The expression of **whitely thinking** indicates a being white curated by how the world is known (Mills, 1998), what the individual knows or thinks they know (West and Eaton, 2019), what we have (Harris, 1993; Mensah and Jackson, 2018) and how we go about keeping it (DiAngelo, 2011, 2019; Leonardo and Broderick, 2011; Kolano, 2016; Jayakumar and Adamian, 2017). The mental model of whiteness

lends itself to the conceptualisation of a mindset underpinned by ingrained learning through immersion in a particular space – which provides the basis for individuals to know about others and utilise this knowledge to guide their social interactions. The data analysis of the interviews has been conducted to foreground whitely thinking, behaving and speaking as the primary driver for PE actors in perpetuating the framing of the PE domain as being white. Whitely thinking is judged to be active and resident in the mindset through the critical whiteness analysis when the narrative content signposts various layers of racialisation.

The central proposal for using the term **racisms** is to make the breadth of racism more transparent by labelling what is and constitutes racialised speaking and behaviour and to include the thinking processes that drive the racialising of social interactions. While this increased the range and complexity of racism, the introduction of a racisms taxonomy of racisms aids their comprehension, i.e., axes of overt, covert and invisibility, visceral and symbolic violence, and layers of marginalising racialisation. The theorising and extending of the categorisations of racism as many types, i.e., racisms, to include calling out white characterisations, all as racisms facilitates more clearly that being-white uses knowing in particular ways. The **taxonomy of racisms** (Figure 5, Chapter 3) is a valuable approach to understanding the grounding and scope of whitely thinking. Although racisms are numerous and form the understanding from which thinking whitely is driven, they have also been made invisible by not calling them out explicitly as racism, for example, unconscious bias and white fragility—enabling the whitely thinking person to avoid the sense of discomfort when defending their racialised perspective. The analytic approach conceptualises racisms as cognitively established schemas that operate within a perspectival frame, i.e., the white racial frame (Feagin, 2013) and are generally reinforced through the individual's selection of a social ideology (Mueller, 2020).

The **layers of racialisation** provide a means to understand the numerous ways of producing marginalising experiences. These are normalised in whitely thinking as the social spaces are ingrained with the influence of whiteness; as a result, the advantages of whiteness continue accumulating resources for the whitely thinking person without them realising unearned inequality being created. These are ongoing and occur without actual social interactions— but can be identified through the storytelling of white participants in the interview. Pre-social interaction racialisation occurs through the layer of suspicion rationalised by whitely thinking using essentialist racisms. Subsequently, through social interactions, the experience of being marginalised based on race and racisms can be aligned with various labelled layers of racialisation. These are constrained inclusion, alienation, suppression, oppression, exclusion, intimidation, segregation, and subjugation. The analysis considers the elements of conversations that suggest one or more of these outcomes. Examples of

content illustrating these types of marginalisation could be suppression – “you can join the badminton club, but you’d be better at basketball”, suspicion – “there are no black people living round here, black people in this neighbourhood, means they’re up to no good”, alienation – “you won’t be any good at swimming” Further explanation of the layers of racialisation toolkit is presented in Appendix 9 Table 2.

The concept of **cloaking whitely thinking** is a valuable way to expand theories such as white ignorance. Demonstrating a whiteness mindset is a nuanced noetic container. The acts of cloaking whitely thinking have added to the complexity of the analysis; it represents the use of social justice knowledge in conversation while maintaining their whiteness mindset. In other words, backstage thinking and frontstage talk creating “secret racism” (Eliasoph, 1999, p. 479). Cloaking racisms are a stealth strategy employed to maintain position (the power to thrive and flourish personally); the critical whiteness analysis uses the concept to explore and map the efficacy of social justice projects, which highlights the potential to reverse the intention of the non-racism learning input when the learning objective is to deracialise the social interaction of the PE domain.

The observation illustrates the **constraining of inclusion** given it is easy to say, “we welcome everyone”; however, through a series of signs, signals and unspoken rules, the claimed accessibility is racialised, as well as culturally specific, in effect denying participation to those who experience racial discrimination and whiteness is all too visible. Universities claim social diversity and therefore assume inclusion is automatic; however, surface-level diversity points to constrained inclusion. Through recognising whitely thinking, this analysis points to the possibility of how constrained inclusion feeds into the PE domain as being white, racialising its social interactions. Yet, there is a lacuna of understanding concerning the issues that construct the constraints to inclusion (Stodolska, Shinew and Camarillo, 2019), i.e., microaggressions (Yosso *et al.*, 2009; Sue, 2010; Rollock, 2012; Joseph-Salisbury, 2019) or racialised suspicion (Novak and Chamlin, 2012). Each racism can be a part of a strategy of constraining inclusion. Structuring racisms into a taxonomy and introducing layers of racialisation enables insight into, for example, the role that racialised suspicion plays and how microaggressions operate as suppression of daily activities, each leading to degrees of marginalising. Critical whiteness analysis observes how inclusion is constrained through indications that additional requirements would be played-out for a person with a racialised motif.

The **whiteness mindset** as a container of how the individual's thinking is presented to the world is a useful conceptualisation. The whiteness mindset consists of numerous cognitive conceptual

processes that co-occur, for example, cognitive schemas, perspectival framing, and social ideologies. It is a concept that enables critical whiteness analysis to draw on multidisciplinary approaches to map the mental model of racism. In this way, individuals' whiteness mindsets have similarities within the mindset container. Still, each individual's mindset (perspective) is different in its operationalisation of the content it works with, determined by alignment with political concepts such as capitalism, socialism, and collectivism.

The toolkits were crucial for the development of the critical whiteness analysis. Further support for critical analysis was the foregrounding of drivers of the production of racialised social interactions, i.e. the whiteness mindset that underpins being-white, especially those pertinent to the PE domain. These can be summarised as follows:

Whiteness exists as a linguistic pairing with blackness. Whiteness and blackness mindsets develop through juxtaposed experiences that determine an individual's life course (Sian, 2017; Iseminger, 2020).

Whitely thinking essentially goes unrecognised by those who demonstrate it. Within social interactions, the whitely-thinking person is oblivious to their state of being-white (Corces-Zimmerman *et al.*, 2020). WP are unaware of their whiteness (West and Eaton, 2019).

The whiteness mindset exists because of the dominant powers who constructed and continue to develop and maintain advantages through othering, i.e., blackness (Jabbar and Hardaker, 2013; Jabbar and Mirza, 2017; Tate and Bagguley, 2017; Tate and Page, 2018; Arday, 2019).

Whiteness and being-white are best understood as cognitions. They are not a physical characteristic descriptor. In this Thesis, they are not used as a term based on skin colour or hair type or describe a phenotype (Corces-Zimmerman and Guida, 2019).

Although hosting a whiteness mindset leads to the characterisation of others based on physical characteristics, i.e., racialised assumptions linked to foundational concepts of race (Bonilla-Silva, 2013; Feagin, 2013).

In this context, whiteness is used as a term that describes a group of people with beliefs, views and opinions that support the continuity of received privilege and advantages that perpetuate dominant power structures in a world where civil society purports to seek ethnic diversity and inclusion (Feagin, 2013; Brown *et al.*, 2019).

Whiteness has a fear of themselves being oppressed and having to cede power (Holmwood, 2020).

Whiteness understands more about blackness and racism than the person acknowledges (Brown *et al.*, 2003; Leonardo, 2009; Boyce, 2021).

In this Thesis, the juxtaposition to being-white is, in the process of (un)learning is the mindset of colour consciousness. Colour consciousness is the opposite of dehumanising or othering.

The findings of the critical analysis are discussed in chapters 6 and 7; the following statements offer a frame for the style of narrative contributions the analysis draws on:

Storytelling that indicated a participant's tendency to racialise their conversation. Storytelling that would produce a racialised social interaction that was of specific interest to the analysis. Storytelling that illustrated a racialised suspicion or could be translated into actions leading to exclusion, oppression and suppression was identified.

Furthermore, resistance to racial equality, equity, diversity, or inclusion within the meaning of statements was recognised and contributed to the analysis. Expressed views that showed a 'fear of dominance' and claims of reverse racism are also evidenced.

The analysis statements required some disentangling from the intention of the statement and examining the racialising consequence to establish the cognitions or thinking that drive the speaking of the statements and thus connect with the layers of racialisation. The overall statements reveal the interface between the mind, i.e., whitely thinking coming from a whiteness mindset and therefore being expressed in the social world of racialised social interactions.

5.4.4 Reflection and Limitations of the method and analysis

As a white researcher, my recognition of normalised whiteness is limited by my whitely-shaped perceptions. While vicarious learning can, in my view, facilitate a level of recognition of being-white, a limitation of the PhD structure for this kind of analysis is the single postgraduate researcher. This can be avoided by using a multi-researcher design to analyse the data (Rankin-Wright *et al.*, 2016)

The online interview, while capturing conversation slices and facial expressions that gave meaning to the conversation, it did not facilitate the understanding elicited by in-person fieldwork and a fuller regard for body language. Especially that gained by conducting fieldwork in the participants working or studying environment was not available through online interviews.

5.5 Concluding reflections on empirical aspects

This chapter describes the intertwined story of my developing the practical skills of empirical fieldwork in the unusual circumstances of a pandemic. It demonstrated the instrumental importance of the researcher linking method to methodology with philosophy, justifying the rationale for the practical techniques and developing a robust analysis. The valuable lessons learnt can be summarised as follows:

Data quality: Virtual fieldwork is a different experience for the social researcher; the collected data has other attributes to be utilised compared to in-person discourses. The underlying priority of delivering on the research question is more important than the 'holding-to-a-mantra' of a particular method.

Technological familiarity of participants: The participants in this study represented a broad range of IT abilities. However, a robust web platform produced consistent, rich-quality interview narratives.

The availability of technology for participants: engaging in the virtual fieldwork drew attention to the variability of the internet infrastructure. In designing the method, the flexibility of requirements enabled the broadest range of people to participate in the research.

Situational management: Virtual fieldwork's remote nature facilitated learning with agile and dynamic decision-making. On occasion, it involved ensuring that the participant was in a safe and secure place to discuss the content of the study. It is essential to execute this responsibility well.

Delving into philosophy: has facilitated the development of a layered and nuanced analysis with an augmented set of investigative questions.

The structuring of a lexicon of race, racisms and whiteness has enabled the development of a noetic/social world critical whiteness analysis developed with multiple perspectives to define a theoretical framework. CwA can highlight the connection between whitely thinking and personal impact on the racialised. And illuminate wider and broader causal implications in areas such as the pathway of PE being-white.

Chapter 6 Whitely thinking students and their lecturers

Discussions with white PE students and their lecturers indicate significant inconsistencies, omissions, and contradictions in participant responses, in line with previous studies with white college students (Foster, 2009). While much of the discourses were lively and vibrant they featured the appearance that there were omissions. One was left with a sense that a process of cloaking was being engaged in; a “no comment” style of response, serving the participants in procuring their racial comforts (Cabrera, 2014; Cabrera et al., 2016; DiAngelo, 2011). The responses assisted the participants in their own identity or impression management projection, i.e., a motivation to appear as not racist was the participants central purpose (Applebaum, 2017; Jayakumar & Adamian, 2017). A common sequence is illustrated when Katherine (KL) responds to my question about “decolonizing the curriculum” (SR).

SR: What have you heard about the phrase decolonizing the curriculum? Is that a phrase that you've heard?

KL: No, I've never heard it.

Moreover, it was as if the participants' omissions, silences, and contradictions rationalised the status quo of the ingrained legacy of racial order that is normative to them (Foster, 2009). Specifically that of the hegemony of whiteness and, thus, adding support to the concept of a diversity bargain (Warikoo, 2016). This leads to the perspective that whitely thinking is part of the mental model of racism – the primary purpose of this chapter is to establish the underlying thinking of a white-way of seeing the world around the student participants. In turn, such underpinning thinking contributes to the mindset that maintains precedence to advantages bestowed structurally to WP and systemically due to their white motif (Bonilla-Silva, 2013) in advance of notions of their egalitarianism (West and Eaton, 2019). The crucial finding from this analysis is that through normalised whiteness, is not unconscious as they cloak their inner thinking; the participants would be unaware of how their thinking (whitely) racialises their social interactions. An insight which suggests their influencing their interactions within the PE domain would be capable of racialising the situation. The experiencing of racialisation is by those who 'feel' the trauma of a racialised space. Such racialisation is neither essentialist, foundational or structural racisms, but is curated by each aspect of racism. A feature of this racialisation is its further amplification by little or no reflectiveness on behalf of those people not experiencing racism, WP, as the mental model of normalised whiteness is actively perpetuated. A primary purpose of this chapter's discussion is to illustrate through the participants' interviews that nuanced white thinking is pervasively and undoubtedly present across this c group of participants.

Focusing on the implications for racialised social interactions within the PE domain, the analysis's central observations are threefold. 1) that racisms pervade the participants thinking. The discussion

here, as a result, is underpinned by the observation that thinking whitely is activated by the presence within the mindset of numerous and varied forms of racisms (Chapter 3). The thinking and the expression of the racisms are nuanced, rendering them as an invisible racism to those who use them to racialise their speech and decision-making —echoing the sentiment “Those who are housed securely within its borders [of whiteness] usually do not examine it” (Frankenberg, 1993, p. 229) and are therefore unaware of its presence. The impact of these layers of racialisation is marginalisation. Which produces racialised trauma for people who are exposed to racisms (BPPoC), to whom the results of whitely thinking are visible, existent and corporeal. 2) That the racialising of PE spaces and social interactions will continue without establishing a student-challenging transformative agenda. In part because students arrive with ingrained whitely thinking, which is not adequately addressed. As Hylton (2015) identified, students can navigate university without gaining a sense of how they need to challenge their whiteness. 3) In a broader sense, the deployment of embedded racialised thinking by the two sets of participants suggests that whitely thinking is a component that likely contributes to the PE domain as being-white because of its prevalence across the fieldwork data. This chapter presents a series of example expressions derived from the thesis’s fieldwork that support the rendering of a mental model of racism, that result in the process of whitely thinking, decision making, speaking and acting.

Chapters 6 and 7 discuss the observations and the narratives that brought the concept of whitely thinking, decision-making, speaking and acting to the fore—providing insights into their significance in racialising social interactions. Therefore, recognising whitely thinking demonstrates the importance of engaging in active anti-racism to disrupt the formation of racialised spaces to change the racial characterisation of PE’s professional pathway, rather than the passive non-racism commonly reported. Furthermore, the discussion will prepare the basis of a future transformative research agenda. Research that will form the foundational platform for a new generation of EDI programmes that have the potential to effectively make the recognition of whitely thinking part of the solution to anti-racism rather than a primary cause. In many respects, the discussion in this chapter illustrates the unspoken nature of being-white individually that insidiously pervades the domain of PE.

In this chapter I interpret what was said through the participants narratives, as well as ‘what wasn’t said’. A crucial question which has remained at the forefront of my analysis has been; if these participants are racially aware, as they position themselves, why are there so many gaps in their knowing about race, racism and whiteness? Why does their speaking reference whitely thinking?

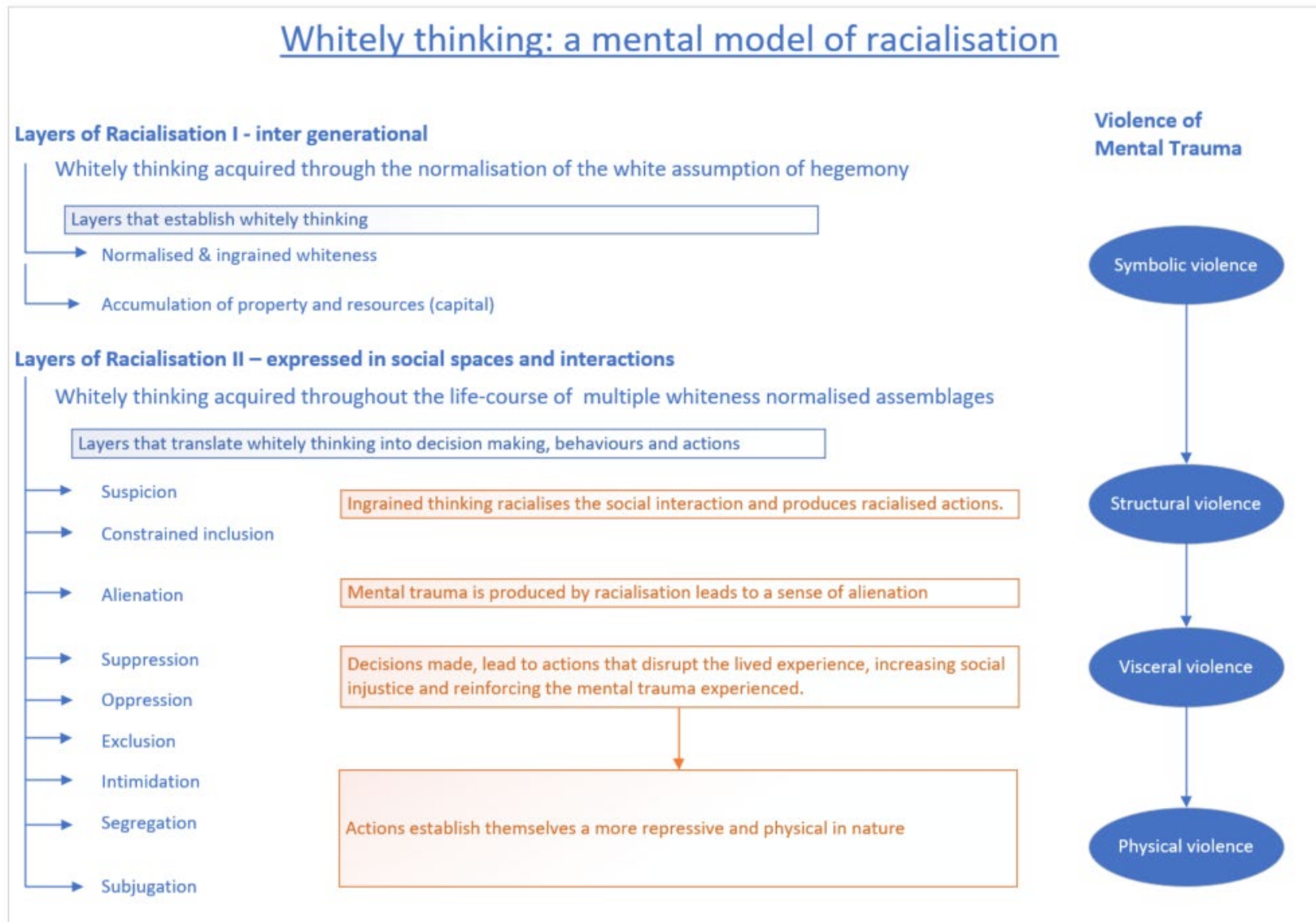


Figure 6 Whitely thinking: a mental model of racialisation

6.1 Establishing the concept of whitely thinking amongst the participants

Developing a qualitatively analytical framework has been crucial in preparing, as a white researcher, to recognise the nuanced content that racialises social interactions. This is central to the Thesis's critical whiteness analysis (CwA). Recognising the vocal expression of whitely thinking links the mental model of whiteness, racial cognitions, and the processes of thinking, decision-making, speaking and acting whitely to the widely demonstrated racial trauma it produces in others (Stoute and Slevin, 2022). The fieldwork design uniquely utilises the whiteness I, as the researcher, exhibit, which positions me with the participants somewhat as an insider. This positioning has had much to do with drawing out the expressions of whitely thinking. In an ethnically reversed situation, Black researchers or researchers of colour white participants with a sense of egalitarianism will likely be more cautious in their expression. However, the researcher who experiences racialisation will always be more aware than myself of racialising interactions.

However, the framework of CwA this Thesis has developed can be applied in numerous spaces where social interactions occur. It can also be adapted for use in different areas of intersectional concern by developing further toolkits²⁴ by interrogating the relevant research literature and drawing on the emotional labour of my colleagues who experience racialisation. In this Thesis, I have chosen to apply it to explore and map the noetics of those entering the domain of PE to formulate a profession-specific research agenda to identify approaches to social justice projects capable of challenging whitely thinking effectively in the realm of PE. The data provides insight into the veracity of various observations, which will inform answers to the study's research questions.

The student participant cohort considered themselves informed about race and racism. They thought themselves to be egalitarian and anti-racist. However, their perception of the social world demonstrates a racialised context to their thinking. Each participant recognised their association with white ethnicity. They did not identify themselves as presenting a sense of whiteness, which was in contrast to their being British or English; they were comfortable extolling their patriotism and nationalism and, consequently, their perceived Britishness or Englishness.

The critical analysis serves to illustrate the presence of generalised whitely thinking. The participants, however, do not perceive it as racialised. When asked about day-to-day racialised experiences, they typically advocate never having seen or witnessed racism or activity that can be interpreted as racist. It is on the basis that each participant presented and demonstrated whitely thinking as a mental model of racialising their narratives.

²⁴ See the Appendix 9 Critical whiteness Analysis Toolkit used to identify whitely thinking and the layering of racialisation.

The theoretical framework's concepts form the central pillar for the following sections. They place a critical and interpretive lens on the data to provide a critical whiteness analysis (CWA).

The analysis is focused on addressing the research questions. The following sections address THREE specific aspects of the research questions.

Section 6.2 considers the research question (2) what grounds are there that ingrained and entrenched whiteness is present in the thinking of those entering the Physical Education pathway?

Section 6.3 considers the indicators that provide insights to the research question (1) does the evidence of whiteness support the PE domain's characterisation of being white?

And

Section 6.4 addresses the research question (2.1), does this evidence point to the likely perpetuation of racialised social interactions across the PE domain?

However, for the remainder of 6.1, the first task is to establish the presence amongst the student participants of an essentialist mental model of racialising. As anticipated during the method design stage, discussed in the previous chapter, none of the participants would say directly that they engage in racialising conversations.

As a research device, the phenomenological and semiotic approach enabled a means of describing and interpreting brief moments of conversational slices that drilled through layers of social defence to explore underlying cognitions.

6.1.1 A mental model of racialisation

The mental model of racialisation underpins the process of whitely thinking to decision-making and speaking – each racialises social interactions. This section illustrates the presence of each participant's individualised and varying construction of a whitely mental model. Therefore, represent their normalised racially white world. This insight parallels the notion of white immunity to experiencing racism (Cabrera, 2017). The result of which is the lack of awareness of racialising social interactions. In particular, the notion of white indifference as the experience of racisms do not impact them directly (Sullivan, 2006; Jung, 2015; Tate and Page, 2018). The student's mental model is critiqued using what I have referred to as the layers of racialisation (Figure 6). The layers of racialisation discussed here perform two functions. Firstly, they illustrate that whitely thinking translates to whitely speaking and acting – therefore, the presence of a mental model of racialisation is demonstrably in operation. The layers of racialisation also form part of the CWA toolkit (Appendix 9, specifically Table 2) used in the thesis' analysis to examine the mental model that translates normalised knowing to decision-making, speaking, and actions are taken that are instrumental in racialising social interaction. The result is different layers by which BPPoC experience the racialisation

illustrated in Figure 6. This approach links the analysis to the extrapolated racial trauma produced by the marginalisation embedded in the content of the narrative, both implicit and explicit. The implications of their whitely thinking are indicated with PE domain-linked scenarios relating to the potential for racialising PE-centred social interactions. The profiles of each student are presented in Table 2 (p 110). Each student presented illustrative examples of processing a mental model of racialisation that would influence their social interactions in the form of whitely thinking. To establish the broad concept of a mental model of racialisation driven by a mindset that actuates whitely thinking. Hence, in speaking, decision-making and actions, I have taken slices of conversation from each of the student participants to demonstrate a consistency that a model or framework is present that can when deployed, racialise social interactions in the social world. The model has multiple components; selection illustrates a view of the components.

Participant: Tom Component: Well-rehearsed tropes

Tom, a 3rd-year student, presents a well-rehearsed set of tropes that illustrate ingrained whiteness, accumulation, suspicion and constraining of inclusion (Figure 6 layers of racialisation). Experiencing these racialisations within a social interaction would lead to the recipient feeling alienated.

Therefore, precipitating mental trauma amongst those attuned to them, while subtle or nuanced racialisations, they have an emotional impact. Tom is placing himself as not having to prove himself because of his being white. He demonstrates the foundational essentialist view of race held by WP, discussed by Bonilla-Silva (2013). Tom has a mental model or picture that places him as a white person at the centre of all interactions. He sees himself as the standard by which BP and PoC are to at least match to prove their worth. After some time, I felt confident to ask, “What is it about people of colour that stick in your mind?” Tom’s response indicates that a whiteness mindset underpins his thinking.

It’s the way it is; it happens if you’re black; you have to prove who you are and you are capable (Tom).

This forms the basis of further whitely thinking expressed when he observes a racial hierarchy and racial replacement fear.

They [BP/PoC] are the incomers here, they are after our position and status (Tom).

Tom indicates with these statements the presence of a mental model of racialisation. The notion of “after our position and status” indicates a racialised suspicion introducing the notion of a race replacement theory that encapsulates aspects of Feagin’s (2020) notion of WP maintaining a racial frame learnt from being a part of numerous assemblages of white spaces, acquired and co-created as ingrained knowing, some observers have suggested even before they can speak themselves (Saad, 2020).

Several layers of racialisation are implicitly expressed within these words that would racialise social interactions and the spaces in which the interactions occur. Specifically in a PE context, Tom rationalising the decision of the black player as not having proven themselves would lead to the layer of racialisation, the constraining of inclusion. Constraining because Tom would claim he holds an ethos of racial inclusivity. It is important to note that the BPPoC, having experienced the racialisation, would be inclined not to engage in a way that would lead them to the career pathway of PE. Equally, the sentiments could be realised as suppression of opportunity. The interaction is perceived as racialised, which results in social tension, triggering a series of possible outcomes a confrontation that places the black person on the school-to-prison pipeline (Graham, 2014) or, inevitably, the experiencing of racial trauma, which results in feelings of alienation and a sense of non-belonging (hooks, 2009).

Participant: Judith Component: racial hierarchy

Similarly, as the conversation with Judith developed, I asked why she thought society needed a hierarchy, which had previously been indicated. Her response demonstrated that she had begun to let her guard down - illustrating an ingrained whiteness of thinking when she states.

Every economy needs people to do the less valued jobs, this interview is, as you said, about race and whiteness, so I guess that's the reason for migrants (Judith).

Judith, a 4th-year student, who has completed a work placement in the leisure industry, illustrates a complex set of learnt beliefs about BPPoC. A conception of a stratified and hierarchical society based on people she racialises as black – all of which, in her view, are migrants. They are of “less value” because they do lesser work and therefore are lower paid. She establishes a level of marginalisation through layers of racialisation that would lead to suppression, oppression, and exclusion. In the context of the PE domain, the expression of such whitely thinking would segregate and lead to highly defined role expectations based on Judith's defining of race membership – a racially essentialist positionality.

Participant: Katherine Component: racialised suspicion

Ingrained whitely thinking is often expressed as racialised suspicion indicating that during the individual's socialisation, a mental model of a whiteness mindset has been established, which underpins the expression of whitely thinking. The student participant Katherine demonstrated the aspect of suspicion based on racialised tropes. Suspicion is a precursor to decision-making and action.

Towards the middle of the interview, I felt empowered to ask, “Tell me some more about your friendships and interactions with black people. You use this phrase, rather than people of colour, what is your reasoning for that?”

Personally, I have little experience of them, but I would be more afraid of black people

I guess it's, because as I said it's not possible to generalize - everyone is different. I am not sure I mean long term friendships they're people I know. I do remember a conversation at a university networking event. So, there were students from lots of different universities. It is like, I remember talking to two black students, one was happy talking to me the other wasn't. That one didn't want equality, she wanted the positions to be reversed. I don't think racism will be solved with that attitude. Many of us see the situation that way they want to be top dog (Katherine).

Katherine, a 3rd-year student, was the secretary of a sports society. By engaging with her foundational racialised beliefs, she operationalises the notion that specific race affiliations equate to violent perpetrators, providing a cognitive capacity to develop suspicion. This is whitely thinking based on racialised content that supports a whiteness mindset that will operationalise and therefore racialise social interactions. It is these processes of whitely thinking that lead to constrained inclusion. These could be cloaked and lessen the likelihood of such an experience for which these suspicions would be activated. However, the whitely thinking remains present. A scenario she alluded to, as the organiser, organising timetabled club activities to "clash", i.e., coincide with other events she felt would deflect attendance by those she described as "black and menacing".

Additionally, using entry rules that she thought would control who could join the sports session. These kinds of whitely decision-making are thought to be actioned "unconsciously". They are actions and decision-making routed in the layer of racialisation labelled as suspicion. A further example of Katherine's whitely thinking was demonstrated when I asked

Okay. And what are your thoughts about the concept of racial profiling, to make decisions about other people? Say, for example, the police will stop a black driver in a BMW prestige car for a particular because they've been racially profiled. What's your thoughts?

Katherines response

I think you would call it stereotyping, I have always thought, or I can't remember not thinking. And obviously, in my opinion, I know that there are WP who are aggressive and who can be criminals or something, but still, personally, I'm more afraid of black people, they are menacing. If I can say that, it's sad, but it's the truth. I think it's the historical background and its stereotype. And, well, it's sad, but personally, I understand that because, in my opinion, I am more open to people of the same ethnicity as me.

Demonstrating an insistence that racialised stereotypes stand up to scrutiny. Also illustrating confusion between the impact of wealth/class with race by not fully understanding the impact of socially constructed racialised suppression. As almost an after-thought she insisted

individuals can be pigeon-holed by their race, it stands to reason, you can see it in the types of sport they do. Obviously, there are overlaps but they are just the outliers (Katherine).

Participant: Maureen Component: white expansiveness and centring

Further insights into the existence of whitely thinking and the layering of racialisation are shown by Maureen, a 3rd-year student and her white female 'study-mates' provide further illustration of a whiteness mindset. I was asked about the impact Maureen thought ethnic diversity was having on her learning, and she replied instantaneously with the following:

We battled with the lecturer when they wanted a couple of Asian kids to make a group of 6 in a group assignment (Maureen).

Maureen and her friends conceived it as more essential to maintain the integrity of their work group as white and female than specifically welcoming other students based only on a single piece of racial detail, considering it an acceptable risk or not realising it as a risk to share their racialised distress with the lecturer. Compared to working with two other students who were transferring from another class because of a timetable clash – the only information they had at the time were people's names on a register. From which they drew racialised assumptions. They disparaged them by framing them as childlike, calling them kids on assuming they were of Asian heritage. This is another form of racialised suspicion, a socially constructed layer of racialisation, which has its foundations routed in the inter-generational layer of racialisation – normalised and ingrained whiteness.

Further, it activates and engages a layer of racialisation, referred to as accumulated property (social capital), in Figure 6, which they perceive they would have had to give up, i.e., the diversity bargain (Warikoo, 2016). All of this is reinforced by a peer group and potentially further underpinned by the teacher in not calling them out and not engaging in an active anti-racism manner. The assemblage of this group was acting to reinforce and potentially co-create racialised schemas, which would continue to feed into further whitely thinking.

Participant: Harry Component: normalisation of dominant white culture and hegemony

The prevalence of a whitely thinking mindset of the ingrained nature of whiteness-dominated spaces is illustrated by Harry. Notably, a 1st-year student, and therefore less exposure to social justice inputs from the university, provides a different aspect to the mental model of a whiteness mindset. This sequence was early in the conversation; I was asking about his family background, and he assumed he needed to answer in terms of what he knew the interview was about.

My mum's family and dad's family are chalk from cheese – so white is not really a race. If you are one of the races, black or brown, well, you're different to us (Harry).

Here Harry offers views directly linked to his pre-university experiences. He is activating a layer of racialisation developed through the intergenerational normalisation of whiteness to the extent that

it is ingrained whiteness (Saad, 2020). In this statement, he raises racialised tropes, demonstrating standard features of a whiteness mindset – specifically that being white British is above that of being a race itself. Views that race is aligned with hierarchy, the superiority of being white is outside the notion of race. Encapsulated in this thinking is that he considers being part of a race means there are elements of control over them, and there subjected to the power he assumes he holds. It also points to the essentialist race perspective that people grouped as a race are not individuals and can therefore be dehumanised. Harry was crudely projecting that BPPoC lacks key aspects he sees in his family. In terms of layers of racialisation and the impact, Harry's thinking has exclusionary influences in areas such as education, leisure, and sport or constrained inclusion to specific roles or functions. Harry engaging with various layers of racialisation at a cognitive level certainly would produce decision-making that constrains inclusion. And actions that would suppress, oppress, and exclude participation by BPPoC.

Participant: Duncan Component: Lack of awareness about impact of structural racism

Duncan, however, showed another complexity of the whiteness mindset, illustrating that whiteness is individualised and multifaceted. Duncan engages with some lived experience reflection of racialisation. However, he continues to normalise ingrained whiteness, producing whitely thinking and layers of racialisation that would be expressed during social interactions and the curation of a PE space. I had asked him about reflecting on experiences outside of the university, and his response was.

I didn't think about it at the time, but I guess my swimming club were all from white homes because they, [BPPoC], don't get on with water, do they (Duncan).

Duncan, a mature student in his 3rd-year, compares his work experiences to his peers who have arrived at university directly from a school. In his conversations, he demonstrated a reflectiveness of his past experiences. Noting the structural whiteness of the swimming club he attended as a teenager. However, he had not linked the structural whiteness to the white identities that would project a racialising of the swimming club assemblage to deter black youths and youths of colour from swimming at the club. The ingrained and normalised layer of racialisation is embedded within his thinking. The outcome was that he had little or no experience of un-constraining racial barriers to inclusion, whereas he did recognise issues of gender and disability. Instead, he employs a foundational trope to rationalise the circumstance and maintain racial comfort for himself through white ignorance (Mills, 2007, 2015) and indifference (Jung, 2015; Cabrera and Corces-Zimmerman, 2017).

Participant: Debbie Component: Adoption of racial tropes linked to the centring of whiteness

More insights into the complex differences within a mental model of racialisation and the layers of whitely thinking it instigates are illuminated by Debbie, a 3rd-year student. She presented as

understanding intersectional issues; the conversation was dynamic, although keen to illustrate her academic credentials. Towards the end of a session that lasted around 75 minutes, however, when discussing her desire to sit at the front of the class, take notes and prepare for lectures, she integrated two racialised tropes of laziness.

It was always the black students who were the others, not really interested, being loud at the back of the class. I don't think they were at uni to get a good degree like me. They weren't aspirational or academic (Debbie).

In the conversation with her, She projected racialised image management for those she referred to as “black students”. Pressing her on whom she meant, “the Asians were not as bad. I never had to go to the back of the class and tell them to be quiet”. Whiteness thinking was present as racial cognition (Mueller, 2020). However, it was highly managed and only enabled when the white-on-white social interaction of the interview she had a “sense of approval”. She perceived equality within the conversation, an assumption based on the researcher’s physical appearance and accent, also apparently a white person, provided a situation of non-conflict. She offered several indications to suggest a cloaking of a whiteness mindset (Jayakumar and Adamian, 2017). Moreover, she also expressed the whiteness thinking that enabled her to “fill a social space”, which Cores-Zimmerman et al. (2020) have discussed as ontological expansiveness.

In many respects, progressing at university, she presented that as a WP, she had a rite of passage with various career paths, one being a PE teacher. While BPPoC were required to prove their right to be on the same path as her by conducting themselves in ways she approved of.

Participant: Nicola Component: Complicity through denial of structural racism

Nicola was also a 3rd-year student at the time of the interview, but unlike Debbie, her university was not part of her plans post school, until directed by her PE teacher.

I know I'm in a fortunate position to be a white and British person who, if someone saw me on the street, the police probably wouldn't pull me over (Nicola).

Nicola was the first in her family to study at university and talked about her family’s working-class attitudes to gender and race. While Nicola apparently recognised a particular set of privileges linked to the white motif. However, it was couched in Nicola’s whiteness thinking as isolated to one specific scenario that of police stop and search. Exploring this further she demonstrated an indifference, to broader impact of constant microaggressions²⁵ when she talks about not knowing the terminology. Although this might indicate an omission of the social justice project’s delivery on the course she is

²⁵ At the time of the fieldwork, racial microaggressions were receiving considerable media attention, i.e., CNN (<https://cnn.it/3sjzOUE>), and academic papers published to illustrate its frequency and harm (Priscilla Lui *et al.*, 2020).

following. Nicola, when some examples were given, could not see “that amounts to much aggravation”. Her foundational view of racism was about overt racisms, not about the covert or invisible systemic racisms that impact life courses. Hence demonstrating the capacity to invoke layers of racialisation through an ingrained normalised whiteness of the world she operates within.

Participant: William **Component:** racial ignorance grounded in a racial ideology

The student participant William a 4th-year student who was progressing through a master’s course, expecting to take a Teach First route to become a qualified PE teacher. As a child, he lived in a rural location and found moving to a university city, in his words, “awe-inspiring and life-changing”. He emphasised it was new to him a different world to which he had spent his childhood growing up. It was, therefore, unsurprising that he made this comment, knowing about race and racism in an abstract way.

If they happen to be a BME lad, and within our particular group, then they were more, you know, they were more than welcomed (William).

The normalised world of whiteness he had journeyed through was repeatedly illustrated as the marker from which his thinking was being processed. What he knew was the way in which he evaluated the university space he was now engaging with. William saw himself as modern and forward-thinking. It was as if the university experience had liberated him in some way. The use of the BME acronym was discussed regarding possible issues it had in perpetuating the racialised status quo. He appeared genuinely surprised to have this pointed out, however equally enthusiastic about learning more. However, it also demonstrated a racial ignorance grounded in a racial ideology (Mueller, 2020). The basis of not engaging in an active non-racism approach to the processes of inclusion. When not considering the barriers that would constrain BPPoC from participation or, in this example, joining the assignment group.

Each student participant demonstrates aspects of whitely thinking. The layers of racialisation across all nine student participants demonstrate their engagement with whitely thinking and the embeddedness of each in different ways of a whiteness mindset. While, as to some extent expected, their thinking did not see themselves as engaging in active racism. They all illustrated the potential to activate racialising social interactions through whitely decision making, speaking and acting, underpinned by the processing of whitely thinking, not tempered by self-reflection.

6.1.2 Whitely thinking interfaces between mindset and the social space

Having established the presence of a mental model of a whiteness mindset, whitely thinking translates into decision-making and actions. I now ask what the evidence is as to how and where this mindset developed.

This section uses narratives from Katherine and Judith to illustrate how PE can act as a filtering mechanism to distil the presence of whitely thinking among students embarking on a PE career pathway. It is a reasonable observation that PE students arrive at university with views and opinions about race, racism(s) and whiteness acquired and embedded in their thinking from numerous sources. The PE departments of the schools they attended are one probable source or a series of assemblages that could entrench whitely thinking. There are some assumptions in this line of arguments as this Thesis is not directly engaging with school-based research, although it appears reasonable that whitely thinking is present in that PE space.

However, students enter university with established views, assimilated from many social interactions, having engaged in many assemblages, many of which will have been with PE teachers, which has further implications, which are discussed in chapter 7, as it renders the teaching of sociology and specifically equality, diversity and inclusion in a different context to science-based subjects delivering new to the student knowledge. Students come to sociology and the topics such as race and racism with ready-formed views and opinions that, to explore concepts such as being white, require unpacking the ingrained and embedded entry point.

Katherine discussed always having particular ways of thinking about social categories. She recognises them as stereotypes but continues to express them as views and opinions. In an unguarded sequence, Katherine illustrates the model of a whiteness mindset, where unlearning is not about forgetting or erasing previously acquired situated knowing about what race means. Racisms reside in the container of a whiteness mindset and filter into the processes of cognition, which means they become racialised (Mueller, 2020) – an example of the persistence of whitely thinking.

I think you would call it stereotyping, I have always thought, or I can't remember not thinking. And obviously, in my opinion, I know that there are WP who are aggressive and who can be criminals or something, but still, personally, I'm more afraid of black people If I can say that, it's sad, but it's the truth. I think it's the historical background and its stereotype. And, well, it's sad, but personally, I understand that because, in my opinion, I am more open to people of the same ethnicity as me (Katherine).

Hylton (2015) highlighted in his 'Race' Talk paper the essentialist perception of racism used by sports students; Katherine replicates them in this following statement endorsing the above highlighting of white thinking credentials.

I think that the white race is better at team sports, or maybe in disciplines where skills or maybe details are required; I don't know how to explain that. But obviously, for example, the black race is better at athletic sports, such as running, or maybe, I don't know, I think where this physical capability is more important. And why their track performance is better than team play sports (Katherine).

Indifference to the experiential reality of racialised trauma is noted in a study of white American male undergraduates and was found to be important in inhibiting their racial development (Cabrera and Corces-Zimmerman, 2017). It was this inverted epistemology of ignorance (Mills, 2007) that appears to fuel the myriad of violence, mental and physical, black students and students of colour relentlessly experience. In the following statement, Judith portrays a white ignorance of the mental cost and impact of repeated microaggressions. In another sequence of the discussion, she claims never to have heard the term racial microaggressions —projecting a sense of whiteness thinking that she has not experienced racism. Not experienced is the positionality that underpins the definition of WP juxtaposed to the definition of BPPoC as a diverse group of people who experience racism (Black_Leadership_Group, 2022) which this Thesis employs. Judith suggests that the current generation is post-racial (Bhopal, 2018) while acknowledging that her experience of race and racism is acquired from other WP. It would appear it is this that determines how whiteness thinking is perpetuated.

Maybe not all the time. I think it is a big part of how you grow, how you're brought up. Like, I think it depends on what kind of views you've been around, especially from older generations. I know, like some, especially some dads and grandparents, were a lot more racist than this generation. I think it's what you're exposed to as well. (Judith).

Judith ends this sequence with an observation, “I don’t feel racist”, which indicates her concept of racism is essentialist and not structural (Bonilla-Silva and Forman, 2000; Bonilla-Silva, 2015). Consequently, she cannot take an active and actionable part in non-racism. There is no need to change the racially skewed system because she does not recognise that system as broken. This is another aspect of whiteness thinking. Passive non-racism is part of whiteness thinking; as a result, passive non-racism racialises social interactions.

It is not always immediately apparent because the nuance of invisible racism comes into play, and in this respect, Bonilla-Silva’s observation is particularly pertinent,

This almost invisible racial structure maintains the “wages of whiteness” at the social, economic, political, and even psychological levels. By hiding their racial motif, new racism practices have become the present-day Trojan horse of white power (Bonilla-Silva, 2013).

The interpretation of the narratives leads to a range of observations regarding the student’s socialisation, assimilation of ingrained whiteness, and the identification of thinking whiteness behaviours that instigate or maintain racialised social interactions. As to the origins of the views and opinions, this would be speculation from this study; however, the formation of assemblages and flows of meaning around whiteness in and around the PE spaces and the pathway are seen as

influential. Utilising this perspective offers potential development for social justice projects in terms of strategies, options and opportunities for learning resource development.

While the findings require further research, especially if the extent of prevalence across society or cohort is an essential prerequisite to the audience, they are illustrative findings. This Thesis' concern is the presence of ways of thinking within the cohort. Whiteness and the capacity to racialise social interactions is evident among the student narratives.. Within this group of participants, regarding research question (2), it is apparent that ingrained and entrenched whiteness is present in the thinking of these PE students entering the professional pathway via English universities.

6.1.3 More whiteness thinking: the engrained nature of racialising spaces

Further illustrative aspects of the engrained nature of normalised whiteness are illustrated by the narratives of Debbie and William, showing a disregard, a 'so what' interest in how lived experiences are racialised as BPPoC.

The PE students used and would engage in racialised social interactions without themselves recognising the situation they were expressing whiteness thinking. Debbie discusses the difference between 'home' and 'uni-life', making various assumptions, i.e., "black people are all migrants", and they drop out more than WP. For example, being unaware of the racial mental trauma impinges on BPPoC as a contributing factor, to the incidents she cites.

Okay, obviously, coming from a village which was very, very white. Where, you could count the number of 'like' coloured people on one hand at school out of like, you know, 1500 pupils. So that was, I'd say, probably like, more migrants, mostly black, but there were some Asian people. Once I got to the third year, there was a higher maybe dropout rate from the black and south Asian people than there was from the white. But yeah, I guess a bit of a cultural shock for me. But yeah, very different to what sort of, I'd ever, you know, sort of class I'd ever learned in before. Yeah (Debbie).

The use of the word 'like' as a preface to describing a person's heritage, plus multiple uses of different categorisations, indicates a level of racial awareness that is both attempting to image manage their anti-racist credentials and concurrently rationalising their perspective of racialised order. Exploring the grounds for the assertion of who left the course and in what ratios revealed this was based on perpetuating racialised assumptions as, in fact, she could only name white students who had dropped out. Even though presenting as racially aware, whiteness thinking demonstrates a resistance to reflect on material recollections.

A further example is presented by William talking about his university class experience, illustrating a sense of constrained inclusion.

I would say, to be honest, there was, it was predominantly white British people on the course. So, in that sense, maybe that's a reason that there wasn't really much option

for them that if it weren't integrated, people would, most definitely, be by themselves. Still, no, there was never, or at least I didn't feel that there was ever any sort of segregation that took place or kind of discrimination or kind of avoidance based on anything to do with race or ethnicity, to be honest. They only had to ask if there was an assignment that was group based, to join us (William).

William claimed that the sociology aspect of sports was fascinating. He felt that compared to when he lived at home, he was now much more racially aware. When asked to reflect over his three years about recognising racialised interactions, whether amongst his group of white peers or when as a racially mixed social group, he replied:

No, I don't think I would have ever experienced anything to do with race or ethnicity in terms of kind of segregation on that count (William)

While there is a consistency in denying “any sort of segregation”, there is a failure to reflect on the racialising of the conversation that “they only had to ask” as a means to constrain inclusion. The resistance to reflect demonstrates the view that racism or whitely thinking with racisms is something other people do. This aligns with the notion Feagin (2020) identifies in discussing the white racial frame that racism for whitely thinking people is in the past; for them, the world is in a post-racial era.

An illuminating example of how constrained inclusion operates and repeatedly demonstrates that whitely thinking individuals do not reflect on their own racialised position is provided by Debbie.

We played hockey with trained with a bunch of Asian girls, but our group, in the training, we stuck together, got a flat together, four of us all from the same county as it happened, stuck together. Yes, four white women before you ask (Debbie).

In a previous example, Debbie referred to Asian kids, and here she extends this with the use of girls to describe the excluded group, while her peer group are women. This in itself illustrates a constrained inclusion. On exploring this hockey training experience further, it was asked if this benefitted their hockey-playing abilities. The response framed another form of resistance to reflect on whitely thinking. The response focused on their fantastic time living in the flat together, ignoring any reflection on sports coaching practices.

Reflecting on whitely thinking, even with claims of being racially aware, appears to be resisted through a series of strategies that reduce the racial discomfort of the participant involved with having to rationalise the actors' position.

Having discussed the presence and prevalence of a racialised mental model and pointed to the ingrained normalisation of whiteness amongst the student participants. It was also demonstrated through the discussions with the Academic Course Leaders that engrained whiteness is ever present and is repeatedly underpinned by whitely thinking. The next sub-section further illustrates this point.

6.1.4 More engrained whitely thinking and the racialising mental model

If the mental model of racialising social interactions is present amongst student participants, as discussed, in Chapter 5, concerning my white positionality it will be present within my thinking. Therefore it should be no surprise also that whitely thinking is present among the academic course leader participants.

The method of discussions with Academic Course Leaders was intended to examine the positiona of social justice programmes within the university PE department, rather than examine the mindset of the individual. Using brief examples of their conversations, it is possible to note whitely thinking is entrenched across society. Examples of whitely speaking, as illustrating whitely thinking were, “what would happen to us if equality goes to far” (Terence) akin to a racial replacement theory. Engaging tropes and stereotypes were demonstrated when a participant commented “it was eye opening, when I moved [to a more diverse] university to see the tactical know-how of the black students, I didn’t expect it” (Nigel). Warikoo’s diversity bargain was illuminated with this statement “I’m fully committed to anti-racism, but why should I miss out [on promotion] because I’m white?” (Harriott) and Brenda observed that they “even when they are British don’t act as British”.

Furthermore, evoking a deep misunderstanding of the trauma experienced by constantly being racialised, while extolling how inclusive the university is, a male academic participant noted integration was not a white persons issue “they [BP and PoC] need to fit in with our ways, they aren’t going to do that if they don’t join in” (Bob). The expression of whitely speaking, unrecognised by the speaker themselves, evidences a complexity of whitely thinking and its embeddedness within the discussions I had with this group of participants.

Whitely thinking, as the normalised assumptions that whiteness has a superiority engrained in participants thinking, is robustly illustrated with this dialogue, which seemingly triggered by what might be aligned with notions of a diversity bargain – what would happen to them if race was dismantled at university?

SR: How about discussions around dismantling ‘race’ in higher education?

KL I think that it's also something related to perceptions, maybe, because white race, white race, people are better at education.

SR Okay. So, in, in any of your taught modules, do you recollect having a discussion about colonialism, which saw the rapid development of many team sports around the British empire, and subsequently the process of decolonizing?

KL We, Great Britain, had the biggest empire ever in the world, must larger and global than the Prussian empire, we gave a lot of place a lot of good ways and sports. But colonialism is something I haven’t heard much about, obviously the empire was made

up of lots of countries. Ahh so guess when the empire became the commonwealth we decolonized – makes sense.

The following sections, now turns to the central research questions asked through the thesis, with the positinality of a whiteness mindset established across the participant groups.

6.2. Ingrained and entrenched whiteness

Section 6.2. considers the research question (2) what grounds are there that ingrained and entrenched whiteness is present in the thinking of those entering the Physical Education pathway?

Research question (2) seeks to evidence the ingrained and entrenched whiteness present in the thinking of a group of PE students entering the professional pathway via English universities. To explore the data and reveal insights that inform answers to this question, the Thesis will consider four areas of interpretation: 1) Family cultural practices, 2) School ethos and culture, 3) Relating to the PE department culture and 4) Students thinking whitely. This approach will facilitate mapping the ingrained whiteness and document social interactions (durable assemblages) that may have embedded views and opinions, contributing to a racially orientated mindset.

6.2.1 Family cultural practices

Traditional family values construct intersections of race, gender, and nation to the extent that six dimensions are connected explicitly to race as a perpetuating ideology of the cultural practices found in families (Collins, 1998). Family is not the focus of this Thesis as it is an assumed space where race and racism are embedded in whitely thinking, and the white mindset is established. While it was not a primary locator for the Thesis, aspects of the data point to the generality of whitely thinking and are worthy of note.

Duncan was a mature student and had formed a white working-class perspective with a sense of Britishness. Moreover, regarding social class, he was adamant that his family origin was working class. However, given that in the interview conversations, he talked about being part of the local swimming club, playing for club teams in hockey and attending a gymnastics club, his family had embraced Stebbins' (1982) serious leisure approach to activity participation (Hylton, 2005; Taylor and Kay, 2015). It is illuminating that Duncan recognised he grew up around "You know, it was probably 99.9%, you know, whiter people that, and that is what I grew up in and around". After a pause, he rounded the statement with, "So that is me" he was emphasising his acquisition of a sense of nationality, i.e., British. Grounded in his family values, he could continue the rationalisation that a racial order was a necessary conclusion. Use of the word whiter demonstrates a racial order but also

indicates that the privilege of being white controls the definition of WP. This is another marker that whitely thinking is embedded in the mindset.

My, my childhood was predominately surrounded in and around white people. Britain is a good place to live; I understand why people want to come here (Duncan).

Which was reinforced by his recollections of the history he was taught. Similarly to Dadzie (2021), the white history teachers taught him focused on the value and innovation of the transatlantic slave trade, a single-sided perspective of racialised exploitation. In terms of empire and imperialism, the greatest empire ever acquired, as he pointed out, is “Great Britain for a reason”. Nationalism is outside this Thesis’s scope; however, with Duncan and his family, it enables the point of view and belief in a racial order in which they are the superior partner.

A further example of the combined influence of school, school PE and family influence cannot be separated, provided by Judith’s demonstration of white entitlement to an advantageous position. When she commented;

But we’re educated; I went to a good school. I will pursue my dream of teaching after I am qualified, at least for a few years before I get married or something (Judith).

This is closely linked to the values ingrained by being part of a family structure that holds these values and beliefs.

6.2.2 School ethos and culture

Each student had attended schools where their peers were predominantly white²⁶ at primary and secondary levels. Attending university for students, including Katherine, Judith, Debbie, and Maureen, represented a cultural shift as they reported their student peer social diversity was much greater than the schools they attended. This shift appeared to be a possible explanation for why Debbie, in a previously described sequence, believed she had the power to speak directly to her undergraduate peers, whom she regarded to be disruptive black students. The potential for racial discomfort within a space of differing social diversity may have facilitated her need to exhibit whitely actions of ontological expansiveness in her university classes.

All the participants’ schools were within the state education system. However, Judith, Harry, and William attended selective grammar school. The other participants participated in a mix of local education authority-administered primary and secondary schools or school academies, i.e., directly funded by the UK government – all were non-selective regarding academic ability. The conversations with students did not detect a difference in school type and the form of whitely thinking expressed

²⁶ As described and identified by the participant.

by the fieldwork participants. Once again, while not a specific focus of this Thesis, the broader school experience must be viewed as a space of numerous durable assemblages capable of co-creating the construction of a whiteness mindset.

6.2.3 Relating to the schools' PE teachers

When discussing the ethnicity of peers and teachers at school, each participant was willing to describe people as white or black. Nicola was one student who stated she drew her conclusion from the school trips to watch Great Britain and English representative team games and the conversations with the teachers around those events.

The students, Judith, Nicola, Harry, and William, all offered voluntarily that they were only ever taught at primary or secondary school, primarily by white²⁷ PE teachers. Each reported being taught by PE teachers of another ethnicity for only one or two terms. When asked, they could not remember these teachers' first or family names, which was in contrast to their recollections of their other PE teachers, whom they regarded as white—representing a racialised indifference within their thinking to make a social connection with them. These social connections were evident in their interactions with PE teachers they regarded as white.

Duncan could not remember a black teacher or teacher of colour at any school he attended. Katherine, Debbie, Maureen, and Tom, were asked directly and reported that they considered all their PE teachers at both primary and secondary levels would report their ethnicity as white British. The UK Government's DfE reports that the ethnicity of PE teachers in England and Wales is 4.7% of the teaching workforce; the student reporting is therefore in line with these figures, given that the student reporting is historical compared to the DfE reporting.

When the student participants were asked about their memories of school PE and their PE teachers, they were reported as positive, different to any other subject and inspirational. Students were very comfortable discussing their early experiences of PE and their interconnection with the teachers. Katherine found that the "PE & Games" teachers were instrumental in her time at school.

While this observation is outside the Thesis's main scope, it is relevant to note a resistance to curriculum development in school PE, which would also impact the white characterisation domains. In addition to the claims of a whitewashed curriculum previously documented. The repeated quoting of the term "PE and Games" or "PE/Games" by multiple participants raised an interesting point as it appeared to be an arcane legacy of physical education in the early 20th century which was

²⁷ As described and identified by the participant.

unexpected. At this point, state schools were adopting the established fee-paying private school approaches to PE content. At this time, outdoor field-based team games, i.e., rugby, were a primary focus of the PE curriculum. To explore this, a small-scale review was conducted – which found that this subject title format continues to appear on student timetables in the current 2022-23 school year. To illustrate this point, Appendix 3 provides examples of the persistence of this historical PE curriculum legacy across generations of school experiences —providing an insight that the school PE space continues to be represented by notions of whiteness, grounded in colonial and imperial development of the school curriculum.

The extent to which the participants relate to the staff of school PE departments was universally endorsed. Participants repeatedly quoted that it was the teacher of PE that led them to follow the PE teachers' advice, engage in future education based on PEx, make PE-orientated career choices and align their identity with PE teachers.

By way of example, this will be illustrated through quotes taken from Katherine, Debbie, and Maureen.

[PE] was one of my favourite lessons. I did always get on well with the teachers that taught PE and games, mainly if they were a team games person. Yes, one specifically helped me a lot and directed me here – this was the university they came to – they introduced me to the lecturers at the open day (Katherine).

My passion for sports developed in high school because I had really cool teachers there. And they had a lot of skills, we just had a real lot of fun, and they really often played well together with us. They were in a team with us. So, it was pretty cool because we had a great relationship with them (Katherine).

Katherine's enthusiasm and the opportunity for participating in durable assemblages are evident; the coming together and opportunities for co-creation of aligned thinking are apparent with the phrase "a real lot of fun, and they really often played well together with us". The labelling "as pretty cool" and "a great relationship" reinforce this imagery. From these relationships, entry into PE's professional pathway was facilitated; it would be unlikely for this facilitation to occur with juxtaposed ways of thinking. The potential exists for a whitely way of thinking partnership or further endorsement of the construction of a whiteness mindset, first established through family views and opinions.

Debbie also referred to the lessons as "PE/Games"; hence, the teachers' role was also seen as centring on games playing. Debbie relied heavily on these teachers to define her path to studying PE at the undergraduate level.

One teacher was particularly keen on one uni, but I didn't have the predicted grades. I ended up coming to an open day here with another of the PE/games teachers, who helped me get a great offer. I guess there were a few hurdles because many of my friends got their first choice. They got the grades they needed. It was like, in the background, a bit like it was quite hard. But yeah, I think resilience again; that probably came through by obviously my PE/games teachers when I told them I wanted to do a PE course; they were very supportive (Debbie).

Further exploring of this story revealed a specifically direct teacher-student partnership; the visit to the university was explicitly organised for Debbie. It was self-evident that Debbie identified with the character, views, and opinions of these teachers, who directed her along the PE pathway.

Similarly, Maureen was receptive to the teacher's career options.

And my PE/games teacher was like, you can do a Sport and Exercise Science degree. How's that? What's that? And then she was like, well, that's what I did. And the next day that came in, I was like, that sounds amazing. That sounds perfect. Well, I've never heard of this before. And from then, I picked my A-level choices tailored to that path and ended up here and thinking, yes, I will be a PE/Games teacher for a while (Maureen).

This style of interchange develops into an extended assemblage through a drive to 'want to be like this person' notion, which produces the assimilation of views and opinions. While, as previously discussed, family is a primary acquiring means of a whiteness mindset, these PE-based assemblages will further enhance and establish the embedding of whitely thinking, providing it is present.

Maureen verbalises this interpretation as she aspires to be 'just like them'.

I think I got on with them very well. I think as well; when I was in, yes, 10 and 11, my year tutor was a PE teacher as well. So, I think that kind of meant a bit closer to the PE department in a sense. I aspired to be like they were, a tightly knitted group, bantering. Yeah. I mean, I think my PE teachers were really nice compared to some of the other teachers. I think that kind of impacts your experience as well. I think we understood each other (Maureen).

The uniqueness of the PE students' relationships with their school PE teachers presents a perspective that the Deleuzian assemblages this would have entailed lends support to the embedding of similar racisms, whitely thinking and, therefore, a whiteness mindset. Therefore, adding weight to the view that the PE domain is likely to be subjected to the perpetuating of tropes, stereotypes, views and opinions of the PE professional pathway, as represented in Figure 2, chapter 1. The likelihood arises that this could lead to racialising social interactions throughout the domain and the resulting influence on participation and aspirations to enter the PE domain as an undergraduate.

6.3 Componentry of being-white?

Section 6.3 considers what are the indicators of the research question (1) does the evidence of whiteness lend support to the PE domain's characterisation of being white?

This section addresses the research question (1). Does the evidence of whiteness presented through this Thesis's fieldwork and analysis lend support to the PE domain's characterisation of being white? The broad question concerning characterising the PE domain as a whole from a limited cohort of participants is an ambitious task – representing a limitation of the Thesis regarding generalisations. This Thesis, however, can point to the componentry that indicates a potential causal link between the actors and the overall characterisation.

It is, however, worth noting that the PE students are the future custodians of the domain. The student cohort in the analysis identifies with non-racism, be it passively. Yet the research shows they can operationalise racisms that do and could racialise social interactions. Moreover, ostensibly the course leaders are educating and training the profession.

Caution, however, is still required as further areas of research are needed to use the terminology 'to what extent' is the influence across the domain – the purpose of this Thesis is the capacity to influence the characterisation. The discussion here will focus on being white at an individual level, which is illustrative of a broader characterisation.

How do we decide if a PE department is being-white? Is it sufficient that members of the department's staff team are being-white? Does this translate to the organisation being white? This is the scenario Nachman et al. (2021) pose concerning a Canadian kinesiology degree program "What if what the professor knows is not diverse enough for us?" This operational notion of 'not enough, not sufficient, and not pursuing non-racism actively' relates well to departments being characterised as being-white. This is true, especially in the case of domains such as PE, which are more amorphous²⁸ in structure, where the application of Macpherson's (1999) definition of institutional racism is problematic – in that it is not a single organisation which would necessarily collectively fail its staff and those it seeks to serve. The PE domain is more rhizomatic, where racialised social interactions appear randomly spread across the domain. This is not the case; racialised social interactions are symptomatic of the more localised underpinning that occurs through whitely thinking. The fieldwork analysis has shown that cloaking of whitely thinking is activated to protect the individual non-racist

²⁸ without a clearly defined shape or form

image. The usefulness of the Macpherson concept of collective failure is its application to the concept of whitely thinking as the influential factor that produces being-white. Whitely thinking is, in effect, the signal that noetically, behind the thinking, is a whiteness mindset that delivers the exhibiting of being white characteristics – racialising not only interactions but the spaces they take place in.

With this framing foremost, this section considers HE's PE departments represented by the participants of this Thesis' fieldwork. Being white is best understood as that exhibited by the actors, and it is they who provide the mantel of being white. In addition, considering the rhizomatic analogy, there is also the consideration that if one actor is being-white, the domain or department is being-white because social interactions, when viewed as assemblages, continue to be racialised within that space. Considering these factors, the perpetuation of being white is influenced by two main factors.

- 1) The self-selecting affiliation to PE by students entering the undergraduate programmes and the immersive whiteness mindset they become party to.
- 2) The immersive spaces they experience while traversing the HE space reinforce the whiteness mindset's normalcy.

In respect of the domain of PE being-white, this Thesis argues that a significant influence is the ongoing production of undergraduates who present as PE teachers without having their whiteness mindset challenged – the interviews with course leaders tend to support this view. HE's role in this respect can be called-out in curriculum design (Flintoff, Dowling and Fitzgerald, 2015); the broader PE curriculum, being designated as whitewashed (Dowling and Flintoff, 2018), can be assigned to HE's PE leadership as the co-developers of the curriculum and the educators of those who teach the curriculum. Although it has to be pointed out that the volume of research publications regarding transformative PE in recent years has escalated, it has not yet addressed concepts such as whiteness and its influence on the PE domain (Fernández-Balboa, 2017; Ennis and Armour, 2019; Lynch and Curtner-Smith, 2019; Quennerstedt, 2019).

Despite the highlighted caution, the Thesis perspective following the analysis suggests an ingrained presence of whitely thinking among the participants. This adds further to the research established being-white characterisation of PE (Flintoff, Dowling and Fitzgerald, 2015; Barker, 2017; Flintoff and Dowling, 2017; Sian, 2017; Dowling and Flintoff, 2018; Varea, 2019). This section builds on the observation that the underlying causes of being white are not in material ways likely to be addressed. As such, it lays the groundwork for the discussions in chapter 7. The basis of this revolves around the observations of Picower's tools of inaction applied to this Thesis's data that the teaching of race and racism as part of the broader EDI agenda is unlikely to lead to an active approach to non-racism.

Students emerging from a degree programme are unlikely to understand the meaning of actionable non-racism, notions of unlearning whiteness or embracing a transformative agenda – without addressing the crucial noetic of whitely thinking and the resultant whiteness mindset. This will impact their future racialising of social interactions when they have entered the professional segment of the PE pathway, as previously observed in Section 6.2. The students enter the undergraduate programme with pre-set whitely thinking. There is likely to be an impact of individualised being white for the foreseeable future across the PE domain, constraining the inclusivity of PE for those who are racialised by whiteness.

6.3.1 Identity and thinking whitely

While recognising the jeopardy of discussing their identities, students shared their views and opinions relating to race and racisms and how they connected it to their perspective of their whiteness.

Harry discussed a situation where he invoked that he perceived he was the victim of racism, whereas it was more likely to be a more straightforward case of bullying in the workplace. This was because his initial thinking utilised a whitely thinking trope. In his view, the interactions “must be” racialised because they involved a black person or person of colour. He demonstrates a whitely way of thinking – a being-white.

I worked over the holidays in an office, processing insurance claims applications; the supervisor, who was very black, kept finding fault with the accuracy of my work. I went to the boss that she was being racist, and they confirmed I was doing the screen work correctly. It continued, along with referring to me as Carlos, which obviously isn't my name (Harry).

A vital strand of this inquiry is what Hylton (2015a) referred to as the students' episteme and ontology in terms of race, racisms and whiteness that they bring with them to university and whether it was challenged while at university. This episode related by Harry demonstrates this and illustrates that Harry will internalise this thinking and further construct his whiteness mindset.

The interviews progressed into less comfortable areas, which appeared to trigger various masking or hiding of thinking strategies; these were labelled as cloaking behaviours.

Katherine, discussing not having been part of any racialised social interactions while at university, proceeds to demonstrate whitely thinking, suggesting a colour bar at the places where her friends socialise.

No, not at all. No, not exactly I wasn't a witness to such situations. Here I mix with a few lads from [English northern city]. And those people don't necessarily like, for example, black people; perhaps they are racist. So, I think that we are what we are. What else can I say? We try to limit the conversation, maybe not the conversation, but the contact with black. I think. I think. I would say that it was a kind of self-organised distancing, yeah. Because the lads I hung around with chose to seek out places without black people (Katherine).

William discussing recognition of racialised social interaction, claimed a complete denial of being part of or experiencing a racialised discussion.

Off the top of my head, I can't; I really can't recall there being any sort of racial issues at uni at all. And that, that I'd heard of or I'd experienced in the slightest (William).

Throughout university, the PE students demonstrated the maintaining of a whiteness mindset. Generalised programmes of social justice education appear to enable students to develop a vocabulary to "cloak" previously acquired "white ways" of thinking, to hide held beliefs rather than change their mindset. The cloaking process allows them to facilitate a "deeply felt white egalitarian persona"—the effect is to convince them that they have done one's part in making the world a better place. The data of this Thesis lends support to several others concluding similar findings. For example, Jayakumar and Adamian (2017) referred to as the fifth racial frame, as well as Bobo et al. (1997) work on "laissez-faire racism", Picca and Feagin's (2020) "two-faced racism", and Bonilla's (2000; 2013) work on colourblindness. The essence of these findings is that WP cannot recognise the complexity of race, distance themselves from it and fail to acknowledge systemic racism. The outcome is that they can sustain actions and behaviours that perpetuate racial inequality.

A combination of knowledge about racism and not wanting to be seen in their view as racist generates a "there will always be racism" response producing an ambiguity around racialised situations. These expressions of views were entwined in a level of incoherent sets of words, only adding to the myriad of contradictions and omissions the interviewees offered.

Katherine – offered an incoherent response when asked about institutional racism and the university.

Obviously, they shouldn't be. I think there is always some kind of discrimination. Either it's race or gender. So, I think that even if we all should be equal, it doesn't really work. Because there are always people who are guided by what we know. So yeah, I think that it is getting more and more important about being aware of, of being, I don't know, that you know, treat people, all the people equally. But it's going to take time until people will really do that; I don't know, behave like this. To sum up, it's like, the policies of, say, universities about treating people equally, but for me, it doesn't really work (Katherine).

One explanation is that the student participants have not experienced racism and therefore don't understand its significance or impact. They have always been part of the dominant society.

Alternatively, there is evidence of engagement with the terminology in part that their knowledge of race and racism is more extensive than the foundational racism. They know the concept of privilege but demonstrated a lack of knowledge about racial microaggressions, in some instances, the same participant. It would be an area of further research because there are signs of resistance to an individual developing an authentic empathy-based resistance to colour consciousness. However, it would present some methodological challenges.

6.3.2 Teachers thinking whitely

When the whole teaching team is essentially British or European white, the concept of being-white is normalised – this is repeatedly the case with each of the course leaders who participated.

Furthermore, as an issue, it was not recognised as a problem in delivering or developing the curriculum dealing with racially based social justice. Nachman et al. (2021) identified a similar situation when studying in a Canadian university department. The problem is further exacerbated beyond that of diversity, as there is also a failure to recognise the parameters of inclusion, i.e., the constraining of inclusivity. Being white acts as a gatekeeper while saying they are inclusive but racialises the access points and degree of participation. In this context, a whitely thinking thread was seen in the narratives.

Bob's observation mirrored that of Tatum's (2021) teaching experiences when she wrote the book "Why are all the black kids sitting together in the cafeteria?" the difference, though, is that as a white lecturer, he does not seek answers.

And it's been very noticeable that particularly the Asian students, they're still very much a collective; they're themselves, and they operate within their own group. They opt to work in their group; they decide whom they're working within the groups and work in all Asian groups (Bob).

Further evidence of whitely thinking is offered by Bob, also posing a rhetorical question that maintains and propagates stereotypes.

Do Asian or black students want to be PE teachers? I would think they want to be dentists, doctors or footballers (Bob).

Bob, an advocate for racial justice, has instead constructed distorted understandings of race and racism and could be used by white students to expand whiteness ideologies (Jayakumar *et al.*, 2021).

A further aspect of whitely thinking is the embedded nature that illustrates the whiteness mindset, and whitely thinking operates in a tandem process of mutual production of being-white. Nigel, a sport scientist, illuminates the intrinsic nature of being white.

I get the privilege thing I look at my own life, Steve, but I still find myself teaching not with, as you say, a whiteness attached; it's so hard to shake off. So I will do a class where we look at VO2 test comparisons with the group, and I get a black student and a white student alongside each other – and then do not mention the socio-economic factors and make racialised comparisons. I'm just being honest (Nigel).

Conversely, Terence expresses a whitely fear of power domination about reversing the current racialised society when he muses, a demonstration of whitely thinking constructing a whiteness mindset and rationalising the importance to him of the current status quo.

One could argue. What would happen if Black Lives Matter as an institution were given too much power? (Terence)

And so for me, there are all sorts of, you know, power dynamics going on with just around even the Black Lives Matters movement. (Terence)

In some of the student interviews, it was evident that the terminology of racism awareness had been assimilated but not transposed into a personal need to actively pursue non-racism approaches. Across the course leader interviews, it was also evident that social justice knowledge was used to mask whitely thinking. In this segment Dawn, who works on sociology-informed modules within their department's programme, provides some insight into this issue.

I don't feel as if I've ever seen a racist thing that's gone on and had to challenge it, although there may be these sorts of, you know, microaggressions, or structural things that could be perceived as, you know, institutional racism (Harriot).

Harriot, a course leader, demonstrates the foundational racism's perspective; he also demonstrates knowing about structural racism. However, she presumes they are of less consequence. Despite the regular occurrence, the 'drip, drip' of microaggressions, Harriot appears to consider them as not worthy of being called out or to use them as illustrative examples in class. As Hylton (2015) points out, the result is that the students will inevitably go unscathed and unchallenged as they pass through college [university]. The context and context are brought into fine focus by restating the obvious. Microaggressions are racial social interactions, not minor incursions (Priscilla Lui *et al.*, 2020). Structural racism is the central factor for systemic racism within an organisation, leading to a collective failure to protect staff and the people it serves (Macpherson *et al.*, 1999).

Terence further illustrates a lack of insight into normalised and embedded racialisation and how it rhizomatically affects the organisations functioning.

[Working at] this university and its noted diversity I have not seen as much as I expected. Racism that is, there is no racists as such – I am sure (Terence).

These two statements raise a further issue. Being-white uses knowledge to render the insignificance of racialisation and the justification of the status quo because relinquishing power would result in the reversal of domination. The manifestation of whiteness within the HE teaching team is to be expected and lends itself to another reason for the perpetuation of the PE domain being white.

A further dimension in the cloaking concept is the assimilation of racial awareness by association. Henry talks about his overseas experience. However, he continued to recognise himself as a white person from a racial perspective rather than the person not-experiencing racism.

I lived, you know, predominately in a black community overseas for several years. And so, you know, people would talk openly, you know, after a while, you know, I guess they wouldn't perceive me to be a white person as it were, even obviously, clearly I am and but they would just talk freely and openly (Henry).

Invisible racisms rely on changing the language to sustain distance through the reconfiguration of whitely thinking and racial frameworks, which will eventually promote a new wave of structural racisms. This is what is meant by racial formation. Informing social, political and economic practises until it alters them through veiled or rearticulated language geared at preserving and furthering a racialised society controlled by capital markets. Concealing racisms promote and establish structural racism through policies and practices. The whitely thinkers binding their relationship with racisms and not being able to reflect on their impact with those they impact assist the understanding of how emerging racism(s) marginalise individuals through increasingly intricate processes of racialisation.

6.3.3 Patriotic or being-white: A fusion of whiteness and Englishness

A further area of interest that developed as a thread from the interviews with the PE students was an intertwining of their relationship with being -white and a nationalistic element of to what extent this was a response to being patriotic. Debbie discussing her “white identity” seamlessly links it to her Britishness.

I feel that we have the right to, you know, live well and safely and that we have the right to be heard and to be taken into consideration. Yeah, I think it will take a lot of work to bring other people up in the world. But oh, yeah, I think that would take a long time. And it's because you can look, it's like looking back at history and looking back at the figures that have created Britain that we live in now. Well, some of them were racist by today's standards, but it is our society which works. So, I think it would take; I don't even know what it would take to sort of make it more equal (Debbie).

Her use of the phrase “a lot of work to bring other people up in the world” suggests a view of British supremacy. How that history was established is reduced to a dismissive comment about “some of

them were racist by today's standards, but it is our society which works". It is unclear if this is nationalism or patriotism; applying Gandhi's definition of patriotism is about "the welfare of the whole people" (Lee, 2015, p. 138); on this basis, Debbie is representing a nationalistic perspective alongside being-white.

Each participant in the dataset described their cultural heritage similarly to their ethnicity as white British, with notable incidents of "some reluctance" regarding the white aspect. Some student participants expressed discomfort associated with a 'white' race. Effectively recognising it as a social construction and therefore could be dismissed as irrelevant – in contrast to other socially constructed races, which allowed them the shorthand to utilise whiteness thinking. When these students were further questioned, this was to do with recognising the concept of race being relevant only to black people. In essence, this subset saw variations amongst WP but homogenised as one people; BPPoC. Using the terms BPPoC as people who experience racism avoids the motif approach the PE students use. An alternative perspective is that when whiteness was presented alongside Britishness, the students were comfortable with being categorised as white British. Whether conscious or not, the students exhibited the characteristics of being-white. If they were aware that they might implement themselves in what they conceived as "bad person racism", they invoked a cloaking of their views, opinions and thinking.

Akala (2018, p. 23) invoked the idea of a "Very British Brand of Racism". The whiteness mindset appears to be a valuable framework for embracing the concepts of a multidisciplinary body of research. However, it is instructive to ask to what extent this mindset is complemented by nationalistic or patriotic equivalents that are interrelated. The student interviews generated a series of common threads underpinned by an English or British epistemology and ontology of whiteness. A fusion of elements of patriotism and nationalism was evident. This area requires further research; the narratives are included to demonstrate the triangulation of whiteness thinking, patriotism and nationalism.

I would be of the white race, but race is more to do with black and Asians. Okay. Yeah. Because my dad was German, I perhaps saw myself as European more than English. White European – and then I came up to uni. So, my perspective really changed; all of us in the flat were English. So, I think now; it's hard for me to identify with anything other than English (Katherine).

Katherine demonstrates a fluidity of nationality but underpins this being white does affiliate to a construct such as race.

Yeah, so I am white, working-class, a British male, as you recognise, a mature student. So, my late father was Scottish, and my grandfather came, came down to a little tiny

place purely because of the mining industry. So, there's some Scottish blood in me, an English mom, so yeah, and that will be reflected in the conversation that I'm very open around; I grew up in a predominantly white, you know, town (Duncan).

Here, Duncan introduces himself as working class, male and British. He is comfortable with being white as a motif– no cloaking, yet views himself as being non-racial, without racial bias. This raises an issue of the conceptualisation of mindsets with multiple intertwined mindsets determining the expression of his thinking. In the context of nationalism, he also has a patriotic concern for his community. And in response to the question “What comes into your mind with the word whiteness?” for Duncan, it evokes a direct link to being British.

I take pride in being white British; I'm proud to be white, I'm proud of my white heritage, even that, for me, feels like there's a racist kind of overtone to that, that's how being brutally honest that that's when you say to what comes into your mind from the word whiteness, that's the whiteness scenario, which is a shame. This discussion has made me think harder about something I hadn't really thought about (Duncan).

Nicola was asked about her understanding of privilege and proceeded by explicitly linking white and British as the immovable paired context. It appeared that being British resolved her discomfort with being white.

I'm privileged in so many ways, and I try and recognise that even if there are aspects where I say I am discriminated against because I'm still in a fortunate position to be a white and a British person (Nicola).

It appears that Englishness or Britishness and whiteness are interrelated and that racisms are both historically and geolocated; if in the future new taught modules were to be developed, it would seem advantageous to develop a module around English Ethnic studies to create the capacity to challenge whitely thinking and prepare white PE teachers to be trauma-informed about racialised experiences.

An important part of the Thesis is to consider the mechanisms by which the racialised social interactions are perpetuated through the PE career pathway, the following section addresses this research question.

6.4 The resistance to self-reflect

Section 6.4 addresses the research question (2.1), does this evidence point to the likely perpetuation of racialised social interactions across the PE domain?

The research question (2.1) asks are the PE students likely to racialise social interactions in the domain of PE. This section presents four approaches to mapping the responses that indicate a response to this question 1) Students thinking whitely, 2) Relationships with racism(s), 3) Relationships with layers of racialisation, and 4) Containers of whiteness. The Thesis's unique position in this regard is that once developed, whitely thinking and the allied mindset present resistance to engaging with self-reflection. This will impact their future racialising of social

interactions when they express whitely thinking, having entered the professional pathway of PE. As previously observed in Section 6.2, the students enter the undergraduate PE programmes with pre-set whitely thinking.

There are implications with this topic for the course and university and the direction of future social justice projects; this is discussed in chapter 7, Section 7.1. Here the discussion is focused on developing the student's whiteness mindset and co-creation with peers and their teaching academics within HE PE departments.

6.4.1 Relationship with racisms

The students tend to minimise the impact of racisms regarding the experiences of black students and students of colour. They align their thinking style with their concept of being white, an alignment of themselves being able to thrive and flourish using cloaking to avoid being recognised as racist.

This was represented in the introductory profile of Tom when he talked about the presence of racism after he agreed it must have some validity because of the news coverage he had seen about Black Lives Matter when he remarked.

It's the way it is; it happens if you're black; you have to prove who you are and you are capable (Tom).

The relationship with racisms is rationalised to maintain the perceived racialised order. Irrespective of the legitimacy of a protest movement, the consequences to the racialised are minimised.

A further form of minimising the impact of experiencing racism is provided by Debbie when she verbalises her view of meritocracy without recognising the racialised navigation others have to their life course.

[Mmmh] I very much believe in, like, what you put in it is what you get out; it is down to yourself to achieve. But again, I work hard; it's not luck that I have got a place at uni. And I do, and I know from my own reading, other races, deprivation that sort of thing, they do, they just have less, but they have to put the hard miles in to get anywhere, it is down to the individual (Debbie).

This is also mirrored in Maureen's response about positive discrimination in university admissions.

Ummah, tricky question. I think because it's kind of like, where does the issue start from, you know, because I think the reason for having positive reason to justify positive discrimination in the case of university admissions is to give people who are at a disadvantage the advantage, more of an advantage to go to university. And, like, I do recognise that it could cause problems with people who aren't being positively discriminated against. And then they perhaps lose out on a place at university because someone else got on that course. So, I don't think positive discrimination would be good; it would undermine the credibility of my grades (Maureen).

An insightful part of Maureen's view is the inability to have equity but advantage when she says, "give people who are at a disadvantage the advantage". The diminishing of the need to contextualise grade offers in an unequal education system is in Maureen's perspective about maintaining what she views as the grade property (Harris, 1993) to be used in maintaining her advantages in career development.

In each of these examples, racisms which produce layers of racialisation, are the underlying cognition. The speaker resists reflecting on the inequality they produce and therefore acts as a marginalising action. It is as if the relationship with the racisms cannot be reviewed for fear of losing an advantage, property or asset they consider their right.

The students enact specifically the racisms labelled by their thinking as invisible, i.e., white fragility, immunity and privilege. While routinely expressing whitely thinking, including accumulated properties of whiteness and ingrained whiteness. Each is acquired from their engagement with an immersive white society; participation in PE appears to reinforce rather than be challenged. Throughout the PE student narratives, the sentiment of inferior-superior is invoked, supporting Iseminger's findings when she writes.

Each narrative about blackness serves to reinforce white innocence, which upholds White supremacy. The narrative of White innocence is the assumption that WP are blameless and should be given the benefit of the doubt; with this narrative comes the assumption of Black criminality (Iseminger, 2020, p. 71).

The argument for using racism as a plural descriptor is supported, as a whiteness mindset operates notions such as white fragility as a racism. I am not suggesting that the demonstration of white fragility causes the white person to be 'racist', but that the white fragility racialises all social interactions that the individual engages in, including interactions with WP and BPPoC. Jayakumar and Adamian (2017) point out that WP with limited experience interacting with BPPoC react with heightened white fragility (DiAngelo, 2011), increasing racialising the space. Likewise, racial apathy (Brown *et al.*, 2019) can similarly influence the racialising of all social interactions. Moreover, as demonstrated by one of the student participants, a claim of reverse victimisation will (re)produce racialised social interactions (Cabrera, 2014). Outlying narratives appeared to suggest that some participants believed that equality could "go too far", meaning a fear of losing white dominance. And the ingrained racialisation that all behaviours, especially negative ones, exhibited by Black or people of Colour can be generalised to the whole community of Black or people of Colour, referring to this as the White person experiencing "reverse racism".

The concept of cloaking is apparent throughout the interviews, from which it is noticeable that cloaking can be viewed as a group of racism(s). This Thesis shows how WP with knowledge of

structural racism, institutional racism, and white privilege may use these understandings to preserve their white advantages and racial immunity. Cloaking as racism undermines the assumption that connections with BPPoC and further knowledge of racism will lead to antiracist commitments, supporting the power frame analysis of Jayakumar and Adamian (2017). Cloaking racism(s) utilises stealth agility to reassert new variants of systematic racism. Increased awareness of structural racism can encourage WP to rethink the dominant hegemony in new ways. The whitely thinking of cloaking allows WP's comfort. It will decrease their racial dissonance to manage their non-racist identity by minimising their racialised vulnerability. In effect, they are beholden to the preeminence of a whiteness mindset, which translates as resistance to engaging in colour consciousness or active non-racism. In the interviews of white PE students where the focus was on their relationship with broader aspects of racial discrimination rather than the underlying causes, i.e., racisms, manoeuvring their thinking to reduce it to a single issue of racism; and therefore avoiding a confrontation with their own identity as a white person. Resistance to recognising the full spectrum of racisms was evident – this then seems like a good reason to pursue racisms as means of challenging white students' racial development.

6.4.2 Relationships with racialisation

The deployment of whitely thinking leads to the operationalising of 'layers of racialisation' appears to occur by the PE students both with or without the process of cloaking the expression of racialisation. The process by which racialisation happens is underpinned by the sequence identified by Corces-Zimmerman and Guida (2019), whitely thinking, whitely speaking and whitely behaving. However, during the fieldwork and analysis, it has become evident that a further element contributes to the racialisation of social interactions - whitely decision-making. An illustrative example of whitely decision-making would be, through whitely speaking, the whitely thinking of a person with a whiteness mindset instructs a collaborator to action whitely behaviour. A further example is the translation of suspicion, a layer of racialisation, to a decision to include "and call" management or law enforcers. Therefore the resultant social interaction is racialised. For ease of discussing these sequenced concepts, the Thesis continues to refer to whitely thinking as the umbrella term, encompassing each element.

Whitely thinking is also supported by an expansive ontology of whiteness (Corces-Zimmerman et al., 2020), where whitely thinking makes assumptions that they, as individuals, will be the centre of attention and will control the space that they occupy over and above BPPoC. Various statements made by the PE students demonstrate the presence of ontological expansiveness amongst the student participants, underpinned by whitely thinking and grounded in a whiteness mindset. The expansiveness of this kind, projecting the individual's whiteness, will be perceived as racialising the space and the social interactions that occur within the space. Furthermore, to navigate this space,

BPPoC will experience the necessity to engage in the process of ‘code switching’ (McCluney *et al.*, 2019). This is described as adjusting one’s identity to ‘fit-in’ to participate and be part of the group. This further increases the experience of the layers of racialisation, not just during the interaction but causes ongoing racial trauma, further exacerbating the layers of racialisation experienced.

The layers of racialisation model offers a multi-dimensional way in which racialisation is illustrated as being operationalised and experienced. Operationalisation is the output produced by noetic thinking – that creates or sets the racialisation as the experience triggering the noetics of racialised mental trauma experienced by BPPoC. I use the term “ layers “ not as a scale but as akin to sequential inputs of stress that produce additional trauma.

- A. layers include the whiteness that all of society is immersed in, ingrained within how people are socialised and include the expansive ontology of whiteness – these are the normalised layers of racialisation.

The base layers are represented by speech that indicates ingrained immersive immunity—frequently presented as the normalcy of a society that sees its whiteness as a virtue. The second is a furthering of Warikoo’s concept of a Diversity Bargain. I have chosen to label it as a layer of accumulation. It is underpinned by the idea of acquired property (Harris, 1993) or access, in its broadest sense, is now ‘ring fenced’ where all advantages become an entitlement and are not to be given up (Leonardo and Broderick, 2011; Kolano, 2016).

- B. layers are created by whitely thinking that produces a decision to act that is based on essentialist racisms. An illustrative example is a racialised suspicion about another person and the subsequent acting on that decision, either personally or remotely, with another actor.

These layers labelled suspicion and acting on suspicion, typically drive a further group of layers; however, it acts as a method of operationalising racialised interactions—suspicions, which delay or disrupt the black person or person of colour’s daily activities—subjecting them, for example, to questioning because stereotypes and tropes held within the whiteness mindset.

- C. layers that exclude, alienate or constrain inclusion make people racially marginalised, placed outside of social spaces, and unable to participate in numerous ways.

These layers all further marginalise individuals on racial grounds, including alienation. In the fieldwork interviews, Nicola minimised or dismissed the impact of racialising the social interactions: "there might be a bit of banter, but it’s not that bad, it is only mild. There is worse when I am playing cricketing and the sledging that goes on”. In parallel to this Thesis, similar illustrations of these layers of racialisation have been recently highlighted by Azzem Rafiq and his experiences at Yorkshire Cricket Club (Rafiq, 2021).

All the layers can be operationalised simultaneously and progressively; each also impacts racial trauma on the person experiencing them.

The narratives provided by the PE students indicate the capacity of their whitely thinking to operationalise numerous layers of racialisation. Irrespective of how or where Judith acquired her ingrained whiteness, she demonstrates a self-belief in her entitlement and expresses an ontological expansiveness while activating a trope of the superiority of a white person's education when she remarks.

We're educated; I went to a good school. I will pursue my dream of teaching after I am qualified, at least for a few years before I get married or something (Judith).

Several layers of racialisation are the potential outcome of this degree of whitely thinking, through an accumulated whiteness, through acting on decision-making based on tropes, to the constraining of inclusion and, therefore, alienation of the person that might be involved in such social interactions. Given Judith's view of her racial awareness, she has a remote relationship with the concept that her views and opinions act as racialising influences.

This comment from Maureen illustrates a similar analysis.

It wasn't like the group of people who were really, really good at sport and really, really engaged with the sport. A lot of the white lads split into groups of footballers. The black guys fulfilled the stereotypes Bolt like. And a couple of the Asians played hockey (Maureen).

The comment illustrates the normalcy of whiteness. In effect, if this were transposed into a PE situation based on her acceptance of stereotypes, she would constrain inclusion by applying her racialised opinions to decision-making on team selections. Using stereotypes and suggesting they are factual while attempting to maintain a non-racist image identity.

A further illustration that links to the inbuilt layers of racialisation is Tom's accumulation of whiteness expressed as an indifference to the experiences of others being racialised.

We've all had to deal with setbacks. I have worked hard; I don't see a big problem (Tom).

Tom talks about the challenges of university study, which shows a dismissive view of what actions are needed to manage oneself because of the marginalising impacts of alienation, suppression, oppression and all the other layers of impact.

I understand privilege, but when places are limited, positive discrimination isn't fair (Katherine).

Katherine claims, with this comment, an understanding of privilege but does not recognise that the accumulation of property, status (social capital) and advantages because of a white motif means privileges are already available to herself, so she would not accept a process of affirmative action. This, at one level, illustrates and supports Warikoo's (2016) concept of the Diversity Bargain amongst students, that they are in favour of diversity and equality until it challenges their assumed right to education or their access to education should not be prevented because of the unearned but acquired whiteness.

I don't think positive discrimination would be good; it would undermine the credibility of my grades (Maureen).

Again a similarly aligned comment by Maureen reinforces the view that this group of PE students have acquired and have ingrained a whiteness that will normalise racialisation when engaging in social interactions.

Considering the direct-acting out of layers of racialisation, which would, in the future, potentially see the PE students engage in racialising social interactions in the PE domain. Duncan#, Judith and Maureen provide valuable insights.

Duncan reflected for the first time during the interviews on his swim club experiences that his thinking would suppress participation in swimming activities, which is encouraging. However, his continued employment of tropes suggests that this is seen as factual and could lead to his decision-making to operationalise one or more layers of racialisation.

I didn't think about it at the time, but I guess my swimming club were all from white homes because they, the non-whites, don't get on with water, do they (Duncan).

Judith's action of re-directing black students to the basketball society. "They would be better off playing basketball" (Judith). Would racialise the interaction and exclude the peer undergraduates from joining the badminton club at the freshers' fair is an actual example of embracing and operationalising layers of racialisation, including oppression and exclusion, influencing decision-making and social interactions.

We formed a group for the first assignment. We stuck together throughout the three years for every assignment (Maureen).

Maureen and her friendship group of white women demonstrate a whiteness ontology that does not recognise the extent to which it racialises every social interaction – in their advocacy of forming a group and maintaining it within a socially diverse space. In an opaque manner, this stance produces layers of racialisation of, alienation, and oppression. It excludes participation in this group, but it also

excludes their involvement in other groups. In the group of white students that formed initially, it would serve to reinforce the pre-established whiteness mindsets.

The students used and engaged with various layers of racialisation. The data broadly supported a model that indicated layers of racialisation model—identified from the layers of racialisation model developed through theorising the research literature. The verbalised racialising statements most commonly expressed were those that projected suspicion of BPPoC. Moreover, the notion of constraints placed claimed inclusive activities were repeatedly demonstrated through the narratives, i.e., we white girls stick together, and you would be better off playing basketball. From the narratives, it was possible to identify statements suggesting deploying behaviours that would suppress, exclude and oppress BPPoC's daily routine or perhaps life course, around participation in sport and PE, through racialisation.

The perspective of layers of racialisation offered a practical way of examining the student narratives. Support for a layered effect can be recognised. Each layer represents a pattern of thinking that produces a means by which social interactions become racialised.

The observation from the analysis is that this group of PE students demonstrate little awareness of their capacity to racialise social interactions, which would result in the marginalising of BPPoC and their experiencing racial trauma. It is possible to recognise how the findings of the race representation index (Sport Monitoring Advisory Panel, 2021) are operationalised through teaching and coaching sport. The theorising of a noetic mindset producing a racialised noetic experience through social interactions is supported.

6.4.3 The whiteness mindset

Tom demonstrates a commonly heard sentiment across these interviews, the sentiment of suspicion, when he says, "They need to be watched" (Tom) as his experience from his part-time work in a shop. When pressed for examples, he couldn't provide illustrations of actions by black people or people of colour he was alluding to. The notion of a whiteness mindset is apparent across the dataset, a mindset presenting a state of being exhibiting various characterisations that can be labelled as acting with a whiteness persona. The discursive narratives provide evidence of the acquisition of such a mindset.

Debbie talked about her views on racial profiling.

I feel like it shouldn't be like, you know, if you're assuming things about someone because of their race, I think that's totally wrong. But the police are doing a necessary job; it is almost like, I guess for some people, they'll be like, oh, it's my brain's natural reaction to think that, and it's because it's been like that. And I guess the change has

been, I know, even within my lifetime of, like, just nearly 24 years. I feel like a lot has changed even since the early 2000s in terms of what people might be. I guess last year as well; things changed; with all the Black Lives Matter stuff and a lot of comedy, there had to be like all one; maybe we'll have to remove that now because it's actually racist. So, I think things have progressed. But yeah, racial profiling, the fact that you assume something based on someone's race, would have to be done because of x y z. Now, I think that's, that's inappropriate. Right. But I guess never a truer word is spoken in jest. (Debbie).

The persistence of the PE students' whiteness mindset is demonstrated when Debbie chooses to ignore the impact of racial profiling with this comment, i.e., "police are doing a necessary job". This is a commentary that struggles with a view of her not being racist and wishing to manage her identity. In contrast, she is aware of a police operational procedure that is ineffective and shouldn't happen but continues to justify and rationalise it. The PE students, in part, came across as having race and racism knowledge but continued to build a scaffold around a whiteness mindset that was a container of thinking about the "way it is" that could not be challenged.

Once formed, the literature suggests that a mindset demonstrates resilience to change (Dweck, 2017; Haimovitz and Dweck, 2017). The current study indicates that a whiteness mindset is no different. Forming before university attendance and assimilating social justice knowledge is used to support the continuation of whitely thinking rather than adjust.

As Jayakumar and Adamian (2017) also assert, this situation of a robustly held whiteness mindset utilises a matrix of defence mechanisms to sure up racial comforts, deploying cloaking strategies to offer the appearance of racially aware, all be it in a passive form of non-racism. However, using a critical whiteness analysis, white racial ignorance (Cabrera and Corces-Zimmerman, 2017) and racial ideologies (Mueller, 2020) can be illustrated within the PE students' conversations during the interviews. This signposts future social justice projects could centre around the gaining of vicarious knowledge, and familiarity with the experiences of social groups would be advantageous. However, this needs to be achieved in ways that do not produce further racial trauma due to the emotional labour involved in providing the insights. It points to the need for more white academics to be skilled in delivering race, and racisms focused social justice projects.

From the evidence of this cohort of white PE students, there appears to be socialisation that develops a whiteness mindset that orchestrates whitely thinking that is problematic to challenge. One must therefore observe that the research question (2.1) regarding the future racialisation of social interactions would be answered in the affirmative. This furthermore suggests that the perpetuation of the being-white characterisation of the PE domain is a topic that requires consideration.

The central aspect of the Thesis title is (un)learning of whiteness, the following section addresses this from the perspective a action question.

6.5 What needs to be (un)learnt?

The concept of (un)learning portrays the notion of continuous learning and unlearning. A different position from that of the autonomous final stage of the white racial identity theory (Helms, 1990). (Un)learning is perhaps more aligned with the ethnic identity models and paths to socialisation in acquiring multi-ethnic consciousness (Rowe, Bennett and Atkinson, 1994). However, taking a perspective from the social world on the processes of noetic changes of mindset positionality, adopting a critical theory is a coherent approach to determining a research agenda. Mindsets that define identities are constantly in a state of becoming by engaging in infinitely different and numerous assemblages (Delanda, 2006; Buchanan, 2020) that determine the journey of (un)learning.

As the analysis of the interviews proceeded, the standout that came to the fore. The item that needed to be on the research agenda was an understanding of the trauma experienced through the influence of racialisation. If (un)learning whiteness was to be realised. The short-term and long-term impacts on shaping identities and mental health are central to this knowledge area. This aspect points to not only the need for (un)learning the essentialism of race but recognising the requirement for learning of shared collective caring.

In constructing the theoretical framework and developing the taxonomy of racisms, the Thesis has discussed layers of racialisation that marginalise the recipient—specifically, the individual trauma produced by the experience of racialised social interactions. Learning about the layers of racialisation and their influence will aid the unlearning of the misinformation about race.

While the university PE department can be seen as systemically white and privileged, the reality is that it currently delivers a school-based PE teacher with numerous challenges in dealing with racialisation. The overcoming of not only a whitewashed curriculum (Dowling and Flintoff, 2018) and the working through of their teacher education that evidence suggests did not challenge them on whiteness, race or racism (Flintoff, Dowling and Fitzgerald, 2015).

Essentially the new PE teacher is left to figure out the most effective means of achieving an unconstrained inclusion approach to meet all students' needs. The PE space requires knowledge and racial awareness to be successfully negotiated by an aspiring PE graduate looking to progress a career as a teacher of PE. Equally important are the skill sets required to deliver inclusivity and facilitate un-constrained sports participation (Stodolska, Shinew and Camarillo, 2019).

Reflection on one's whiteness is widely presented as a strategy for WP to address their need to act on social justice (Gay and Kirkland, 2003; Durden and Truscott, 2013), also advocated within whiteness research to improve the quality of the method (Corces-Zimmerman and Guida, 2019). Increasingly within the PE literature, a specific type of advocacy and reflection is emerging regarding knowing your students. Harrison and Clark write.

Teachers must first become students of their students- that is, they must learn who they are and the context in which these students live to be effective in physical educating them (Harrison and Clark, 2016, p. 238).

They consider this approach will provide a consistent and meaningful examination across social justice issues, not just race. While this Thesis's findings wholly agree that reflection and connecting with the students are vital to addressing all social issues, the precursor has to be personal understanding and knowledge. Otherwise, as West and Eaton (2019, p. 122) demonstrate, "those who are unskilled are also more likely to be unaware of how unskilled they are", leading to a heightened sense of one's egalitarianism. Moreover, without this insight of knowing about racism, the teacher will ask their students to take on the emotional labour of explaining racism to them (Humphrey, 2021). The emotional work will be exaggerated if the discussion, as Bonilla-Silva (Bonilla-Silva, 2015) has suggested, pits the white teacher's foundational view of racism against a Black student or student of Colour's understanding of the structural view of racism(s). A further criticism of this approach is the myopic restricted outcome they propose, "our quest to develop physically literate individuals" (Harrison and Clark, 2016, p. 238); the curating of social justice outcomes has a far broader impact. The third criticism, where is the challenge of white students with the demands of social justice, the strategy of calling out being white?

Altieri et al. (2021, p. 8) pick up on the "Becoming a student of your students", suggesting the answer is straightforward, introducing steps to provide the teacher with insights into being "Trauma-Informed". However, the starting point of knowing about the trauma caused by whiteness formed racialising is evidentially at a low level based on this Thesis' fieldwork discussions and illustrated by the following examples. Judith's lack of awareness demonstrates the invisibility of the operant white person and their whiteness. Judith is a fourth-year student, who will be in school teaching within 12 months, and she illustrates an ingrained and immersed version of whiteness thinking. In the following statement, the effect of what is said is to exclude black people by invoking a trope.

I'm a badminton coach, so at the Freshers Fair, I remember joking about joining the basketball club. But other than that, I don't think there was ever any really discriminating or stereotypes floating around (Judith).

Developing an understanding of the racial trauma, cultural relevancy, and experiences of marginalised groups within the current curriculum, previously discussed as limited. Adding further evidence that the newly qualified teacher has the capacity to be trauma-informed lacks credibility, let alone the capacity in their first years of teaching to know each student individually.

The role that whiteness plays in perpetuating racisms is invoked by the phrase “the elephant in the room”, the subject that everyone knows but does not want to speak about. Each interviewee, when pressed, was comfortable acknowledging that racism is widespread within the space they occupy, but they don’t see it often, if at all. However, that does not include them. To invoke another colloquialism, they realise there is a ‘naughty step’ for accessing advantages and privileges originating from racisms, but whitely thinking rationalises this position as acceptable.

Duncan, when asked the question, “Is whiteness a negative term?” A reference to being a racist was immediately evoked. Throughout many of the interviews, this was a common occurrence.

Um, I think the only reason it is negative is if you’re not white. That’s not me being racist. Like, it’s just so common whiteness over blackness. And I think that gives it a negative view by some people. But generally, no (Duncan)

An issue appears to be that racism is associated with the toxic term of racist. Every effort is made to cloak or hide each racism processed within whitely thinking. Indeed, what has been gleaned from the participant’s discussions is that if the link between being-white and the notion of being a racist was disrupted, talking about racism with WP could be more straightforward.

Student and teacher participants as a whole were adamant about their egalitarian credentials. However, the notion of a natural order of people based on racialised thinking was numerous in its presence as a line of thinking. The sense gained from the datasets is that as a group of participants, they could be described as operating from a foundational or essentialist frame of race and their meaning or ways of knowing what racism means to them. Therefore supporting the works of Bonilla-Silva and Feagin.

In contrast, to the participants in the current fieldwork, racialised groups not only have to experience racisms but also advocate their experiences to be acknowledged as legitimate. Hence, the meaning of racism is different for different groups, not just the experience. The Thesis datasets emphasise the foundational definition of racism recognised throughout the literature for WP. The literature suggests a divide in understanding that can be characterised by those who experience racism and recognise its structural nature. Those that have ingrained society’s perspective of whiteness and don’t experience racism recognise racism as overt, founded on the scientific tropes that produce negative stereotypes of the black person. The datasets explored in this Thesis illustrate that the participants in a foundational frame understand racism. However, it is also evident that the white student group have knowledge of structural racism, but they perhaps don’t understand or recognise

the overall systemic impact on BPPoC. A systemic level of racism would be considered alien to their understanding. They, in general, would not recognise that racisms are experienced differently between BPPoC, for example. Furthermore, the projection of ignorance regarding racism is present; there is evidence of hiding their understanding, as I have termed it, a cloaking of their racism consciousness. Cloaking, in this sense, then becomes a form of racism that maintains their dominant power holding of privileges and immunity.

However, their knowledge of structural racisms is such that they can operationalise racialised control of knowledge. In essence, they are operating a set of epistemological racisms, complicit in the (re)production of the rhizomatic nature of systemic racisms. To paraphrase Lennard, who was discussing the surveillance state in the US, transposing this sentiment into a 'racialised state' from a UK perspective;

The extent to which we truly 'want' and 'accept' *the reality of racialised social interactions* is moot. While we are unquestionably active participants in upholding the *racialisation of spaces, places and social relations*, suggesting that we are consenting would be to overstate our choice in the matter (Lennard, 2021, p. 151).

However, neither is this Thesis arguing that racisms are indulged in unconsciously; the evidence presented in this Thesis's dataset indicates that the whiteness mindset knows what it is doing. In other words, they are a 'player' with complex whitely thinking. It amounts to a combination of many racisms operating. They are subtle, brutal, overt, covert, and cloaked as (un)conscious and utilised at will and simultaneously. While the concept of trauma-informed racialised understanding is an ambition for PE teaching, the evidence is that students working towards teaching PE are not prepared or able to deliver on this ambition.

6.6 Concluding thoughts

The student narratives widely evidenced the noetic mindset of whiteness in thinking and perceiving race as a 'simple' social categorisation rather than a contingent reality. The link between situated knowing, lived experience, and their life-course impact of racism on others' situated knowing was noticeably marginalised, although recognised through suspicions and 'othering'. Regarding each participant, it became evident that in the process of moving along the PE pathway, they engaged in 'durable', not merely social interactions but social relations from which they were involved in collaborating, co-creating of knowing and cooperative learning over a significant period. This may well have been a source by which whiteness thinking was further developed and established a greater level of robust resilience. The repeated and durable experiences appear capable of serving to create a PE infrastructure that perpetuates a characteristic of systemic whiteness across the domain. The narrative evidence strongly suggests that the student's understanding of race, racism(s) and whiteness develop through these durable and repeated interactions within the domain, resulting in a

coalescence around and of whiteness that is recognised in PE literature (Fitzpatrick, 2013; Fitzpatrick and Santamaría, 2015; Flintoff, Dowling and Fitzgerald, 2015; Flintoff and Dowling, 2017; Dowling and Flintoff, 2018).

The theorising of durable experiences enables the data to be interpreted as offering multiple opportunities within the PE domain to evolve whiteness aspects of a mindset through engagement with this type of assemblage. The students across the cohort spoke in affection and mentoring terms about their “PE teachers” at school and their lecturers at university.

Confirmation that the PE domain resembles a pathway which is also a virtual loop, while self-evident is confirmed by PE students strongly connecting with former teachers in what they often refer to as “PE and Games” to the extent of following their advice and aligning their own identities with their PE teachers. The pre-university or childhood forms their immersive experience in whiteness, as Saad (Saad, 2020) makes clear the student will have acquired aspects of their ‘whiteness’ before they are even conscious of themselves. The current data shows that whiteness develops as a feature occurring well before going to university.

Highlighting this set of discursive narratives is illustrative in their own right; placed into the context of the storytelling and racialisation theorising, they demonstrate that the thinking remains whitely, that underpins behaviours and speaking. Racisms impact the lives of WP in such a limited way that it simply is not a priority for them. The words of Hylton summarise my reflection on the inquiry’s datasets

... white students emerge from college with their walls of whiteness essentially unchallenged, unscathed and often strengthened (2015a, p. 506).

And the sentiment of Picower, the tools of inaction will justify engaging in a non-active way with non-racism.

The concept of cloaking – as a set of racisms makes for a complex pedagogical problem. Further insights are revealed by bringing the two interview-based datasets together through a critical analysis of the dominant power structures and implications for diversity and inclusion in PE. Most notably, the commitment to delivering highly effective racially focused social justice projects is needed. The current alternative is “more of the same”, where the increased knowing can result in the capability to cloak whiteness thinking rather than develop the motivations to change the way of knowing.

Whiteness mindsets can be conscious of all forms of racisms available to them, and they are used as abstract tools to maintain power and position while actively ensuring their persona is one of anti-racism. A form of whiteness mindset cloaking is being enacted, an additional aspect of being white or, as Bonillo Silva (2017) would describe, “racism without racists”. A kind of “smart-as-in-agile”

racism for WP, in this case, PE students, to navigate a neo-liberal society with immunity, privilege, and entitlement.

Students arriving at university from an immersively white social world, established whitely thinking creates implications regarding the approach to be taken by social justice projects. Unlike other modules, i.e., sports physiology or biomechanics, they are not a 'blank slate'. On race, racisms and whiteness,— the learning is a repurposing of the slate.

Chapter 7 Academic course leaders and their universities

The sense of looking forward is a significant part of the Thesis's impact objective of feeding insights into a pedagogical research agenda. This chapter places a critical and interpretive lens on the course leaders' data and unpacks the discussions to determine actions needed to address the issue of a whiteness mindset and entrenched whiteness thinking that through its normalised status which is embedded as racialised social interaction. Given that unrecognised whiteness thinking is the current position, the objective of this chapter is to ascertain how active non-racism can be placed centre stage in future social justice projects as a learning outcome. The discussion builds on the context illustrated in the previous chapter that students and lecturers engage in whiteness thinking, leading to racialised social interactions. Furthermore, students seemingly arrive at university with an established whiteness mindset. They are "not a blank slate" in this regard. Unacknowledged whiteness thinking and an entrenched whiteness mindset are central to addressing the PE domain's characterisation of being-white.

The chapter is structured to address TWO specific aspects of the research questions

Section 7.2 relates to the research question 2.2 In what ways can the course and the university experience for students influence their thinking to develop an actively non-racism life strategy? This Thesis frames it as a journey of unlearning whiteness.

Section 7.3, the discussion is widened to explore research question (3), what are the views and opinions of a group of PE's academic course leaders concerning designing and delivering social justice projects within the context of the current English university environment?

However, it is useful illustrate that engrained whiteness is ever present, and is repeatedly underpinned by whiteness thinking – this perhaps unsurprisingly is also the case with WP who are Academic Course Leaders. The following section demonstrates this point.

7.1 Whiteness thinking and the racialising mental model revisited

The discursive interviews with academic course leaders revealed several highly insightful perspectives regarding the barriers and prerequisites to achieving the transformative notion of white students valuing colour consciousness and actively pursuing non-racism instead of a passive position. Furthermore, the discussions highlighted obstacles and inhibiting structures for departments to deliver approaches to racism, racisms, and whiteness that aim to transform a PE workforce active in their non-racism.

It is evidenced that universities, through policy statements and their PE departments, are currently "working through" race, racism and whiteness (Milner, 2007; Flintoff, Dowling and Fitzgerald, 2015; Cabrera, 2017) with two parallel strands of development. 1) the production of practical social justice projects and 2) the de-racialisation of its spaces and social interactions in the name of decolonising

the university and the curriculum. The interviews provide a snapshot of how this working through is progressing with insights from the different universities and PE departments, where participants offer their insights.

As with the students' narratives, here it is worth repeating Bonilla-Silva's warning about the evolution of racisms when considering how the course and the university experience influence PE students' whitely thinking.

This almost invisible racial structure maintains the "wages of whiteness" at the social, economic, political, and even psychological levels. By hiding their racial motif, new racism practices have become the present-day Trojan horse of white power (Bonilla-Silva, 2013, p. 275).

In this context, the discussions with the academic course leaders are presented.

7.2 The course and university experience

Section 7.2 relates to the research question 2.2 In what ways can the course and the university experience for students influence their thinking to develop an actively non-racism life strategy? This Thesis frames it as a journey of unlearning whiteness.

The influence of course and the university towards supporting students in ways in which the student develops approaches to be active in their approach to non-racism behaviours is discussed from two perspectives.

The Thesis' focus is captured by exploring and mapping influences and the interactions between the actors of the PE department – in forming durable assemblages. These occur during the course that co-create and scaffold numerous outcomes in the process of becoming. The Thesis context is that there is a stark comparison of options. Either scaffolding whitely thinking without self-reflection or developing a vicarious understanding of racial marginalisation, driving a process of self-reflection of views and opinions.

7.2.1 Approaches to the repurposing of whitely thinking

The academic course leader's dataset provides numerous threads to explore the idea of repurposing. The degree to which whitely thinking of the students can be repurposed, it became apparent from the course leaders' interviews that, generally, the participant's remoteness from the topic of race, racisms, and whiteness is a significant factor. There is an investment required in time and cognitive energies to acquire the academic and personal knowledge to re-engineer their socialisation to have the vocabulary to discuss with other WP. This was demonstrated by the course leader George realising what this journey might involve; following the interview, he requested "at least a reading list" (Appendix 11a was supplied). All 13-course leaders identified as white; two participants gave a

personal experience-understanding of the consequences of racial marginalisation and the impact of racism, which weren't based on academic interest. One via living as integrated into a black community for several years and the other as an epiphany regarding the elitism of private school education in England. A third interviewee, following a decade of field research experience, talked about listening to numerous narratives that they felt provided them with a vicarious understanding of how whiteness underscored the construction of race and racism. They said they "would not know how that knowledge would be assimilated without endeavouring to do the fieldwork as a white person". Drawing on these three interviewees' claims, reflecting on my research experience and learning journey, repurposing whiteness thinking as a pedagogical concept is something to be considered. Recognising whiteness thinking in one's self and recognising the trauma of other people's marginalised experiences of being racialised is a journey that can be engaged with. However, whiteness thinking is only ever partly repurposed because of the degree of ingrained socialisation – always there to develop whiteness decision-making, speaking and acting.

The semi-structured interviews with the course leaders were designed to explore how they perceived current social justice projects delivered for students. The interviews delved into discussions about approaches the interviewee saw as focusing on dismantling racial hierarchy and realigning the issue of whiteness. Furthermore, the study sought to understand earlier research literature claims, for example, that teaching racial aspects of the social justice curriculum was not a "teaching priority" (Hobson and Whigham, 2018) and students could leave university without being challenged about their relationship with racism (Hylton, 2015a).

To clarify, the Thesis's focus is not centred on the specifics of the curriculum other than to note that the taught modules spend comparatively little time discussing race and racism but even less time exploring the role of a whiteness mindset. The literature (Walton-Fisette and Sutherland, 2018; Lynch and Curtner-Smith, 2019; McBean, 2019) made this point well regarding English-based HE PE and was confirmed by the discussions with course leaders in this Thesis. In North America, there is a perspective that the situation is changing – with claims of whiteness studies forming a regular part of teacher training education (Azzarito *et al.*, 2017; Gallagher and Twine, 2017; Garner, 2017).

The 13-course leaders interviewed self-identified as white and, in alignment with this Thesis defining WP, had not experienced racial discrimination directed at themselves. While presenting a position of commitment to anti-racism, the stance of all course leaders interviewed, and the nature of the space being explored lent itself to what Picower (2015) termed the tools of inaction – offering reasons why teaching objectives and outcomes could not be achieved, or learning could not be implemented.

Several course leaders alluded to and offered reasons that discussions about race and racism stalled. For example, “black student ‘fatigue’ with discussing racism”, “issues of navigating displays of white fragility”, and “broader intersectional needs” were raised as reasons to stop or not to engage further with the discussion. Given the difficulty outlined above in having the skill set to discuss the implications of the whiteness mindset demonstrates a practical problem with being able to begin the required social interaction to repurpose whitely thinking without those interactions being racialised themselves.

To repurpose also requires knowing what it is that needs transformation. The career route and current subject discipline, Appendix 7, Table A 7.2, of the course leaders cover a broad spectrum, five having had school teaching or sports coaching roles before entering academia as a lecturer, the other eight graduating and progressing through postgraduate studies or research directly into a lecturing position. The subject disciplines are varied across those found in HE PE departments, usually rebranded as sports science or management departments. In the previous chapter, it was noted the evidence of lecturers whitely thinking. It was pointed out that resistance to colour consciousness was demonstrated by expressing a fear that reverse dominance could be the outcome of allowing the racial status quo to change. Across the cohort, as a general observation, the dominant view regarding the essence of what racism means was a foundational or essentialist perspective. If structural issues of racism were perceived, these were remote to themselves and produced by others. The point of whiteness (re)production, amongst this group of interviewees, was not their primary concern when discussing the topic of race and racism during the subjects teaching or how the department approached the policy issues of EDI or decolonisation. The role of whiteness in maintaining a racialised university or department was repeatedly questioned. The overwhelming majority of the cohort of course leaders presented their department, as the universities do, as race-neutral, in effect denying the need for an approach that repurposes whitely thinking.

While repurposing initially is a positive aspiration, its capacity for being transformative is questionable. The extent to which the edifice must be dismantled (Arday & Mirza, 2018) in a meaningful and repurposed way is an enormous labour of reconstruction. In addition, the capacity to engage in conversations is questionable to make repurposing a reasonable prospect. The idea of repurposing whitely thinking must therefore be considered limited to a few individuals who, for various reasons, will take up the emotional labour, as the ideology of collective caring is not significant in English society.

7.2.2 The course and its influence on the students’ whitely thinking

The pertinent discussion for this Thesis is how the course team’s actors engage with being-white, influence the student’s experience and challenge their whitely thinking (Lewis, 2018). The undergraduate course represents a period where the challenging of socially constructed forms of

discrimination should take place – every course leader interviewed agreed with this premise, typically with enthusiasm “absolutely” (Nigel) response or “if not here, where else will it happen”(Henry). In this scenario, PE departments and the efficacy of their social justice projects take on an essential role if the domain is interested in not being-white. Therefore, what are the limiting factors to engaging with social justice projects? Why do the PE students interview for this Thesis not present as people actively addressing non-racism?

Two threads came from the interviews with academic course leaders to begin to answer these questions. 1) Currently, social justice projects are orientated towards topics the staff team is comfortable with emotionally and do not challenge their racial mindset. A sub-thread is they report owning a competence with the multidisciplinary academic material relating to the social justice topic that is the focus of the project. 2) The specific scholarly interest of a particular marginalised group is the lens used to navigate teaching about equality, diversity, and inclusion. Social categorisations such as race are deprioritised, and as a result, racism is covered as a secondary issue. A focus on discrimination is discussed in terms of the intersection subject area of selection; this is most often not racism, or even less often the role whiteness plays in the production and permanence of racism.

Further to previously established evidence offered in chapter 6 shows that whitely thinking pre-exists among the lecturers. It is also possible to point to white indifference to racism or its lower priority. Discussions with the course leaders about the teaching context in which race and racism can be used to understand participatory exclusion as a means to explore the topic of equality, diversity and inclusion (EDI). These were often introduced by illustrative comments that prioritised other aspects of intersectionalities rather than race and racism. For example, “We do a lot of work with and about disability groups” (Brenda). William, in discussing the delivery of the taught module that includes the topics of equality and inclusion, stated, “I start by discussing the ableist viewpoint and focus on disability or parasport” (William). Whereas Dawn was pressing her case for LGBTQ+ when asked about the approach taken to discuss equality and exclusion, the opening was, “The experience of LGBTQ+ athletes is really important” (Dawn).

The impact of PE class-led social justice projects is mixed for several reasons; one is the attempt to deliver on all intersectionalities in single project delivery. The UK, through its legislation, provides nine protected characteristics from discrimination, harassment and victimisation. However, the different experiences of being marginalised are ‘glossed’ over in a curriculum that presents them as one homogenous group. For example, Nathan commented, “In our EDI session, we can’t cover everything, so I tend to base examples around gender and maternity leave issues” (Nathan). While Bob noted, “With so many disadvantaged groups, what can be achieved?” (Bob). Discussions across the interviews regularly referred to the “protected characteristics” and the UK legislation. In this context, much of the race and racism education appears to be based. This was markedly so where

the department and the course leader were orientated towards business and management. In these cases, the topic of race and racism was covered in a module that dealt with human resource management. For example, George, who currently teaches sport management, said that the opportunity to discuss racism or whiteness would not be available to him within the course content. He expressed it this way, "Race in my module is touched on only as a protected characteristic, and I would not mention any concept such as whiteness as you suggest (George).

It appears that protected characteristics and intersectionality work to deprioritise the issue of race, racisms, and whiteness. Interviews with course leaders form an overall perception of the discussion that social justice projects orientated towards specific scholarly interests of marginalised groups in society, i.e., disability sports, women in sports or transgender sports, with other groups being a secondary issue of concern how there are shared experiences of discrimination for marginalised groups. Crenshaw (1991) recognised and popularised the term intersectionality. A concept that Gilroy (1981) had previously recognised when he noted,

Marginalisation which they suffer at its ageing hands [the hegemonic state or society], may even be the basis of new alliances and collective actions. Each group's discourse of powerlessness is potentially resonant for the others (Gilroy, 1981, p. 220).

Gilroy continued,

The 'cultural' character they share signifies the way each reaches into the future as a dynamic complex unity of political, ideological and economic concerns, from which heterogeneous struggles form a new (Gilroy, 1981, p. 221).

While Gilroy and Crenshaw saw a unity or coming together of those marginalised to the edge of society, it appears that the 'interest' drives the choice of content and determines the priority rather than the parity of marginalisation in the current social justice project delivery from this cohort of PE departments. In addition to the academic research and personal interest, a further reason for the limited impact of PE class-led social justice projects appears to be a one size fits all approach to all intersectionalities in single project delivery.

Developing further the notion that other intersectionalities are prioritised, course leaders talked about social justice projects orientated toward specific scholarly interests. Module content is determined from the indicative content, enabling lecturers to focus on particular areas. It allows for deprioritising social issues, such as race and racism, as secondary issues of concern. In this way, specific academic interest drive where students' interests are placed or determine the focus rather than the parity of marginalisation in the current social justice project delivery. This raises a specific problem, why is there a reliance on the marginalised to expend their emotional labour to deliver high-quality social justice projects? For example, when will the dominant hegemonic white male able-bodied academic take responsibility? As opposed to what was seen across a number of the

teacher interviews, the most career-orientated course leader follow the lead of the employing institution. It is suspected this was also true of the non-participants who requested an initial meeting before declining an interview, but this would require further investigation.

Reflecting on the discussions across all the course leader interviews within this cohort, there is a relationship between the depth of subfield knowledge concerning race-based scholarship and a module focus on social justice project delivery in the subject field, specifically around the topic of racism.

Luke describes the difficulties of teaching about race and racism, as well as engaging with the concept of whiteness, without an academic background particular field of race, racism and whiteness.

It's probably one of the most challenging things white students will have on a sports programme. And it can be an uncomfortable session, particularly when you have a group of black lads in the classroom, and they're feeling it, you know, there's this element of like, "oh, dang, don't get started on this". You know, we have to, you know, and you're trying to softly elicit people's experiences of racism. And some people don't want to do that. And some people get quite angry and frustrated when they do that, you know, and say, like, you know, and maybe that's why it's shied away from many programmes, you know, because it is, it is tricky. But you have to know what you're talking about. And I think that's partly the problem. You know, if you've not read around this, if you're not an expert, and you don't, and you're not confident about the subject area. You're not confident about some of these radical theoretical approaches like critical race theory or what whiteness means. You can't get it wrong, and I can certainly see why you would shy away from doing it other than in a very, very superficial way (Luke)

This does not appear to be replicated regarding addressing a relationship between racialisation and being-white. Challenging the white student appeared to be off-limits for most teachers; it is suggested this may be connected to the commodification of the Academic institution and the neoliberal university.

The lack of teaching or lip service being paid to content that is uncomfortable subject material is an issue not just in the area of race, racisms, and whiteness but also in the area of sexual harassment (Taylor and Hardin, 2017). This demonstrates that numerous areas of specific need rather than intersectional generalities require curriculum time. This leads to a problem that leads to the professional workforce needing the proper knowledge and training to deal with the issues in the workplace. They are substantive issues regarding future employment degree programmes that

should be addressed – the racialisation of social interactions within a PE teaching setting is one. This Thesis demonstrates it is a multi-factorial issue and requires a planned and expertly delivered social justice project to deliver positive outcomes. To what extent is timetabling capacity limiting the course influence on students developing active approaches to non-racism?

Collating the responses from the cohort of course leaders, a typical student's exposure to knowledge about race and racism is approximately 6 hours of contact time over the duration of the undergraduate programme. Equivalent to a 1-hour lecturer and 1-hour group seminar delivered once in each of the three years of a degree programme. Two programs are not providing any recognisable content relevant to race and racism. Concerning insights into whiteness, therefore, the notion of being-white was largely avoided apart from a superficial discussion around white privilege and fragility. However, these topics appeared to be used as a tool of inaction and an exit route to move on to a matter of greater comfort. The implication that these concepts result in racialising social interactions when played out in practical terms was not recognised. Therefore they tend not to make the slide presentation or the seminar discussion.

Aligning with Picower's tools of inaction, explaining the approach taken to discuss an aspect of race and racism was often led by a topic the teacher felt comfortable delivering:

So we have, I guess it's a series of taught sessions, two, three-hour sessions that are on, you know, understanding your learners. And so, we do race at some point; we do gender throughout. So, the first session would be broad; it would be inclusive PE and take more of a disability stance (Henry).

It was reported that the course leaders' discussions with students were regularly curtailed due to discomfort expressed by the students or the deployment of other tools of inaction – the critical interpretation here is that the conversations were uncomfortable for the lecturer. Only one interviewee talked about engaging in discussions where the details of whiteness studies were involved and expressed concern “even after a decade or more of teaching, I am still weary of a backlash when going beyond the idea that only thugs are racists” (Luke). Thus, whitely thinking students are not exploring the canon of whiteness, the spectrum of ways of knowing and fail to recognise their role in racialising social interactions. The whiteness mindset is not being challenged on matters of whiteness; however, they are being educated in the factual aspects of race and racism. This merely enables the cloaking of whitely thinking to maintain a non-racist identity (Jayakumar and Adamian, 2017).

The swimming pool analogy of Hawkman (2020) fits well with many of the teachers interviewed in this Thesis – in the sense of coming to terms with the concept of whiteness and delivering it as part

of a social justice project. The ingrained noetic model of thinking whitely and that these cognitions are also embedded within their viewpoints - remains problematic for them. Hawkman writes; that it “makes the shallow end of the swimming pool more appealing than treading water or challenging oneself in the deep end”. (2020, p. 424). Picower’s tools of inaction repeatedly are seen in the narratives presented. Using the protected characteristics list as a starting point appears to provide another reason for inaction in delivering learning on pursuing an anti-racism approach that embraces active non-racism. However, there is a further issue of socialisation that is difficult to overcome. Here, the course leaders and course teams are immersed in a white-centred culture and tend not only to replicate that experience by re-listing/re-using the same sources they were taught themselves. It is exciting that while this is seen as a justification for decolonising the curriculum, i.e., revisiting lecturers and citations used, it is not recognised in the replication of whitely thinking through the PE domain’s generations. Numerous training sessions on decolonising the curriculum have picked up on this aspect of the literature used to produce lectures based on “lots of dead white men”. This is a justification that Kenny, Terence, and Nigel used for engaging with decolonising the curriculum. While ingrained whiteness is widely socialised among this Thesis’s interviewees, and evidentially the UK education system is also significantly white-centred. Decolonising, in this administrative approach which supports the marketing exercise of the neoliberal commodification of the university system priority (McArthur, 2013), provides another means by which racial comfort is achieved. In comparison, dismantling ingrained and embedded socialised whiteness is not addressed (Arday and Mirza, 2018; Meghji, 2020).

The course leader, Luke, with significant experience in researching the impact of racism, discussed an issue of structure that diminishes the course's influence on students’ whitely thinking – which involves how teaching quality is placed into a system of metrics. Line management demands during staff reviews to achieve and maintain high percentages of student approval, in some cases 80%, on the module evaluation questionnaires. Indirectly this matter was raised by other participants with similar issues about how line management has evolved. An example given was, in planning the module, the scheduling of content that may challenge the student’s racial comfort would be placed after the evaluation of the teaching and typically at the end of the module delivery. Often, the topic is not included in written assignments because the content would not have been covered; in this way, the issue of race, racism and whiteness is structurally deprioritised.

While the debate as to the extent the PE domain, or PE department, of being-white will be ongoing, the direction of travel of university curriculum development policy and the establishing of a critical mass of interest amongst the department staff are crucially important in developing practical social

justice projects, capable of influencing the students' whitely thinking – it is this that the following section focuses on.

7.3 The direction of development for social justice projects

Section 7.3, the discussion is widened to explore research question (3), what are the views and opinions of a group of PE's academic course leaders concerning designing and delivering social justice projects within the context of the current English university environment?

This section uses the interviews with course leaders to explore the research question (3), the views and opinions of PE's academic course leaders concerning designing and delivering social justice projects within the context of the current English university environment. This section brings into the discussion some of the issues that are evolving around the developing practices of universities, and PE departments, such as the commodification of undergraduate education (McArthur, 2012b, 2013; Williams, 2013; Dart, 2015, 2018; Williams and Pill, 2019), decolonisation and globalisation (Dawson, 2020; Gopal, 2021) and curriculum developments focused on employability (Dart, 2015).

7.3.1 Structural issues of a PE department

Structural issues are usually the result of intertwined issues, creating pressures that management cannot quickly resolve. Amongst the conversations with course leaders, two stood out 1) a whole department approach to social justice projects, especially as the topic such as whiteness and recognising one's whitely thinking, versus 2) the re-organising of curriculum delivery time to meet the objectives of Quality Assurance Agency for Higher Education (QAA) framework for degree programmes with a focus on employment sector perspectives of subject relevance.

7.3.1.1 Streamlining the PE curriculum to meet employability orientated timetable planning

From the course leader interviews, it is possible to conclude that the institution and the teaching teams collude to avoid the difficulty and challenge of educating white students regarding the impact of whitely thinking on racialising social interactions.

I have had to battle in the course review to maintain the sociology modules; it got cut to just 2 hours and one semester. So I kept the teaching input and dropped the bits the students didn't like much (Dawn).

Dawn acknowledged a struggle to maintain sociology within the course while alluding to coalescing to removing elements, not of interest to the students. This part of the conversation needed to be developed; critically examining the storytelling, the module teaching team found it difficult to teach because the students would be challenged to examine their held views and opinions.

Harriot reported similarly,

When I began here, just as an example, we had a 30-credit sociology unit in year one, which has been cut to 15. Yeah, employability, how to do your CV, and referencing as academic writing is necessary. But the 15 credits isn't a standalone unit. Rather, it is woven into all the other units, so we don't have the opportunity to go beyond much more than to say, here is the problem. It's an issue, but we cannot deal with it (Harriot).

There are multiple demands, from compliance to the interests of different members of department boards of study. It is those differing academic and personal interests that the following sub-section explores.

7.3.1.2 Cross curricula coordination for issues of equality and equity

The development of a whole department's commitment to social justice starts with the leadership,

Unless school leaders actively oppose institutional norms and practices of whiteness, schools will continue to function as hostile racial climates not only to students of Color but also to teachers of Color, particularly those who try to disrupt the racial status quo (Kohli, 2016, p. 310).

While Kohli focuses on students and teachers of colour, from the perspective of this Thesis, the same applies to the white students adopting a colour-consciousness approach, which requires not only their teachers but the whole department, if not the entire campus, to de-racialise. Which will only happen by recognising the level and intensity of the ingrained whiteness and the racial trauma that it produces.

Nathan had seemingly had a few conversations with colleagues around several different issues concerning social diversity and equality, leading him to conclude that working with students with a lens of sociology was ultimately limited because the students could be in another lesson where for example, issues of gender were contradicted, or racial tropes were presented as science. Nathan coined the phrase of needing a "critical mass of equality-minded academics to make it stick". Luke, another of the course leaders with a sociology academic foundation, in a similar way was adamant that specialisation in sociology was required to be effective in enabling students to reflect on their whitely thinking – which he concluded with the throw-away comment, "that isn't going to happen in the current climate".

The need for a "critical mass" of staff to make social justice projects work was part of several conversations, especially from sociology-aligned participants, where they argued academics more aligned with non-sociology aspects of PE and Sports degree programmes "couldn't be relied on to not express either bias or perpetuate 'false' science" (Harriot).

Kenny talked about the frustrations of not having a consistent thread across all modules.

So the interesting thing was when we would get those PE students on a sociology module, and then we'll be discussing issues to do with race, ethnicity, gender, social class, that's where these things around white privilege, and, this is where these clashes started to happen because you have, again, you don't have a consistent thread of criticality being developed by staff members across all of the courses, as well, too (Kenny).

Luke, in a male-oriented way, makes a similar observation.

One man can't just be delivering the message. You have to have a critical mass of racism or gender-aware staff. I used to kind of have it here, but not very much. But, like, in other institutions, for example, you would have staff whose research might be different, but collectively they are not helping. So, students need to be hearing it not just from me, but they're hearing it from when all the other modules (Luke).

While appreciating the sentiment of a critical mass, it is only a gesture of a starting point. From defending the teaching contact time of sociological-based modules to producing the space by which social justice projects can curate the discomfort by which social transformations take place – the evidence suggests that social justice projects need a whole department underpinned by an entire campus approach to make headway.

Critical mass also means influencing the department to maintain a sociological-subject presence within the course. Streamlining the curriculum for purposes of employability and, as Luke points out, sufficient staff to deliver the social justice-focused curriculum – the two issues are intertwined. The following sub-sections develop this theme of resolving multiple structural problems, which are barriers to delivering social justice projects or are they merely tools of inaction.

[7.3.2 The changing face of PE](#)

English HE systems have come under pressure from many directions; marketisation has been one trigger (Williams, 2013). This has led to sports science and sport management programmes designed to meet 'industry' needs. In addition, the consequence of commodification has been the changing nature of the perceived needs provided by sociology content requirements of the new subject fields (Dart, 2015). With these developments in mind, the following sections explore how can and what social justice projects should look like within a PE and Sports Department.

[7.3.2.1 EDI policy determines the approach taken to the content of social justice projects](#)

From the student interviews, it is seen that areas of knowledge such as decolonising the curriculum, the impact of racial microaggressions, and institutional racism are not part of the students' understanding to any great extent. Students' central perspective of racism is foundational or essentialist racism, minimising the importance of structural racism. However, course team leaders

overwhelmingly presented a positive picture delivering awareness and learning about social justice issues.

Billy describes a corporatised approach that, in effect, minimises the coverage of each of the intersectionalities that are subject to marginalisation.

Our EDI unit designs the content for social justice teaching; they largely produce the materials and resources, and the result is that anyone typically delivers those sessions from the course team, most often not the sociologists amongst us (Billy).

While this approach standardises the content, it usually relies on the earliest career academic to deliver, which is symptomatic of the factual aspects of race and racism that will be taught; the white PE students will assimilate the content in the essentialist frame of racial understanding, therefore not recognise the black student or student of colour's understanding in terms of structural racism. The link between whitely thinking and racial marginalisation is unlikely to be understood by white students who don't experience racism.

Luke describes an approach that provides a certain level of autonomy, which due to the commodification of degree programmes, has limited sociology input and from a single standpoint, illustrated by his comment,

Social justice content is left to us; the EDI unit offers more outward-facing communications. At the same time, I am the only sports sociologist in the course team. Fortunately, I am the course leader, so it has some priority (Luke).

It is by chance that a sociology academic has a measure of influence over the delivery of social justice projects and their focus, provided the sociologist's specialism is race, racism, and whiteness. Hylton's assertion that students can navigate university without having their views challenged on race and racism is replicated across universities. The picture that emerges is that EDI and social justice delivery are standardised to meet legislation but, in all other respects, are not standardised to a quality that will enable white PE students to reflect on their whitely thinking and its impact on the process of racial marginalisation.

7.3.3 Addressing a social justice curriculum

The impact of PE class-led social justice projects across English universities is mixed for many reasons, not least illustrated by Luke's comment above autonomy in curriculum development. The essential issues to solve if social justice education focused on race, racism, and whiteness are to be delivered in a way that will produce a social transformation within the PE domain are initially three-fold:

1. A teaching and education resource with the prioritisation to deliver, with all three parts of the jigsaw in place, i.e., race, racism(s) and whiteness.

2. A sustainable and adaptable approach that can withstand the pressures produced by newly evolving racisms.
3. The typically white leadership moves beyond releasing power sufficient only to maintain the current hierarchy.

Considering the hitherto permanence of racism in society, and the whiteness of the PE domain, pragmatically, it is necessary to consider what smaller steps can be taken. The fieldwork discussions, both student and teacher, do indicate that understanding the nature of racialised thinking is more accessible by discussing it as whitely thinking and transformative learning can be linked to the practicalities of (un)learning or (un)seeing race, racism(s), and whiteness. The discussions with the teacher participants have illustrated these sentiments that this terminology does support the white teacher to move from foundational views of racism(s) and conceptualise structural and systemic racisms that make them accessible to white students who do not have the direct experience of racialised trauma produced by race-based discrimination.

7.3.4 A lack of race-based social theory

The course leader discussions recognised a relationship between the depth of knowledge about race-based social theory scholarship and the strength of the social justice project delivery in the classroom. The extent and depth of race and racisms knowledge determine when concepts around theories of whiteness are integrated into the racism narratives within the class and practical aspects of the course.

The habitual grouping of all prejudices as racism is a limiting factor to the delivery of social justice projects. There is a need to be more critically discerning regarding racisms and not to make them invisible in naming conventions. Identifying racisms is seen as a development requirement in delivering the aspired transformative social change, as is recognising the trauma produced by racialisation (Altieri *et al.*, 2021). The demise of sociology in the PE departments is diminishing the use of analytic tools and the use of particular paradigms – to apply critical social interpretations – was the claim by all the sociology academics interviewed that are now redeployed in management and science departments or coaching.

Luke discusses the demise of sports sociology modules.

If it wasn't for me and the position that I held within the department, I'm sure those courses would have gone. When I left, they got changed very quickly. So, number one, I think, sociology, a sociological approach, a specifically sociological approach, which includes a critical approach to understanding, you know, sport and its context are in decline on sports programmes, and so where you get that critical approach, and where those critical skills are developed is harder to find and see, I think, on sports programmes (Luke).

As previously discussed, Luke also describes the difficulties of teaching, even with a grounding in sociology, and engaging with the concept of whiteness. Essentially, the approach appears to be “add some content, but don’t stir”, as Dawn put it. Equivalent to providing a critique through a lens but not providing the sociological imagination to understand the student’s role in racialisation. The approach delivers a foundational view of racism and does explore the extent or nature of racisms. While essentially ignoring the causal role of whiteness and establishing a mindset that repeatedly uses whitely thinking to deploy racialising speech, decisions and actions. This, in effect, reinforces racial knowledge the students already have without making the links to structural racisms. Thus, the systemic nature of racisms is not comprehensible because the contribution of whiteness and its intertwined association with the dynamics of power is not made explicit.

A handy and perceptive quote about the changing nature of criticality in social theory and critical thinking was provided by Luke during the interview,

Critical thinking is an important component of HE. I guess it depends on what we mean by critical thinking, you know, so, for a physiologist or psychologist, that might mean being able to understand two different theoretical positions on something or solve a theoretical problem. But that's not how I understand critical social theory. It is much more about an interrogation of the world around you and, you know, the various assumptions about what sport is performed and participated in. But I guess that's because I'm a sociologist (Luke).

Without the teaching of social theory as a critical investigation of power, the move to advanced technological capitalism has focused university curricula, has focused critical thinking to being seen as a problem-solution-finding approach rather than the shining of a torch into the areas of society that aren’t working for everyone and asking whats “going wrong here”. The solution-finding critical thinking is evidenced by the Academic Course Leaders whose teaching focus is coaching, science and management aspects. In contrast, those from a social theory interest lamented the lack of opportunity to exercise or activate the student’s sociological imagination.

7.3.5 Where is sports sociology?

The alternative and equally relevant question would be, how is the discipline of sport and PE fairing in the commodification of HE? Because this question will determine the priority, social justice projects are provided. From the cohort of course leaders, the four participants who graduated in sociology are no longer lecturers in this subject but migrated to a management or coaching lecturing job title.

Before considering the ‘role’ of sociology in the departments of PE in respect of race, racism(s), whiteness, and social justice projects, it is beneficial to reflect on the fieldwork of Dart (2015), interviewing early and mid-career academics teaching the sociology of sport. Dart using the

metaphors of tribes, doors, and boundaries, explored the views of a similar group of participants to the Academic Course Leader participants of the current study. The space of the PE department and the teaching of sociology has been under threat for several years. To explain briefly, the generic undergraduate programme PE and Sports Studies has been transposed into two or more career routes along sports science and management. Often spread across campuses in located in different faculties. Dart's study provides a good indicator of the institutional climate in which PE operates. The study's interviewees considered that if they were to continue teaching sociology, they would not be teaching in sport science or management spaces but perhaps more health-related course programmes. Sociological content has been consistently threatened despite an expanding range of sports-themed courses at the degree level. Sociology acting as a critical voice is at odds with the sports science and management programmes that take a positivist critical thinking approach instead of a critical inquiry into social issues. Dart points out that academic disciplines reproduced replicating themselves, resulting from more positivist outlooks than critical perspectival theorists. He warns about a common concern amongst sports sociologists that students' experience will be poorer without the criticality of a 'sociological lens' or the 'sociological imagination' (Wright Mills, 1959; Carrington, 2013; Molnár and Kelly, 2013). Dart paints the picture well for the backcloth to the interviews of this Thesis's inquiry when he writes, "As the HE sector becomes increasingly marketised, privatised and corporatised, the social sciences and humanities need to ensure the status of the discipline ..." in order "to make an important contribution to sports-themed courses even with its critical approach, but not limiting it to an 'add and stir' approach" (Dart, 2015, p. 849).

Given this background, the general observation interpreting the course leaders' interviews is one of institutional change fatigue and personal compliance with university demands to navigate career development. Within this climate, there is too much jeopardy involved to be challenging the mainly white male leadership for course leaders to be highly engaged activists of non-racism – which ultimately results in not having a whole department approach to delivering racial discrimination-focused social justice projects. The white PE students miss out on the chance to use their undergraduate years to reassess their passive non-racism to an active non-racism.

7.4 Concluding thoughts

The time spent discussing with academic course leaders was time well spent. I was genuinely interested to hear positivity throughout our discussions, mixed with some inevitable despair. The constraining factor in the current English university PE department is the "climate" regarding social justice projects directly addressing whiteness and students actively pursuing non-racism is the universities' priority to institutionalise equality, diversity and inclusion in the process of commodifying higher education.

Secondly, the vision of a de-racialised PE, the professional development initiatives focused on the over-generalised and often contested decolonisation of the curriculum can be argued to be a diversionary tactic that takes the “eye off the ball” of what PE is fundamentally about – allyship, partnerships, teamwork and inclusive participation. It is de-racialising the PE space that will achieve these objectives.

The third constraining factor is that we whitely thinking PE folk need to make the link between our whitely thinking and how it racialises social interactions, which produces trauma by marginalising – we then need to care enough to explain this to the PE students. In the words of Azeem Rafiq: “It has been a difficult journey but a necessary one” (2021). We in PE now need to take these words, play with a straight bat, and deliver an unconstrained inclusive PE experience.

Chapter 8 Conclusions and future thinking

The theoretical basis of the Thesis instigated the notion of the WP's capacity to constrain inclusion by refining and expanding a concept of barriers to participation in a space (Stodolska, Shinew and Camarillo. 2019) and pointing to a subtly nuanced and relatively unrecognised racism that would be experienced in education spaces and the social interactions of teaching and learning. The constraining of participation through social interactions has been central to the analytic approach to qualitative data of the Thesis. Social interactions form a significant part of the durable assemblage by which PE achieves its teaching and learning outcomes. The purpose of centring the PE pathway in this Thesis has been to seek insights into actionable steps to progress PE beyond a whitewashed curriculum (Dowling and Flintoff 2018) to a domain recognised as inclusive by people of all ethnicities. This concluding chapter reviews the findings in the context of the research questions, discusses limitations to the research I have experienced and concludes with recommendations that lead to future research – an agenda from which this Thesis is the launch platform.

I now outline the contributions I perceive the Thesis has made in the following section and then expand on them in the later section of the chapter while also considering the limitation, which points to further research opportunities.

8.1 Contributions of Critical whiteness Analysis to knowledge production

Critical whiteness Analysis has through this Thesis contributed to the production of knowledge in three separate areas.

8.1.1 The interface whitely thinking and racialised inequalities

Early in my research learning journey, it became apparent that the concept of racialisation, across the study of social interactions, the interface between psychology (cognitive and cognitions) and the sociology of racialised inequalities had not been extensively investigated. It led to a further area of literature review to understand the depth and complexity of social interactions via Deleuze and Guattari's (1987) concept of assemblage theory. By applying this theory to the experience of students participating in higher education courses, I developed the notion of durable assemblages. A valuable way of viewing the influence of repeated and longer-term social interactions that shape and form mindsets, such as those that underpin whitely thinking.

The notion of an interface between the psychology of whitely thinking and the sociology of racialised inequalities has been the starting point for recognising the processes by which generational perpetuation within a closed loop or pathway occurs. Providing the environment by which constrained inclusion can co-exist with policies of equality and diversity alongside curricula with aims of transformative social justice. Consequently, the observation that the primary means of disrupting the contemporary form of being-white is a strategy of applying brutal self-reflexivity concerning

one's mindset and practices. This applies more widely than operating within PE; it applies to all areas, including research, which led to my interest in axiology as part of the philosophy of research methodology – not only the value of research but its values.

The interdisciplinary interface between the psychological mind and critical sociology structured by a social philosophy provides a platform by which CRT and CwA can provide insights that contribute to the development of the PE profession.

8.1.2 Contribution to the professional pathway to PE

Reflecting on the Thesis analysis draws me to a series of recommendations. Three directly relating to the PE profession and its career pathway. A fourth focuses on research and applies to PE and other areas. Actioning these not just as policy statements but as applied practice will support developing a social justice curriculum capable of two outcomes.

- A. Awareness of racialisation and therefore go some way in dismantling the harm it does to inclusion and diversity – in the form of contemporary racisms.
- B. Instil a caring mindset for collectivism over that of complicity in maintaining an unequitable power balance.

While I advocate that at an individual level, we all must adopt a brutally self-reflective approach to recognise normalised whiteness within our practice, PE as a career pathway can prepare and disrupt the current attachment to a whitewashed curriculum. By adopting and embedding three guiding principles across the pathway that the findings of this Thesis have highlighted:

- 1) To be aware and understand that normalised whitely thinking is present across the PE pathway – denial is not a productive strategy.
- 2) To recognise how constrained inclusion is instigated and deters initial, long-term participation and, ultimately, the social diversity of PE.
- 3) To address the processes of social interaction that produces the marginalising and traumatising impacts of racisms, both essentialist and structural.

The most prominent points of embedding are HE courses; however, the need is more urgent, and therefore a whole career pathway approach is required through a radical and determined professional updating – it may be that the HE sector can lead on this in its delivery.

In practical terms, the Thesis has developed the concept and terminology coined as constrained inclusion. The recognition that individuals might imagine their actions, thinking, and speaking are welcoming and inclusive, yet they constrain participation. From this insight, it would be widely suggested that self-reflection is a strategy for resolving this issue (Hobson and Whigham, 2018). However, merely reflecting is unlikely to bring in focus and allow one to question one's use of normalised practices. Therefore, there is a case to introduce a method of reflexivity that is more self-interrogatory and self-critical of how one interprets the normalised and dominant social constructions – this approach the Thesis has labelled as a brutal self-reflection practice.

8.1.3 Contribution to the body of literature on race, education and whiteness

Throughout my awareness of racism learning journey, I have taken leading up to and during this Thesis, the literature has played a large part in my understanding. Race and racism have a significant body of work accelerated by the role of CRT and education (Hylton et al., 2011). In comparison, whiteness studies have had a more turbulent time (Garner, 2017; Twine and Gallagher, 2017), with the critical lens of whiteness and its application more recently able to make its contribution (Cabrera et al., 2017). This Thesis's development of a critical analysis approach to being white adapts and furthers the whiteness methodology proposed by Corces-Zimmerman and Guida (2019). The production of data from slices of conversation that link whitely thinking to whitely speaking, illustrating characteristics of being white, contextualises how normalisation establishes a lack of awareness that results in racialising social interactions and professional spaces such as PE. The nuanced nature of the data, derived from semiotics and phenomenological method, makes it apparent that an over-reliance on quantitative approaches to understanding racial equality, equity, diversity and inclusion is inadequate.

The conceptualisation of Layers of Racialisation, forming an illustrative multiplicity to how marginalisation in society, facilitates the critical analysis of participants being white. It also highlights a truism that political democracies, most often as they are currently expressed, favour only the majority and perpetuate the histories of racial hegemony (Bhambra, 2014; Bhambra, Medien and Tilley, 2020; Gopal, 2020; Bhambra and Holmwood, 2021). Furthermore, democracy without sociology leads to the dogma that is only heard by the loudest voices. Without sociology, PE and the much broader field of education lead to a white elite with all the power, which is not democracy or equality. While there has been criticism of sociology regarding its colonial and Western-centric origins (Meghji, 2019). More recently, sociology demonstrated itself is too crucial to the ongoing development of PE and sport to close it out of university departments, for example, Arday and Mirza (2018). It is imperative to take note of Dart's (2015) warnings of a changing disciplinary landscape. A way of doing this is illustrated through this Thesis, the fourth recommendation for the PE domain:

- 4) To re-imagine ethnic diversity away from the superficiality of quantitatively figured spaces and express a global reality when it is expressed through qualitative discourse (Smith, 2009, 2012; Smith and Caddick, 2012; López *et al.*, 2018). Engaging the sociological imagination stimulates informed debate and reflection throughout the PE pathway. It is, therefore, essential to prioritise qualitative research as valued knowing.

8.2 Research questions – seeking answers or just insights

The cohort of PE students and their lecturers who contributed to this Thesis demonstrates, through storytelling, active whitely thinking, drawing on a whiteness mindset. The whitely immersive space ensures they graduate as skilled operands of their subject discipline but not necessarily socially critical thinkers of their profession. They can follow protocols and create comparable protocols. Still,

if they are not provided with the social tools to truly understand how others experience the PE practitioners' racialising influence, they will never challenge the necessity of such measures.

The implied question of the Thesis title concerns unlearning whiteness. The findings show that the social justice-informed PE student and course leaders normalise whitely thinking—a cause of racialised social interactions; transformative actions are required. Academics may be uncomfortable with the semantics of unlearning. During the inquiry, I engaged with the social construction of race and its legacies and began to understand racial trauma shared with other teachers – and found unlearning whiteness to be an appropriate and understandable concept. "Unlearning whiteness" could provide a framework to deconstruct a whiteness mindset to establish a caring collective mindset (Chatzidakis *et al.*, 2020) - the barrier being a desire to be part of a level playing field (Putney and Broughton, 2011; King and Butler, 2015; Sian, 2017).

The overarching purpose of the Thesis was to establish an agenda from which future research effectiveness of (un)learning whiteness could be pursued. Racialised thinking, whitely thinking, and the practicalities of (un)learning are pertinent concepts to explore further. Why the use of (un)learning with brackets? It becomes apparent through the discussions with students that learning and unlearning can only occur where a relationship between education creates the motivation to unlearn or dissociate from previously assimilated knowledge or understanding.

Moreover, the focus here is white PE students; and those progressing into PE's professional pathway and the range of social interactions that entails. Without the understanding that "unlearning whiteness" addresses the racialisation of social interaction is set to continue, with the result that becoming part of the PE family will remain a constrained process. Irrespective of the divisive trope put forward by the course leader that BPPoC aspirations focus on more prestigious careers.

Wide-ranging literature exists that signposts various elements of the PE domain exhibit characteristics that can be framed as being white. In this Thesis, the students and teaching staff presented themselves as egalitarian; despite this, their anti-racism was passive and non-active. Their nuanced storytelling was contradictory and based on thinking that racialised social interactions. They are deterring the racially marginalised person from engaging in further social interactions. To this extent, the Thesis provides additional evidence that the PE domain continues to project itself as being-white, i.e., research question (1). Figure 7 develops the visualised concept of a being-white domain and expands this to the PE domain. When combining the noetic process of thinking whitely by one person, the result is a noetic experience by another person feeling marginalised– the outcome is constrained inclusion.

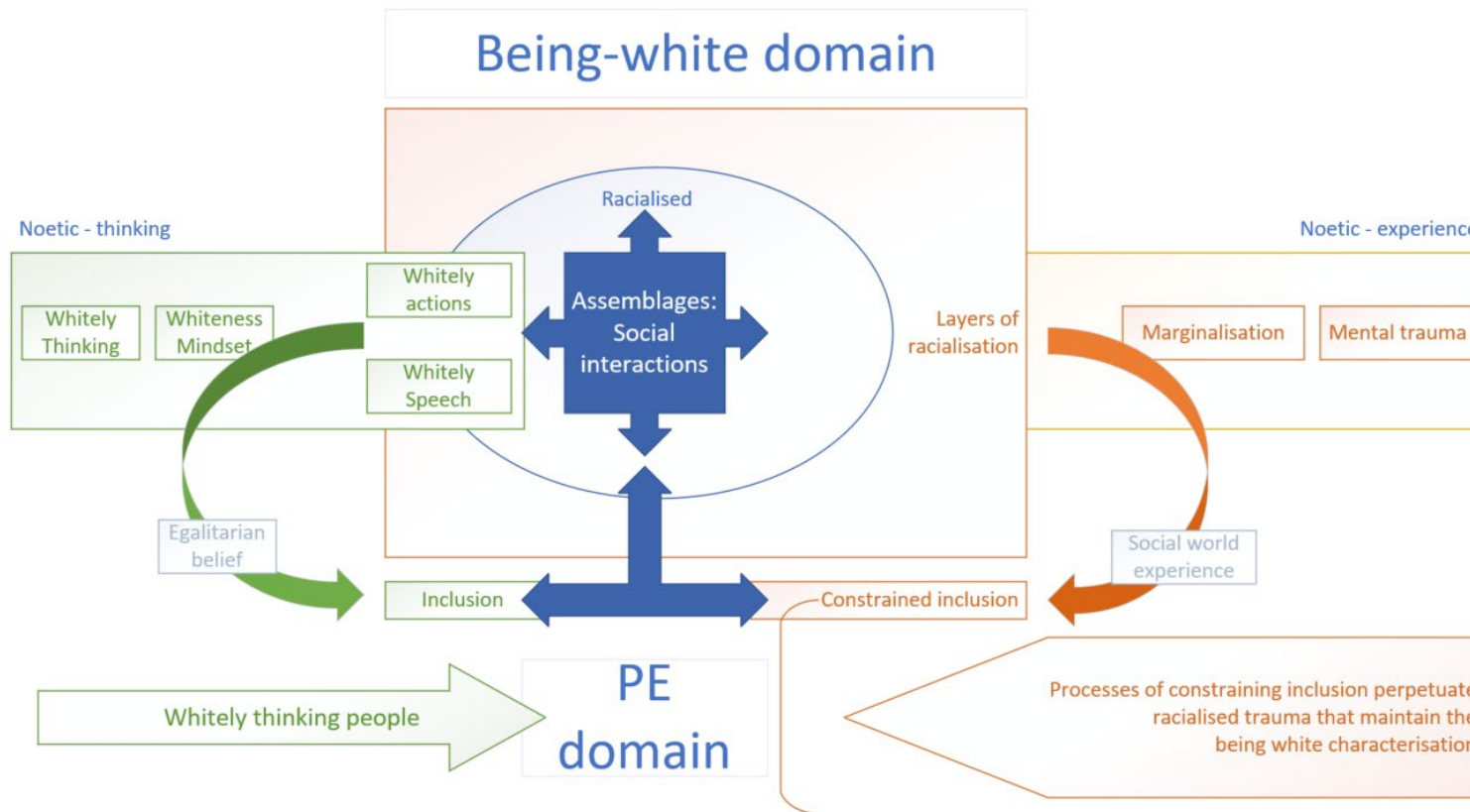


Figure 7 The noetics of the PE domain being white and its perpetuation.

The Thesis presents opinions of race, racisms, and whiteness amongst white PE students using a critically informed qualitative approach to reveal the unquantifiable perspectives that racialise social interactions. The students seemingly arrive at university with an established whiteness mindset - research question (2). The current social justice education programme maintains this status quo - research question (2.2).

The Thesis offers new insights into the identity development of normalised and privileged whiteness. These are constructed from epistemic racisms that undergird a whiteness mindset, contributing to the perpetuation of structural and foundational racisms – an ingredient utilised in racialising social interactions. The craft of teaching PE is achieved primarily through social interactions. The extent to which whitely thinking is embedded within the domain’s personnel leads to the conclusion that social interactions will be racialised. The structural nature of the PE self-selection process leads to the conclusion that the condition of being white is likely to be perpetuated - research question (2.1). Insights from academic course leaders into the undergraduate course experience add evidence to the perspective of PE as “being-white” - research question (3).

8.2.1 Reflecting on the starting point

The three publications that first piqued my interest in the racialisation of PE’s social interactions and led to the empirical aspects of the Thesis produced numerous questions for me at the time. Including where the racialising is coming from, what perpetuates the position, and is the domain being-white because racism has little relevance to those in the domain/professional pathway. Furthermore, reflecting on these questions with the literature, do the domain actors recognise their use of a whiteness mindset when they engage in social interactions of teaching and promoting sports and physical activity? Where, then, do these publications stand in the context of this Thesis’s critical whiteness analysis?

8.2.1.1 Warikoo’s “Diversity Bargain”

Warikoo’s concept of a “diversity bargain” was replicated in the thinking of PE students across various universities. Warikoo’s book focused on white British students, and their U.S. counterparts, at premier or elite universities. These students demonstrated a lack of support, for example, for affirmative action regarding university selection processes. US students appeared to limit their lack of support when the action would impinge directly on their perceived entitlement. In contrast, UK students exhibited virtually no support for any form of affirmative or what is referred to in the UK as positive discrimination. Warikoo’s British Diversity Bargain relied on “the lack of attention to inequality, or diversity denied the racialised experiences of minority students at Oxford. While many [had] little acknowledgement of racial injustice on campus” (2016, p. 157). The Thesis findings concur with that of Warikoo but further, illustrate white students’ understanding of race and racism at a

foundational level while denying knowledge or experience of whiteness and its entanglement with systemic racism(s) structured through society. The empirical findings indicate that Diversity Bargain can be added beyond the privileged frame, with students not recognising their white immunity (Cabrera, 2017).

8.2.1.2 Hylton's 'Race' Talk

One of the most striking statements when I first read Hylton's paper was, "... white students emerged from college with their walls of whiteness essentially unchallenged, unscathed and often strengthened". (2015a, p. 506). While Hylton found in his sports and PE lectures and referred to the white thinking and speech as "race talk". The findings of this Thesis, when this is seen as thinking behaviour, are also observable in significantly more widespread sports spaces. It can be described as microaggressions racialising PE spaces and social interactions. The thinking, speaking and behaving whitely is a thread, not just 'brought out' when asked questions about a particular photo image of the finishing line of a track athletics event. However, the aspects of "unchallenged, unscathed and often strengthened" are particularly pertinent and are supported by both the data streams I have presented. Hylton's paper is seen as even more significant. Students arrive at college with a whiteness mindset, and the curriculum fails to address this. It is as if the curriculum assumes a blank sheet of paper regarding race and racism(s), whereas the mindset of whiteness is already established.

8.2.1.3 Hobson and Whigham's Teaching Priorities

The existing literature extensively documents that lecturers must develop cultural awareness and become more culturally responsive (King and Butler, 2015). Hobson and Whigham (2018) concluded their chapter by asking what questions would "help white students to understand the value that society places on whiteness and unpick the normative inequality experienced" (2018, p. 209). King and Butler (2015) were merely surprised by the importance placed on cultural competence. Reflecting on the Hobson and Whigham chapter and working through the Thesis's analysis, I would describe it as the importance attached to differing cultural or racialising experiences is a lower priority than Hobson and Whigham suggested.

The Thesis concurs with both Hobson and Whigham and King and Butler that teaching racial aspects of the social justice curriculum is not a teaching priority in HE PE. Moreover, the comprehension of what racism(s) needs to be addressed. The types of questions that need to be addressed are; what are structural racisms? Why are WP oblivious to the impacts of systemic marginalisation by the racism(s) they are complicit in maintaining? The additional findings of the current Thesis are that the teaching materials would usually be in line and orientated with the teaching teams' particular interests. King and Butler's (2015) and Hobson and Whigham's (2018) call for action can be met via

dedicated programmes of professional development and requirements within module specifications dedicated modules with an outcome focus on deracialising PE spaces and social interactions.

8.3 Analytical reflection

The Thesis has provided a critical social inquiry to examine the views of two cohorts with intertwined experiences of HE's PE engagement with issues of racialisation. It has been built around a theoretical framework of CwS, supported by a scaffold of CRT. It utilises concepts from the social philosophy of assemblages to deliver a Critical whiteness Analysis. There are three criteria to reflect on this analytic journey: the identification of whiteness componentry, the capacity to examine the students' PE journey, and the searchlight to illuminate pedagogic innovations.

8.3.1 Identifying whiteness componentry

Based on the Thesis findings, PE across a significant pathway segment can be characterised as being white in numerous ways. Each participant, in their individualised ways, did not appreciate the extent to which noetic-thinking racialises the innumerable social interactions and the assemblages of PE rather than curating an inclusive space constrains inclusion, and alienation is perpetuated.

The resistance to acknowledging being white accounts for perpetuating the racialisation of the domain's social interactions. A crucial element of this recognition is initiated because of comprehension of racisms grounded in foundational or essentialist racism. The awareness of systemic, structural and foundational racisms with the overt covert axis being extended with invisible racisms. Using the term racisms facilitates greater transparency. The labelling, for example, cloaking, unconscious bias and white fragility as the term racisms calls out the reality of the actors' whitely thinking, speech, decision-making and acting. The clarification of a broader lexicon with whiteness componentry has supported the analysis.

PE and the delivery of social Justice projects appear to be in a series of multiple tensions, a battleground where whiteness is defending the territory or domain of PE. The Thesis findings support the analysis that PE can be likened to a racialised battlefield. The expression of whiteness and the process of presenting "a post-racial age" – creates a tension opposite to being post-racial, producing an invisible racism that is geolocated. The whiteness componentry of the theoretical and analytical framework enables this analysis.

The structural aspects are the processes that provide the macro container for the rhizome of systemic racism to thrive. The whiteness componentry enables the Thesis to illustrate what Evans and Davies identified when they wrote,

Measures to combat racism, sexism and homophobia and foster togetherness in schools may serve only to hide structural factors and processes that maintain

inequality of opportunity and keep individuals and groups apart once they are outside (Evans and Davies, 2010, p. 766).

Suppose determined action to challenge whiteness and noetic thinking is not taken. In that case, the domain as a whole will likely be located as complicit within institutionalised racism, a paraphrase of Macpherson et al. would read.

The collective failure of [the domain that is PE] to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour, which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racial stereotyping. (Paraphrased from Macpherson *et al.*, 1999)

With its whiteness-identifying componentry and toolkits, the theoretical framework enables a critical whiteness analysis that can be applied in future inquiries to explore and map racialisation.

8.3.2 Seeing the student journey

Arriving at university with preconceived whitely thinking has implications regarding the pedagogic approach taken by future social justice projects compared to other subjects, i.e., physiology or psychology, where the student could be viewed as a 'blank slate' of knowing. Exploring and mapping the racialised mindset and structuring how the componentry of a mindset might work has been helpful in the process of developing a research agenda.

Planning the semi-structured interview with the chronology was crucial in seeing the developmental journey. Also, whitely thinking was established before entering university. However, a weakness of the approach was not being able to show in more detail the emergence of whitely thinking and where the assemblages were located, i.e., family, school, PE department or friendship circles. A strength was the establishment through the school journey; strong bonds were created with PE teachers at the schools they attended.

Indicators also suggested that their learning at university may lead them to cloak their white thinking as resistance to colour consciousness and protection from their white hegemonic privileges. While this is a strength in seeing this aspect of the journey, a weakness of the interviewing process is not identifying if the cloaking aspect had begun to develop before entering university. However, this would have been a highly individualised experience.

8.3.3 Deciphering innovations for social justice projects

Reflecting on the interviews, I underestimated the extent that racial empathy and social justice understanding were absent. Conversely, I still needed to realise how racial knowledge is used to rationalise positions on whitely thinking.

The findings agree that the breadth of EDI-protected issues teaching tends to make the training superficial, bland, and disconnected from the structural problems of racism and discrimination (Dickinson, 2021; Roberts, 2021). The apparent challenge was identifying approaches that facilitate the development of trauma-informed practices and racial empathy – in essence, the issues on a personal level are not understood (Altieri *et al.*, 2021).

The Thesis's findings highlighted a form of marginalisation and pinpointed it as constrained inclusion (“We include everyone as long as they follow our rules”). The outcomes regarding, for example, inclusion would not be unconstrained but littered with white hegemony requirements. Constrained inclusion is not merely an unawareness, but the consequences of structural racism, that require a vicarious understanding of visceral experiences of racialisation. Revealing constrained inclusion and removing it as a racialising factor in PE's social interactions, as integral to whitely thinking, is a significant place to build a rationale for future social justice projects.

The Thesis successfully demonstrates the need for a new taught module based in PE departments, Ethnic Studies, where the indicative content introduces the role of whiteness in the (re)production of racism and the racialising of social interactions. A further innovation would be the insertion into every module across the PE department, requiring a critical reflection based on social theory problematising the module's practical application with sociological theorising/imagination.

8.5 Methodological reflections and limitations

The project was conceived as an ethnography inquiry encompassing fieldwork on the campuses of multiple universities. The advent of COVID-19 and a national lockdown prevented this approach; the methodology and subsequent fieldwork had to be reimaged. The lockdown occurred at a crucial point within the project and required a re-think that extended the project delivery by several months. While ultimately, the virtual fieldwork delivered valuable data, its limitation is its focus on white student participants. However, given my positionality as a white researcher, this could also be seen as a strength in my capacity to “draw out” their cloaked thinking that underpins a whiteness mindset.

Limitations from the perspective of my positionality, researcher whiteness, and insider-outsider have been present throughout this research—the limitations to my ability and capacity to comprehend the experiences of racialisation to those it negatively impacts have been a constant concern. The result has been to constantly reflect and engage in explorative conversations.

In this respect, I perceive it unnecessary to compare different kinds of marginalisation; intersectionality has importance in the area of racialised experience, but as Gillborn (2015) observed, it is not the whole story. Although my view is that while a single piece of research will only add to

product knowledge when CRT and CwA work in unison, they can illustrate and then curate actionable and active anti-racism – moving beyond passive non-racism and denial of racisms.

A positive advantage of this Thesis's fieldwork was to utilise my white researcher status to access white participants' guarded thinking about race, racism and their whiteness.

The inherent limitation of intangibility and lack of quantifiability in race, racism(s), and whiteness research methodologically is why qualitative approaches are effective in this subfield of study. The design of the fieldwork limited the ability to make generalisations; it was designed to signpost causal links. Situated knowing and individual variations of whitely thinking, speaking and behaviour are challenging to investigate. To this end, immersion in campus cohort ethnography would be a practical further research approach. In particular, to understand the extent of white students' reliance on foundational aspects of racism to form their mindset.

The strength of the Thesis is the multidisciplinary theorising; the bringing together of race, racisms and whiteness research have been particularly helpful in producing a broader picture of cause and effect and understanding the entanglement of the mind and the social world in developing a whiteness mindset through assemblages. Multidisciplinary theorising has also developed a comprehensive qualitative toolkit for identifying whiteness and racism(s) from discursive narratives.

Even though the methodology did not allow direct observation across the whole PE domain, from these findings, valuable insights are gathered into the effects of racialising the PE spaces, and interactions are a significant reason why the domain is and will continue to be recognised as being-white. Further validation, using a similar methodology and a broader cohort, including school teachers in both state and public schools, would be a valuable process to continue the research project.

Racialising social interactions is not limited to the domain of PE, and the findings will have a broader impact; the following section concentrates on the Thesis's contribution to deracialising social interactions in the domain of PE.

Regarding this Thesis, its focus on the HE segment is a further limitation. A future study needs to be conducted within the UK school system. A future area of interest within the state school system is the degree to which PE has been privatised and sub-contracted to commercial providers of sports coaching services. To what extent does the organising of PE within the school continue to be in the hands of white males? And is the sports coaching delivered by a more socially diverse group of staff, but to what extent is this work low-paid and precarious?

8.6 Future research steps and research impact by recommendations

The overall observation drawn from reflecting on my experiences of doing the Thesis' fieldwork is that if the domain focuses on de-racialising, avoid everyday race-making (Lewis, 2003), then by way of its new-found authentic social diversity it will be able to go beyond the decolonialising rearticulation (Gopal, 2021; McArthur, 2021) of a whitewashed curriculum. The overarching policy recommendation is to "challenge everything that marginalises anyone" – passive non racism is not enough and focus on everyone participating in active and actionable anti-racism. The emphasis must be on restoring the integrity of criticality through a lens of critical theory (Collins, 2019; Matias and Boucher, 2021). The first steps are two-fold and more aims than practical steps. The dismantling of the omnipresence of racialisation and that everyone has the capacity to curate its negative impactful barriers to learning. To this extent I concur with Altieri, *et al.* (2021) we need to be a student of our peers, colleagues and students. Secondly, the development of a social democracy where everyone's caring for the collective community, society, humanity, takes priority over accumulation of personal capital (Chatzidakis *et al.*, 2020). In a sense the jettisoning of alignment with the Diversity Bargain (Warikoo, 2016)

Previously discussed as contributions of the Thesis, it is here that I reemphasize the points of practice that the Thesis illustrates is likely to develop a social justice curriculum capable of two outcomes

- C. awareness of racialisation and therefore go some way in dismantling the harm it does to inclusion and diversity – in the form of contemporary racisms and
- D. instil a caring mindset for collectivism over that of maintain an unequal power balance.

As recommendations for the Physical Education domain these desired outcomes need to be stated in more practice or practical based terms. The PE pathway as a whole entity needs to embrace and implement them as professional practices:

- 1) That normalised whitely thinking is present across the PE pathway, to deny is not a productive strategy and further highlights the [lack of awareness in their to producing of racialisation.
- 2) To recognise that saying "Everyone is welcome" is tainted with racialising barriers, we are all capable and do create constrained inclusion. The result is a failure of both initial and long-term participation and only secures the whitewashed curriculum.
- 3) Social interactions are embodied with marginalising and traumatising impacts of racisms, both essentialist and structural. Racisms of all forms need to be understood as intertwined, failure to acknowledge renders complicity.
- 4) Reliance on quantitative measures of racism by surface level counting of ethnic diversity is a poor lens of how disrupting PE's whitewashed curriculum is progress. It is essential that qualitative data is embraced, and teaching methods such as Altieri's (2020) notion of becoming a student of your students to address the trauma of racisms is taken onboard.

My Thesis has highlighted an area of specific concern: the ways that PE perpetuates the assessment of it being-white. It demonstrates the need for transformative action, applying learning and

unlearning – the (un)learning of whiteness. It has looked “behind the mirror” (Delgado & Stefancic, 1997) of whiteness and delved into the noetic of whitely thinking of actors within the domain of PE. The Thesis journey has demonstrated that defining white people (WP) as not experiencing racism is a useful perspective. It frames the ways in which this social group thinks, makes-decisions, speaks and acts. This journey has led me to propose a refined meaning for the term being-white.

Being-white is the operationalising of not experiencing, encountering, or acknowledging racism. The social world result is the activation of numerous racisms by the individual, group, or institution to use power and control of knowledge to facilitate the navigation of pathways that determine who is not marginalised, who is and the ways in which they are marginalised.

Furthermore, the Thesis proposes that cloaking may be an appropriate term that groups a range of racisms together, i.e., (un)conscious bias and colourblindness, to describe the active suppression of racialised thinking without the whitely thinking being displayed—a cloaking of being-white. Applying a broader beam of critical analysis demonstrates that the cloaking of racialised thinking is an issue of crucial concern as it augments the epistemological racisms of knowledge gatekeeping. Social justice projects dealing with race and racisms without considering the role of whiteness could well be fore-arming WP with the ability to appear as promoters of non-racism while maintaining the capacity to factor whitely thinking into racialised decisions and actions.

The dysfunctional thinking about the impact of race and racisms amongst WP has previously been raised by Hylton (2015), and many others point out that it should not go unchallenged. This Thesis’s participants demonstrate that teaching *facts* about race and racism is not the central issue. Still, the revitalisation of transformative social justice projects is to address students’ ingrained and established thinking about racism and whiteness. The conclusion is that the priority is in compiling an research agenda to facilitate social justice projects to challenge whitely thinking. Especially in approaches that change individuals’ social priorities. A focus on critical engagement with the extent a person is prepared to support everyone’s right to flourish and thrive and not deploy the self-entitlement notion displayed by the diversity bargain.

It is from this perspective that, for example, the racisms created through white fragility (DiAngelo, 2019) and (un)conscious bias (Tate and Page, 2018) can be negated.

This discussion reminds me that the purpose of this research is “not to expose [WP] as simply racist but to increase knowledge” (Leonardo, 2009, p. 107); it is to develop a robust pedagogical response. While the analysis has focused on the whitely thinking of students, it is not them where the critical activist should focus. While I am critical of labelling something as unconscious, as social interactions are conscious acts, the students are the recipients of an immersively white world, which requires all-

embracing transformative effort – a collective society as opposed to a free-market-neo-liberalism²⁹ (Penny, 2014; Seymour, 2014). Any other resolution strategy is either partial or marginal, or both. My Thesis is, however, concerned with PE and its being-white and (un)learning of whiteness as part of social justice projects. Any proposals emerging from this thesis must be considered an interim approach to a much broader social transformation.

A de-racialising professional career is required to support PE students to navigate the role they are currently ‘set up’ to play in curating racial trauma. To this end, the noetic aspects of whiteness need to be addressed on a multidimensional level by being; honest, open, socially collective and transparent³⁰ regarding the concepts of race, racisms and whiteness.

The challenge of PE educationalists, including myself, is to develop social justice projects that are racially focused in the present, empathy orientated towards people encountering racisms, agile in addressing emerging and evolving racisms and have lasting influence³¹ —offering a four-dimensional strategy for producing the types of projects that can be racially transformative. In so doing, a two-step process may follow, 1) addressing the issue of not prioritising race and racism, let alone that of whiteness, identified by white HE PE practitioners (Hobson & Whigham, 2018). 2). Offering an opportunity to develop trust between different communities. Diversity and participation in PE’s professional pathway will be developed once trust is developed as the basis of a partnership, i.e., allyship. Noting that allyship is not ‘in the gift’ of WP to self-identify as an ally (Singh, 2020).

From the empirical findings and relating them to the literature that ignited my interest in how racialised social interactions influence individuals and what this means for PE in a broader context a research agenda for **future** research can be established.

8.6.1 Theorising future steps

There is tension in Feagin’s (2013) and Bonilla-Silva’s (2015) argument that ‘black and brown people’ think about structural racism and ‘whites’ have in mind foundational racism – so when they interact or have discussions about race, they are not talking about the same thing. The tension is that WP are cloaking their understanding of structural and systemic racisms. Groups such as the Black Leadership Group and advocates who talk in terms of the global majority, Rosemary Campbell-Stephens Campbell (2020), are making this point of tension when advocating a disruption of the narrative and changing focus to the language. Future research must establish how and what ‘disrupting the

²⁹ Neoliberalism refers to the State operating society on the “ideal of ‘the market’” proclaiming “the logic of business and money is the best determinant of human happiness” (Penny, 2014, p. 2).

³⁰ HOST is a convenient acronym for the required areas of (un)learning whiteness

³¹ REAL is a convenient acronym for the teaching strategy of (un)learning whiteness

narrative' means to deliver on racialised social justice projects. The outputs from such research will complement the research focused on changing whitely thinking for WP through processes such as racial consciousness reflectivity, consequently reducing the (re)production of racialised spaces. However, research is also required to understand how changing thinking and speaking can occur in other dimensions to achieve inclusivity across life course events for everyone. For example, there needs to be a disruption of a narrative. I often hear, "people black like me". Campbell-Stephen identified this when she said, "the limitations of continuing to use particular language and lenses are noted and addressed to have conveyance of meaning move beyond the superficial to something much more progressive" (2020, p. 6).

Simply put, the disruption in the narrative here is that 'black' needs to be recognised as 'who experiences racism(s)' as an individual and not the black of physical characteristics because that merely perpetuates the social construction of race hierarchies of power. Future research could also focus on changing white perceptions and understanding how Black people and people of Colour are facilitated by using more progressive language to disrupt the narrative. A further avenue of research could be at a noetic 'mind' level that examines how foundational and structural racism(s) are ingrained and utilised throughout all groups within society.

Feagin's White Racial Frame and Bonilla-Silva's New racism broke new ground in delineating racism to establish the foundational and structural differences of racism(s). The theorising now needs to move to the application. Future research should consider the structural and foundational now being understood as an integrated whole and how they operate to ensure the rhizomatic nature of systemic racism(s) perpetuating the hegemonic dominance. This will enable social justice projects to unseat the cloaking racisms. And interrogate Bell's (1992) permanence of racism more precisely, going beyond the mantra that racial and social justice is unattainable. This will support the development of the action-research desired outcomes. Insights on how to achieve actual 'on the ground' social justice transformation. This is underpinned by a new meaning of how racialised mindsets operate irrespective of the lived experience of racism.

Further research exploring the 'racialised mindset' in parallel to the whiteness mindset may be beneficial- to support understanding approaches to disrupting superficiality created by the social construction of race. Omi and Winant argued that racism only becomes racist when "it creates or reproduces structures of domination based on **essentialist** categories of race" (1986, p. 71). The argument derived from this Thesis analysis is that essentialist whitely thinking operationalised the structural racism that is flexed through the institutions such as education, i.e. PE. A first step for further research is to investigate the disruption of racisms by negating the emotional reaction of white fragility. This is another argument to call out the new terminology of behaviours, such as white fragility, as part of the racisms group of thinking behaviours. Calling out behaviour for what they are

racisms, rather than burying them behind a racial comfort label, i.e., implicit bias, as this does not disrupt the racism narrative.

8.5.2 Turning recommendations into actions

Given the evidence discussed previously for whitely thinking, whiteness mindsets, and the need for transparency in naming racisms, developing a critical whiteness analysis theoretical framework has been a beneficial endeavour. The modelling of the mind and social world interface has enabled the visualising of the noetic processes of racialisation, Figure 5 and can now be augmented with further knowledge (Figure 6). Reflecting on and comprehending my exploration of racialised social interactions through a vicarious perspective has been instructive, alongside the insights of the Thesis's fieldwork.

Moreover, navigating the literature and testing the literature's theorising with the cohort of white PE students and their lectures across several English universities has produced a range of findings. Insights provided by the three central pillars of literature discussed through the literature review that ignited my interest are broadly supported in context and more widely across the HE PE sector.

- 1) Whitely thinking as an undergraduate goes largely unchallenged (Hylton, 2015a).
- 2) Aspects of social justice teaching regarding racial discrimination are given a lower priority or are treated differently (Hobson and Whigham, 2018), and
- 3) There is resistance to restorative programmes of social injustices. When these are perceived as reductive for those who would otherwise benefit from the status quo (Warikoo, 2016), it is

It is from these points that this Thesis calls for a new agenda in the approach to delivering social justice projects addressing the issues brought about by race, racisms, and whiteness. Each of the cited research focused on single university sites in England; this Thesis has tested their findings across a broader range of campuses and found support for their conclusions.

As I write this concluding chapter, PE's contemporary guardians' narrow perspective of the pathway continues to be demonstrated. On Twitter, a department head asks a question seeking to rationalise a decision to redirect a teacher's career path away from PE in that the teacher is different from normalcy. A decision that would reduce social diversity and constrain inclusion, irrespective of whether it involves a racial aspect.

"You have a PE teacher that isn't excellent at playing sports and doesn't have a wide base of team sport play under their belt but is active, enthusiastic, and open to trying new activities and experiences. Would you keep them in PE?" Twitter 22/10/2022.

This Thesis does not unpick the broader perspectives within the PE domain or the society; it uses a specific cohort to illustrate the potential consequences of not addressing the issue of whitely thinking in racialising social interactions that lead to a climate of constrained inclusion – as such further research is required to establish the how these recommendations are achieved – the broad practices however through this Thesis are established.

The four pillars of practice together can and will change the face of Physical Education, however, the current circular and perpetuating pathway will need to be disrupted not just at one point but several – through sustained restorative social justice programmes. It is not enough to think changing the approach through the undergraduate programmes will not be sufficient. The three central pillars of actionable practice to address PE being-white require further research in developing the resources to deliver active non-racism formed by addressing these areas:

All parts of the professional pathway need to be aware and understand that normalised whitely thinking is present across the PE pathway – denial is not a productive strategy. The numbers of school students being “turned off” of PE must be addressed (Griggs and Fleet, 2021). Specifically, in terms of actively addressing racialisation the issue here is that whiteness, through race-making, holds power that can be recognised and used to achieve a deracialised domain – or it can be used to perpetuate the same whitely thinking that leaves the PE curriculum as a legacy of the colonial empire and traditions of the English private school system – itself a discredited system for the perpetuation of a hegemony of class, race and wealth (Rhodes Must Fall Movement, 2018). PE can become an elite club in the image of the professionals already in the professional pathway of physical education

The awareness of racialisation and its traumatising power is nuanced. Just saying, "we're inclusive and everyone is welcome", is insufficient. This requires a process of de-centring our white selves and developing empathy that comprehends the impact of being marginalised. Specifically racially, as it influences the recipient's resilience, tolerance and mental well-being capacity. A significant factor in this respect is that PE should recognise it is not merely about the sport or the physical well-being but also the mental well-being. This is being echoed by many researchers across numerous journals and books (Hobson and Whigham, 2018; Altieri *et al.*, 2021; Hatchimonji *et al.*, 2022). To recognise the ways in which constrained inclusion is instigated and how not recognising such barriers deters participation in the activities of Physical Education will be a significant advance.

To address the processes of social interaction that produce the marginalising and traumatising impacts of racisms, both essentialist and structural. Social interactions that racialise, and therefore marginalise, are the assemblage that prevents participation in physical education. As we have

discussed, race talk re-enforces the racialised impact when acted out in mixed-ethnicity groups. The minoritised part of the group is perpetually alienated. The whitely thinking cohort develops their ontological expansiveness to enhance their white comfort. In all-white social interactions, similar discussions continue to racialise and continue the race-making – in all interactions where race talk is present, WP must have the awareness and social-caring responsibility to challenge it (Hylton, 2015a; Eddo-Lodge, 2018; Kempf, 2020). The re-occurrence and reproduction of notions of white supremacy is a constant threat, especially from the basis of a whitewashed PE curriculum (McDonald, 2013b).

The fourth area is a methodology focus of illustrating and establishing the benefits of a collective caring communities, where all voices are heard. The strength and power of social qualitative research needs being elevated in its primacy to stimulate a changing world. This requires the re-imagining of ethnic diversity away from the superficiality of quantitatively figured spaces and express a global reality when it is demonstrated through qualitative discourse (Smith, 2009, 2012; Smith and Caddick, 2012; López *et al.*, 2018). Future work both activism and research I hope stimulates debate and reflection throughout the PE pathway about how one might prioritise and implement qualitative research that gives voice to those that are currently marginalised.

8.6 Contributing to knowledge and preparing for future research

Bonilla-Silva affirms that WP (who don't experience racism), people of colour and black people (who do experience racism), when they talk about racism, "are talking about different things" (Bonilla-Silva, 2015, l. 1:55). While this delineated view resonates, it potentially also appears a superficial analysis, as it suggests racism, in the minds of WP is only present as overt behaviour. This Thesis offers evidence that WP are aware of but dismiss the impact of systemic and structural forms of racism which marginalise and impact the life courses of black and people of colour throughout society. This Thesis points to a more complex array of thinking worthy of study. The contribution is in revealing this complexity and recognising how this could contribute to the persistence of PE being white.

The value of an inquiry that investigates the interface between the individual's thinking and the interaction with the social world is its seeking to render the intangible tangible and reveal the unquantifiable. The significance of marginalisation, resulting from the imposition of visceral, structural, and symbolic violence and the experience of mental trauma, is generally not fully recognised by participants – the Thesis contributes to this recognition.

The theorising aspects of the Thesis have emphasised that framing the (re)production of racism(s) as racialised thinking creates more accessible means for discussion. Through the recognition of "whitely

thinking,” the processing can be linked to the practicalities of (un)learning or (un)seeing race, racism(s), and whiteness.

A specific new understanding of the data, and hence an original finding, is that while the delivery of social justice projects enhances the vocabulary of social awareness for students, it does not necessarily influence the degree to which the student develops reflexivity around racialised interactions. This limits the extent to which they recognise or reposition their whiteness mindset. Furthermore, there are indicators that the social justice inputs further enhance the development of a whiteness ideology by enabling resistive strategies that emerge during the student’s university experience.

The impact on policy and teaching practice will be via recognising the teacher's "white self," leading to insightful education for the undergraduates. In PE and Sport, not least the restructuring away from PE and Sports Studies to science-based sport and exercise courses and business-based sport management programs, academic-knowledge structures have changed. As a result, it has been claimed that demise or at least pressure-asserted in the delivery capacity of sport-based sociology teaching has occurred. This is an area of the curriculum where colour-consciousness learning would be located. Therefore, in HE’s PE space, there are limitations to specialist knowledge in the field of sociology. In terms of ethnicity, it remains white and mainly British, based on the participants and their narratives of this Thesis.

8.6.1 A future research agenda – next steps

Throughout the Thesis development, ideas have been collected for the development of race, racisms and whiteness learning and unlearning material. The research agenda includes testing what works and asking why it works. Appendix 10 preambles future impacts with an agenda. Appendix 11 provides examples of learning activities that could be investigated for their efficacy in transformative education projects.

Another area for research is the value and efficacy of a UK/England-grounded dedicated Ethnic Studies module of learning and EDI workshops focused on race, racism(s) and whiteness in the PE pathway. Specific content and materials dealing with whiteness mindsets, white thinking styles, countering whiteness through reflexivity, and allyship groundwork require researching.

Reed et al. (2021) discuss research impact or benefits as a process of “scaling up and out” (2021, p. 11). The Thesis findings provide the basis for developing curriculum resources and teaching programmes; scaling up would include developing additional content and dedicated module production. The focus of which will be: 1) Ensuring white students move their comprehension of race and racism(s) from a foundational perspective to one of systemic and structural; 2) The role of whiteness in perpetuating racism(s); 3) The significant meaning of "marginalised on the edge of

society" and the dangerous implications it has on citizenship, employment, and health. A different approach to "scaling out" is to propose embedding critical sociological imagination/theorising capability throughout every aspect of the PE department. For example, a recommendation would be for each module across degree programmes to include a critical reflection based on social theory. While there are apparent staff resource implications, it also consists of a change in management strategy to prioritise the de-racialisation of the department's teaching. Not as a replacement for the contested approaches to decolonising but as an adjunct to the awareness of systemic and structural racism(s). Future outputs will include proposals disseminated via journal articles and conference papers. Support will be sought from associations, including the BSA, PEA, and BASES, to adopt the recommendations as best practices.

Hylton, in a chapter titled "This way ... this explains my reality", lays out a learning journey for sport and leisure and offers a rationale for developing Ethnic Studies Sport and PE module at the degree level, such the impact of being marginalised can be understood and included in future PE students' professional praxis of awareness.

The work had to cross existing theoretical fields in a transdisciplinary fashion... Using CRT to centre race meant that a transdisciplinary critique enabled a more persuasive need for research on race. ... a theoretical approach that shifted the marginalised voice of Black academics and race research from the margins to the centre (Hylton, 2015b, p. 327).

This approach would ensure that the white student develops praxis and agency that is culturally relevant across social interactions. It would have a context of history that gives equal weight to the insurgence of imperialism, the brutality of the transatlantic slave trade routes and subsequent accounts to provide a situated understanding of systemic racism(s) in the context of the UK.

A module of this nature would go some way to diversify the workforce because hiring does not change whiteness mindsets. "HE institutions can admit and hire more people of colour, but they also need to resocialise whites to be racial justice allies" (Cabrera, Franklin and Watson, 2017, p. 17). An ethics study module in the context of the UK would place the complicity of whiteness within the structural and systemic hegemony of the UK's history of precarious life courses for Black people and people of Colour alongside the stability and predictability of WP's life course.

The requirement to problematise would also be achieved through an Ethnic Studies learning module. Critical whiteness Analysis is crucially essential to developing more effective EDI training. In this respect, areas such as (un) conscious whiteness, cloaked whiteness, white ignorance, white entitlement, white ways of marginalising, white immunity, privilege and fragility, and whitely thinking "must be problematised, not to expose whites as simply racist but to increase knowledge about their full participation in race relations" (Leonardo, 2009, p. 107) and the deterritorialising of racialised spaces.

This Thesis has raised the concept and demonstrated with the context of white PE students and their lecturers that a whiteness mindset has a credible existence. Mills mentions that “though some whites are not signatories” (Mills, 1997, p. 11) raises an important point; the following section postulates a further development of a mindset that operates to perpetuate the whiteness mindset on a larger scale as such is another stage in the researching of the noetic racialised interface with the social world.

8.7 The clarity of conclusions is the silence that follows

The permanence of racism (Bell, 1992) serves as a reminder that race and racisms are a “man-made problem” and is no easy solution. It first caught my attention as a young boy watching the 1968 Olympics. The US athletes Tommie Smith and John Carlos took their protest, the Olympic Project for Human Rights, to the global stage at the Olympic Games in Mexico, on the podium at the medal ceremony of the 200-metre men’s final. I have been aware of the issue for more than 50 years.



³² The answer to its permanence is that the degree to which race and capitalism are intertwined is a much larger part of society than PE this Thesis has explored.

In 1998, Paul Gilroy, in a paper titled “Race ends here”, asked the question: “Is contemporary theorising about race complicit in the reification of racial difference?” (Gilroy, 1998) the answer has to be almost definitely yes.

In 2018, Akala said he would speak about race in the UK as “A Very British Brand of Racism” (Akala, 2018, p. 23). In 2021, in a presentation, I pondered with the audience, “Is whiteness a damaged brand?” to my astonishment, I received a reaction

that could only be referred to as a ‘backlash’.

A significant problem to resolve is one of a broader perspective because it places a block on any discussion is white discomfort with the issue of race. The concept of “being racist” was a massive issue for the participants (students and course leaders), so avoiding this label became a priority for

³² Image source:

https://commons.wikimedia.org/wiki/File:John_Carlos,_Tommie_Smith,_Peter_Norman_1968.jpg

them. This prevents them from having open and honest conversations about race, including their whiteness, whitely thinking and whiteness mindsets. In other words, participants prioritised being 'seen' as 'non-racist' instead of enacting anti-racism in their lives. A focus in future is to push away from passive non-racism to that of a transformative 'active' and 'actionable' non-racism.

'Being-white' is not [necessarily] a proxy for being racist, but it is a call to be active and actionable about disrupting racism. This is why we need critical theory in equity, equality, diversity and inclusion and more than ever in the discipline of sport and PE.

With the ways of knowing and skills of reflectivity at our hands and the words of Prof Kevin Hylton ringing in our ears.

... white students emerge from college with their walls of whiteness essentially unchallenged, unscathed and often strengthened (2015a, p. 506).

Having left Picower's tools of inaction behind us, we can make progress with our students and deliver successful social justice projects. It is my sense of urgency that it is now or never.

Epilogue

While a delivery of a research agenda in the professional pathway of physical education, race, racism, whiteness and social justice will change the teaching and inclusiveness of physical education, I feel that a more extensive and comprehensive research topic exists.

How are we to foreground the collective character of society; so that the hegemony that drives racialised marginalisation does not factor in the aims and ambitions of the populace?

Contemporarily, whiteness, through whitely thinking, whitely decision-making, whitely speaking and whitely acting, functions covertly as both a cultural and racial category and therefore perpetuating the race-making process.

Collectivists are a diverse set of people. Individual collectivism is determined by and to what extent they are prepared to support everyone's right to flourish, thrive, and have the freedoms afforded by safety and security. Without concern, they will have to lay down their unearned privileges and forego the immunities once offered by those privileges. Furthermore, the unlearning of racial hierarchy by current generations so that they don't immerse future generations in the same need to unlearn being-white.

Only then will the inequalities of race, gender, and wealth be consigned to the past.

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