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Thirdspace Investigations: Geography, Dehumanization and Seeking Spatial Justice in Kinesiology

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Recommended Citation

Culp, Brian, "Thirdspace Investigations: Geography, Dehumanization and Seeking Spatial Justice in Kinesiology" (2020). *Faculty Publications*. 5691.

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The 39th Dudley A. Sargent Lecturer challenges the kinesiology professions to be intentional in addressing issues related to spatiality. Beginning with an outline of how such a focus has viability for the profession, the author overviews 1) spatial justice and mobility through the lens of Gordon Parks, 2) surfing, localism and cityhood efforts, 3) notions of space and dehumanization as defined by Herbert Kelman, and 4) the need for a renewal of kinesthetic consciousness in the face of unrestricted technocracy in physical education. The second part of the lecture presents an interpretation of Edward Soja's theory of Thirdspace in the midst of a social climate influenced by protectionism, isolationism, xenophobia, and anti-elite discourse. In relaying Olivia Butler's caution on hierarchical thinking, the author ends by imploring academic institutions to invest in sustainable reconciliation efforts for the survival of humanity.

Keywords: spatial injustice, dehumanization, social justice, reconciliation, third-space theory, internationalization

Thirty-Ninth Annual Dudley Allen Sargent Lecture

Thirdspace Investigations: Geography, Dehumanization, and Seeking Spatial Justice in

Kinesiology

“Just as none of us is outside or beyond geography, none of us is completely free from the struggle over geography. That struggle is complex and interesting because it is not only about soldiers and cannons but also about ideas, about forms, about images and imaginings.”

-Edward W. Said, *Culture and Imperialism*, 1993

To President Block, the Board of Directors, colleagues and friends in the City of Palm Springs on the land of the Cahuilla, it is an honor to deliver the 2020 Dudley Allen Sargent Lecture. Special thanks to Dr. Jared Russell for the wonderful introduction and Dr. Martha James-Hassan for reviewing my initial draft of this lecture. Over the past few months in preparation for this lecture, I rediscovered Dr. Sargent through reading his autobiography. He and I have many commonalities. Both of us love exploration and the task of meticulously taking apart things to see how they operate. The two of us like harmony, animals, and find distaste in the lack of resources for recreation. Upon investigating Dr. Sargent further, I uncovered a final commonality that binds the both of us. Dr. Sargent worked for the Stone & Murray professional circus, *and I work in the professional circus called higher education!*

What do we do with Dr. Sargent’s legacy here in 2020? I believe the most understated aspect of his career was his ability to navigate through different spaces and use those experiences to enhance the quality of people’s lives. Keeping this in mind, my comments will center on the topic of spatiality and dehumanizing activities, with particular attention to “Thirdspace” thinkingⁱ and its possible implications for kinesiology.

Pondering Spatiality

Exclusion is a noticeable attribute of western cultures and a dominant factor in the creation of social and spatial boundaries (Harvey, 1992). Mayhew (2015) in *The Dictionary of Geography*, provides a definition that incorporates terms such as actions, interactions, entities, power, reach, and intensity. One who understands spatiality acknowledges that the relationship between space and society is mutually embedded (Ettlinger & Bosco, 2004).

Spatiality and geographic notions that are tied to it impact our interpretations of one another. To underscore this point, consider the utility of conference name tags. A conference name tag can have a number of informative details on it. Arguably, the most powerful initial detail is the emphasis one places *on the location* of the person that we just met, not necessarily the name of the person. What I have observed at numerous proceedings is that attendees are generally not comfortable engaging someone who they have just met in a story about one's name. However, they can become effusive and rather chatty about locale. As the field of environmental psychology suggests, location shapes us, providing us with stories and experiences that are defined through various frames of reference.

All of us have likely been questioned by the conference stranger seeking to acquire information on our position in the field: *How long have you been at that place? Do you know this person I worked with? Are you from there originally?* These informal inquiries ascribe positionality and meaning. We are also aware that people make decisions to attend conferences based on location, often based on a series of developments specific to that region. Irrespective of where we are from, the places where we all reside are fragmented reflections of ourselves and pieces to the puzzles of our identity. They can also reveal a wide range of complex feelings and histories that are intense.

The photographer, musician, writer and film director Gordon Parks provides us with a visual application of these diverse avenues of spatiality. Parks, through his photography in the 1940s through the 1970s, captured the experiences of poverty and African Americans during the Civil Rights Movement. The picture, “*Outside Looking In, Mobile Alabama*”, is one example featured in a 1956 Life Magazine photo essay titled “Segregation Story”. The photo essay tells the story of children who "do not grasp the logic" of not being allowed to enter the "wonderful place from which they are being deliberately excluded." At home they are children in full. Away from the home, they are demoted to second class citizenship under the backdrop of Jim Crow legislation (Parks & Wallace, 1956).

Pondering spatiality in these times is an invitation to further examine how power works. Irrespective of if it being exploitation, subjection, domination, or whether it is repressive or productive, power relations are implicitly spatial and constituted by an ensemble of material, ideal, and everyday social interactions (Ballvé, 2011; Crampton & Elden, 2007; Lefebvre, 1996). In this picture and the acknowledgement of the history and contexts surrounding it, we can see the expanded scope of spatiality as related to effect, actions, entities, and power. Forging ahead gives us a more concise scope of reach, intensity, and political implications, specifically as it pertains to justice.

An Overview of Spatial Justice and Relevant Ontologies

Relational space, or the position within a symbolic system perceived by a particular person or group is a core tenet of spatial justice theory (Mitchell, 2014). Violations of this occur when there are no available facilities or services, there are unfair or uneven distributions of resources and access to space is unjustly controlled. Two contrasting approaches of justice define the concept of spatial justice in the present day: *redistribution issues vs. decision-making*

processes. For example, mass privatization of land historically set aside for the public is an example of spatial injustice. From a distributive justice perspective this trend gives access to resources to the few of privilege. In respect to decision making processes, issues such as who has the right to space, identity and the social practices and rituals that occur in these places are questioned, and the extent to which negotiation happens in favor of those who have power is examined (Mitchell, 2014).

Recent work by Harrison (2013) has introduced the concept of racial spatiality which illuminates the less-formal, less-direct, and less-obvious ways that society is shaped to restrict options available to racially marginalized groups. Racial spatiality is founded on the perception that certain racialized bodies are expected to occupy certain social spaces and complementarity, that the presence of these “other bodies” in spaces considered off-limits by those in power creates social disruption, moral unbalance, and/or demands explanation. Harrison notes that the recognition of this inequality is often unacknowledged due to “ideological cynicism” (Zizek, 1989), where people could “very well know what is going on, but choose to acknowledge it or participate in it uncritically” (Harrison, 2013, p.12).

Troubled Waters and the Price of Cityhood

Around the time that I finished Dr. Sargent’s autobiography and began preparing an outline for this presentation, I faced the dilemma of deciding how to talk about the nuances of spatiality and justice, and its implications for kinesiology in a meaningful way. It did not take me long to realize that there was a high likelihood that I would find incidents in the current news cycle available to discuss.

Locals Only?

In 2020, surfing will be introduced in the Summer Olympic Games for the first time. Rhonda Harper, a longtime surfer, coach, and founder of the organization Black Girls Surf speaks with candor about the experiences of the Black women she trains for professional surfing. Harper's involvement with bringing more surfers of African descent to the sport first began with being frustrated at the lack of people who look like her. Over the years, she has noted that the biggest hurdle for talented surfers is having enough money to go to qualifying events around the world. As surfing is expensive, this is not unlike any other athlete wanting to compete in the sport.

What is different is Harper's observation that she has routinely had to act as security for her surfers who have been harassed out on the ocean by White surfers. In taking a position from the sand, Harper recounts what she has witnessed with one of her athletes from Senegal, Kjadjou Sambe. Over the months preparing for the Olympics, Sambe has been subjected to microaggressions and overt actions that have included being cut off from waves, and in some cases being ran over (Fernandes, 2019). Surfing is territorial. Local surfers don't particularly care for newcomers. "Surf gangs" such as the Lunada Bay Boys, Wolfpak, and Bra Boys work to preserve cultural identity through claiming land territory, specific surfing waves, shorelines and even whole beach towns. Despite this, Harper contends that these displays of aggression towards her athletes is not just an appeal to localism, but a penalty of "surfing while Black".ⁱⁱ

Having "Cake" and Eating Everyone Else's Too

Twenty minutes outside of Atlanta, Georgia is a gated country club golf community called Eagle's Landing in the city of Stockbridge, Henry County, Georgia. Most recently, the area is known for being where portions of the Marvel Studios movie *Black Panther* and the Netflix series *Stranger Things* were filmed. A source of pride for Eagles Landing is that they are

one of the few neighborhoods in the southern half of metro Atlanta that has incomes upwards of six figures in volumes. Nearly half of Eagle's Landing is spread out across disconnected patches of unincorporated land that belongs to no city in Henry County. Historically, land logic would suggest that those areas should just be put together and incorporated into the city of Stockbridge's borders. Instead, members of Eagle's Landing community proposed a plan to start its own city (Mock, 2018).

The Eagle's Landing proposal is unprecedented in that the pieces and resources of one municipality would be used to produce another municipality. In short, what Eagle's Landing proposed to do was merge into its boundaries the most desirable real estate (including parks and recreational services) and wealthiest households from the city of Stockbridge. Thus, low to middle class working families with fewer resources would be left to pay for Stockbridge city services through inevitable tax increases. As reported by Mock (2018), Vikki Consiglio, the chair of the Committee for the City of Eagle's Landing, stated that the reason for Eagle's Landing desire to start a new city had to do with bringing more upscale businesses to the area, in particular The Cheesecake Factory.ⁱⁱⁱ

It came up to, you know, form a city because that's the only way you're going to do it' said Consiglio. And if this could happen, we'd have more control of our area, and we'd get to see what comes in here. We'd get to control zoning. We'd get to control code enforcement. Then we can hopefully hold the carrot out and say we want a Cheesecake Factory.... I serve on the Henry County zoning board and so I kept seeing all of these places like Bojangles, Waffle Houses, dollar stores, and all this going up in our county. And I was like, why can't we get a Cheesecake Factory, or a P.F. Chang's or a Houston's? We have areas that have

high incomes, so what's the deal? We don't want [Eagle's Landing] to go down.

(Mock, 2018, para 7-8)

The ballot initiative to de-annex and form a new city of Eagle's Landing failed in November 2018 with 4,545 people voting against it and 3,473 people for it. Cityhood movements have been identified as a trend to monitor, as they can garner broad support without an enclave of wealth and supported by legislators who do not even live in the community that would be affected (Flynn, 2015)^{iv}.

Notions of Space and Dehumanizing Practices

The stories profiled here remind us that spatiality is a product of intersecting social relations that happens in real time. It is an active practice where space is always in a process of becoming and being made, reflecting ongoing structural inequalities, perceptions of social status and opinions of where individuals should reside (Massey, 1999). Certainly, *spatiality could be considered a production*. We would do well to understand its worth in attempting to uncover the workings of how this production wields privilege for certain groups. In reflecting on this, I am reminded of James Baldwin's (1965) anger and bewilderment in the lack of critical thinking on 'distance', in particular the simultaneous creation of hierarchically ordered status and spaces and the myths created to restrict selected groups. Baldwin provides us with three critical questions on the matter: "who established this distance, who is this distance designed to protect, and from what is this distance designed to offer protection?" (p. 48). Insofar as social status, distance, and spatial differentiation are intimately linked to race and class (Dwyer & Jones, 2000), a trove of recent hate-inspired actions should provide additional cause for concern in other areas, as the promise of justice for all is being undermined.

In New York City, there have been numerous incidences of anti-Semitic messages being drawn on playgrounds. In Minnesota, fans taunted a group of Asian players during a match giving them the names of Asian foods and telling the girls “go back where they came from”. In Ohio, a physical education teacher tossed a 4-year-old boy with severe autism disorder into the schools swimming pool. In California, a male member of a high school cheerleading team was subjected to homophobic slurs during a school pep rally and a game later that night.

Spatial injustices have also included the mass closing of schools that have significantly impacted poor urban and rural communities and/or urban and rural communities of color. Ticken and Auldridge-Reveles (2019), in their analysis of school closures, found that the processes of closure (a) erroneously assume that displaced students have other high-quality schooling alternatives, (b) is spatially agnostic (i.e. color-blind) in accounting for the nuances of context that surround these closings, (c) is undemocratic and is an action done without consent from those most affected, and (d) rarely involve evaluation, rendering policymakers unaccountable for their actions and potential lessons learned lost. In channeling Massey and Denton (1993) and Holzman (2012), the authors mention another tenacious but familiar outcome:

In this way, closure may serve as a signal, communicating that a place is in ‘transition’ or ‘decline,’ that its current community is not worthy of investment, that its space is open for the use and exploitation of others. Thus, it is like redlining—the historic practice, used by banks and the Federal Housing Administration, of marking in red the predominantly Black neighborhoods on city maps; this noted them as ‘hazardous’ for investment and directed funds and resources away from these areas. School closure, then, might be best understood

as a form of educational redlining, continuing a cycle of marginalization, outmigration, and appropriation that, ultimately, furthers spatial injustice. (p. 939)

Each of these instances are reminders that hate isn't all that concerned about zip codes, religious affiliation, or political affiliation of the region one lives in. We are in a society where rage is provocative, and cruelty is an avocation.

Dehumanization, Technocratic Divisions and Regaining Kinesthetic Consciousness

At first glance, the events documented previously could be perceived as merely the perpetrators “lacking respect for others”, when in truth the marginalized individuals have been dehumanized in spaces assumed safe. Herbert C. Kelman, a pioneer in the social psychology of conflict analysis and resolution explains that dehumanization is a violation of two qualities (identity and community) that we accord to an individual. In his words, to accord a person identity is to “perceive one as an individual, independent and distinguishable from others, capable of making choices” (Kelman 1973, p. 48). Kelman’s concept of community envisions humanity as “an interconnected network of individuals who care for each other, while recognizing each other’s individuality and rights” (Kelman 1973, p.48). The loss of identity is a significant occurrence for victims of dehumanization. Not only is agency (i.e., the capacity for a person to act individually and freely) lost, but effectively, a dehumanized individual is excluded from community and the promise of what it has to offer.

Dehumanizing individuals perpetuates what is perceived as the *in-group* versus the *out-group*. Dehumanized individuals are not part of the *in-group*. Subsequently they are considered “outside the moral kinship or scope of justice, and thus become a legitimate target for more active oppressions and exclusions” (Oliver, 2011, p. 87). As Kelman claims, the exclusion of people from our moral community makes it possible to

act inhumanly towards them, allowing for harm to occur to them by others, and contributing to moral disengagement and indifference (Bandura et al., 1996).

bell hooks (2003) reminds us that in each of our roles, we have opportunities to humanize others, even at times when it is not obvious that it needs to happen. Part of my professional role involves training physical education teachers and other movement educators. A critical understanding of spatiality allows me to consider teaching and current assessment in schools and its applications to the larger society. Take for instance the concepts of general and personal space. In order to emphasize safety, we are told that it is important to move within general space without unnecessarily disturbing someone else or invading each other's personal space. For youth, these concepts can be difficult to navigate without practice. In relation to adults, these concepts should be nearly mastered.

Unfortunately, violations of general and personal space happen on a daily basis with impunity. There are violations that are too often inflamed by implicit biases, ism's and toxic mindsets. A host of recent occurrences^v should give those who make decisions about what is taught in physical education a greater appreciation of how space is negotiated in school with others and ultimately translated outside of the gym. Yet, despite our overtures to providing the joy of movement and personal freedom to youth, we have not stopped technocrats and school bureaucrats from incorporating reductive evaluations into schools. Assessments like the edTPA, touted as an effective tool to prepare future teachers, have increasingly been shown to be biased, culturally insensitive, reductive, ethically flawed, and financially exclusive (Gilbert & Kuo, 2019).

Further, critical commentary and research on assessments such as these have implied that there are changes in the social dynamic between teachers, preservice teachers, learners, and what

they perceive they can do in their classrooms (Othman, Robinson, & Molfenter, 2017). I don't believe Dr. Sargent would be pleased about this nor the fact that our national organization for physical education had little to say about the ramifications for implementation of the edTPA in schools. This is most baffling given the decades of sound scientific research on movement and how successful environments for physical education are created. As a reminder, we still have no idea how surveillance in the gym^{vi} impacts youth development, in particular for girls who still lag behind boys on numerous physical activity measures (Verbrugge, 2012). Further, school segregation that occurs based on housing patterns (Rothstein & Economic Policy Institute, 2014), is impactful for how students conceive PE and exercise based on where and how they live (Chang & Kim, 2017; Goodway & Smith, 2005) and could literally be a matter of life and death when considering health outcomes (Beale, 2015). Assessment does not always account for these differences, particularly when there is still on-going debate regarding the extent that testing and evaluation practices are representative of dominant, White, male, monolingual, upper-class ways of knowing (Greenblatt, 2019; Knoester & Au, 2014).

While my latter comments are specific to physical education, it speaks to larger issues I believe we have in kinesiology. There is a need for us to renew our *kinesthetic consciousness*, or as I suggest here, a vision of the physical as a social effect necessary for the realization of true inclusiveness. Kinesthetic consciousness centers on the empowerment of individuals and not just aspects of learning and doing that are technical. Perhaps the scales have tipped too much in favor of the technical, which has impacted how future professionals are trained and curriculum changes that programs make to appease a misinformed public. The narrowing of curriculum for the next generation of kinesiologists in many places have undoubtedly created blind spots, where one could fail to understand why teaching a slave run game in a physical education class is a

deplorable idea^{vii}. To paraphrase Toffler (1980), society needs people who know how to be compassionate and honest, with skills that are not just cognitive; but emotional and affectional. Society cannot run on data and computers alone.

Promising Journeys in Thirdspace

In defining his theory of Thirdspace, Edward Soja (1996) suggested we are at a time in which everything for better or worse has converged. This includes “subjectivity and objectivity, the abstract and the concrete, the real and the imagined, the knowable and the unimaginable, the repetitive and the differential, structure and agency, mind and body, consciousness and the unconscious, the disciplined and the transdisciplinary, everyday life and unending history” (p. 57). Soja’s definition and influences provides an avenue for our profession that is promising to explore (Figure 1). Kinesiology and related professions must be more demonstrative in activities that advance spatial knowledge. Institutions can no longer take linear approaches to solving problems given the speed in which today’s society moves. For me, “putting skin in the game” has involved a focus on international community building and replicating this work domestically to involve a wide range of groups. In getting to this focus, there were a series of lessons that I had to learn. More importantly, I had to be open to learning them. Briefly, I will present the main three.

As a doctoral student my cohort was comprised of female classmates, from China, Taiwan, Japan, and Singapore. Because of my initial perception that my classmates were quiet, I would routinely take the lead in conversing, idea development for projects, and providing perspectives from my experience. After a few months of this, I asked a close friend of mine why my classmates were not talking. Without missing a beat, she quipped “Maybe you’re talking too much!”. What a blow to my ego! However, in stepping back making more of an attempt to listen

over the next few weeks, I found that she was right. Giving my classmates space to discuss their perspectives and decentering myself from the conversation was valuable and has added numerous insights to the work that I do. Lesson One Learned: *Spatiality involves giving people space.*

The first of five extended study abroad trips to Kenya through Indiana University was particularly memorable. I was part of a group that focused on partnerships, service, and curriculum development with particular attention to building international exchange opportunities. On a visit to a Maasai village, our group took a tour of the community and water supply, which was little more than a muddy pit. Talking that afternoon to members of the community, we discussed bringing back donations later that week, to help with the drilling of a well in the future. Somewhere in the discussion, the subject turned to my physical education background and I was asked if I could lead a few activities for the children. Of course, I agreed to do so.

After the activities, in talking with one of the representatives of the tribe, I asked why we so quickly changed the topic from the water supply to presenting activities for the youth in the village. The answer from him was one I'll never forget: "We don't focus on deficits; we focus on possibilities. We are here, the possibilities for our children to have this experience with you is greater than the time it would take to get a well drilled." Powerful words from a powerful leader and a perspective I needed given my then need for instant results. Later that afternoon in a ceremony, I received a custom-made ceremonial necklace from the children for our efforts. I look at this necklace quite often as it reminds me of Lesson Two: *Don't focus on deficits, focus on the possibilities.*

While working on my doctorate at the University of Georgia, I had a housing assistantship that placed me in charge of a staff overseeing two residence halls. In those three years of work, the director of housing at the time, Dr. Jim Day, would often remind us to “go the hard way”. Jim explained to us that we would have opportunities in our roles to “stick to the script” and be comfortable, or take a calculated risk on the unknown, with the potential opportunity for growth being substantive and transformational. Over the past few years at Kennesaw State University, I have co-led a study abroad program to the Dominican Republic for future professionals in public health and kinesiology. The work involves the development and implementation of health promotion and prevention activities in remote low resource communities.

Two days into the trip, we were presented with an opportunity by our non-profit partner to help a local village build a series of latrines to assist with disease prevention. Students, even the most adventurous ones, sign up for a lot of things on a study abroad trip. Building latrines in 90-degree heat and humidity in a remote village is not one of them. In talking to students, I informed them that if they were to help build latrines, two of their tourism days would be cut from the twelve-day itinerary.

I left the decision to them. They voted anonymously. Each of them decided to forsake the tourism days and help build latrines. The change in plans gave us a more robust experience. Despite many of my students’ language barriers and their limited experience with outdoor manual labor, we connected on another level with people in the village by building something needed and often taken for granted in our lives. The experience is a reminder to me that care is a language of its own that transcends geography. That group embodied lesson three: “*Going the hard way*” and everyone involved became better for it.

Redefining Hope in a Nervous World: Institutional Survival, Optics and Reconciliation

In the spirit of this conference. *Leading Beyond the Campus: Driving Change as Experts*, we should be reminded of Duane Knudson's (2016) observation that the future of kinesiology research will be shaped primarily by scientific trends. I would add that this needs to include attention to trends in spatiality, driven by the perspectives that that we have not considered in the traditional sense. For instance, virtual worlds and games are now part of the fabric of society. They reflect attitudes shaped by various political, social, and cultural ideas. In numerous open world and cooperative survival games like Fortnite, one can customize their appearance, solve problems, make ethical decisions, and live multiple lives while changing genders, races, classes, and abilities. The controversial Grand Theft Auto series of games has also received accolades, not only for the range of options, but for its attention to detail in respect to geography:

Los Angeles was extensively researched for *Grand Theft Auto V*. The team organized field research trips with tour guides and architectural historians and captured around 250,000 photos and hours of video footage during these visits. Since the release of the game, hundreds of in-game buildings have been identified as being based on real-world landmarks. With sales of the game reaching thirteen million copies, there will be more people living in the imaginary state of Los Santos than in the real city on which it was modelled. (Sweet, 2013, para 1)^{viii}

Truly, the world is changing. Thirdspace invites us to involve ourselves in a constant process of re-negotiating and contesting the definitions of territory and cultural identity to promote justice. Applying a Thirdspace lens to kinesiology in an intentional fashion may serve to positively influence a public that has become dangerously shaped by protectionism, isolationism, xenophobia, and anti-elite discourse. But even intelligent people (or self-proclaimed intelligent

people) can be prone to tunnel vision, arrogance, and groupthink. Before her death in 2006, Octavia Butler, the first science-fiction writer to receive a MacArthur Fellowship, surmised that in thinking in an “intelligent way”, we must remember that we have hierarchical tendencies that drive our ambitions at the expense of others and if left unchecked, could destroy humanity:

... we are also hierarchical, and our hierarchical tendencies are older and all too often, they drive our intelligence—that is, they drive us to use our intelligence to try to dominate one another... There is, unfortunately, satisfaction to be enjoyed in feeling superior to other people... (Scott, 2001)

Butler’s point is a key point to highlight. Indeed, optics matter. NAKHE and other similar organizations around the world are currently in the midst of efforts to better define internationalization. Scholars in kinesiology face expectations to integrate international perspectives into curricula, facilitate study-abroad programs, recruit and host international students and faculty, and engage in research collaborations and partnerships with international scholars, journals, and associations. While expectations are always necessary to have, the courage to act makes a bold and lasting difference. What could these actions look like in the short-term?

Certainly, kinesiology organizations could find better ways to work with one another. Departments, irrespective of their size or prestige could strategically align and collaborate with one another. Western perspectives that have historically driven our profession could infuse more of a focus on creation and improvisation so students and faculty can feel that they are engaged with the system, instead of passive actors subject to the will of outdated institutional governance.

Given that journals and citations in and of journals are also reflective of geography and are positional, publications could be multilingual and represented by reviewers from different

locales. Junior faculty could be given dedicated time to compete for international fellowships to build connections. International students could be given opportunities that are not only career enhancing but socially empowering. Study abroad and exchange experiences could not just involve immersion, but constructive activism around the promotion of movement and the means to catalog these efforts. As much as kinesiology has borrowed and been influenced by other cultures, this call to action is not unreasonable.

Similarly, in thinking of the short-term, the other reality is that some institutions do not have infrastructure or a history of international efforts to draw from. However, there is no need to be discouraged. *Thirdspace can be any space*. Buildings and parks on public lands in our local communities are being built every week. We have opportunities to invite ourselves to the table. Jared Russell (2019) reminded us in the 28th Delphine Hanna Commemorative Lecture that local issues abound on our respective campuses that call for inclusive excellence. This could include advocating for students when the new university president chooses to cut popular physical activity and health classes without asking for student input. It could also include reconfiguring common rooms in existing departments for collaborative work with local secondary schools, child daycare, and stress management.

In respect to the long-term, I am of the opinion that one of the biggest challenges facing higher education is how we go about the issue of reconciliation and the recalibration of our moral compass. Whether one believes in the traditional definition of reconciliation as a means of restoring friendly relations, conflict resolution, or the dismantling of hegemonic practices (Darweish, Rank, & Giles, 2012), reconciliation will be impactful for our efforts for at least the next few decades. I make this claim for three reasons: (a) we are a world that has been fractured by bombast, hashtag activism, misinformation, erasures of facts, apathy, greed and fake news

that distract from discussions on how to solve problems; (b) we already know what the modern university does value, with reconciliation not being a sexy idea to attend to; and (c) despite our best efforts, much of our training and our reward systems in higher education is rooted in an “apex predator mindset” than one of lateral collaboration and reconciliation. When taking into account a public who increasingly distrusts higher education, reconciliation is not just the concern of the “woke”, but an issue of institutional and global survival. Given the complex challenges in today’s world, I believe Dr. Sargent would be pleased if we dared to test the boundaries of Thirdspace. I look forward to our growth and efforts with anticipation.

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Endnotes.

ⁱ For this lecture, I chose to highlight Edwards Soja's conception of Thirdspace. Soja's work was informed by a diversity of influences, notably Lefebvre, Foucault, and postcolonial thinkers such as Spivak, bell hooks, Fanon, Said, and Bhabha. It is suggested that readers review each of these scholars for a more in-depth interpretation of Third-space theory and possible applications to their work.

ⁱⁱ Comley (2018) notes that scholars have recently begun to examine the relationship between whiteness and lifestyle sports in an effort to uncover why lifestyle sports are often constituted as a "white space". In relation to surfing spaces, this unpacking helps to contextualize why a person of color may not perceive the beach or the sport as a recreational activity for them. Additionally, Wheaton's (2013) exploration of how African American surfers experience exclusion in the sport as influenced by Hollywood surf and beach movies and race segregation policies is particularly insightful.

ⁱⁱⁱ Food choices and desires are tied to class. See Warde and Martens (2000) *Eating Out: Social differentiation, consumption and pleasure*. According to Consiglio, The Cheesecake Factory did consider coming to Stockbridge at one point but balked after an income study revealed that the average median income (\$54,769) was too low to justify placing a restaurant there (Mock, 2018).

^{iv} Examples of issues in California and Georgia were specifically chosen for this lecture and contrasted to question "the notion of progressivism based on location". For instance, the "West Coast" is generally considered to be more progressive than the southern United States. Ironically, Atlanta, Georgia in the past decade has become "New Hollywood" and arguably the film capital of the world (Solomon, 2019). Allums (2014) contends that cityhood movements are hegemonic

neoliberal practices where racialized relations and spaces of power are reproduced anywhere based on a history of marginalizing practices (i.e. whiteness, colorblind racism).

^v Examples of those victimized by space violation include Chanel Miller, Botham Jean and Howard University (i.e. dogwalkers).

^{vi} See Azzarito (2009), Gallagher (2010) and Webb, McCaughtry & MacDonald's (2004), discourses on the panoptic nature of schools.

^{vii} In February 2019, Dave Stewart, principal of Madison's Trust Elementary School in Ashburn, Virginia apologized for a culturally insensitive gym class exercise in which students were told to act as runaway slaves for Black History Month. The pupils in roles of either a slave, sharecropper or landowner, were instructed to advance through an obstacle course that represented the Underground Railroad. In the same year, month and state, Governor Ralph Northam (D) apologized for being in a 1984 medical school yearbook photo showing one person dressed in blackface and another in KKK robes. A few days later, his wife, Pam Northam faced criticism for handing cotton to multiple African American students and asking them to ponder slavery on a governor's mansion tour. Attorney General Mark Herring (D) also admitted that he wore blackface while in college at the University of Virginia. Hence, the call for more postcolonial studies of space and how these spaces are produced, influenced, and replicated by those in power.

^{viii} Additional "mini games within the game" include tennis, jet skiing, golf, triathlon, swimming, and bike riding. Thiel and John (2019) mention that while video games and eSports have been established as a specific form of a sportive competition in the public discourse, the debate about whether video games and eSport can be defined as true "sport" is not far from resolved.

Figure 1. Eight considerations for the investigation of thirdspace in kinesiology*

Construction	How new knowledge and paradigms are created through active interactions of people who are markedly different from one another.
Disruption	Participating in on-going critiques of laws, policies, assumptions and dialogues that have influenced underrepresented and dehumanized groups, their mobility (i.e. social and economic), how they are viewed in society and expectations of behavior.
Proxemics	Proxemic theory holds that there are four forms of human territory: public, interactional, home and body. These spatial territories communicate and produce expectations of appropriate behavior.
Chronemics	Time orientation, reaction to time, learned awareness of time, cross-cultural considerations (i.e. monochronic vs. polychronic cultures).
Reflexivity	How one recognizes bias, intention and being cognizant to the effect of one's own positionality in order to identify inequities and solve problems.
Intersectionality	How interconnected social categorizations (i.e. race, class, gender, sexuality) contribute to specific systemic oppressions and discriminations experienced by an individual or group.
Biopower	How technologies are used to manage humans in large groups through societal disciplinary institutions. Power is encoded through societal practices and human behavior.
Reclamation and Reconciliation	How those who have been historically subjugated are afforded opportunities to challenge hegemony as they regain dignity, respect, agency and social standing. Thus, the goal of this combined process is the creation of more inclusive perspectives while allowing for the emergence of new hybrid identities created through the re-appropriation of land, spaces, and ultimately full recognition in the public sphere.

(*Compiled by notes from Bhabha, 1994; Crenshaw, 1989; Foucault, 1979; Hall, 1966; Roy, 2017; Soja, 1996; Sommer, 1969; Wacquant and Bourdieu, 1992)