

Kennesaw State University

DigitalCommons@Kennesaw State University

Faculty Publications

Summer 5-2017

Illegitimate Bodies in Legitimate Times: Life, Liberty and the Pursuit of Movement

Brian Culp

Kennesaw State University, bculp1@kennesaw.edu

Follow this and additional works at: <https://digitalcommons.kennesaw.edu/facpubs>



Part of the [Bioethics and Medical Ethics Commons](#), [Health and Physical Education Commons](#), [Kinesiology Commons](#), [Mental and Social Health Commons](#), [Public Health Commons](#), [Social and Philosophical Foundations of Education Commons](#), [Social Justice Commons](#), [Sports Studies Commons](#), and the [Urban Studies and Planning Commons](#)

Recommended Citation

Culp, Brian, "Illegitimate Bodies in Legitimate Times: Life, Liberty and the Pursuit of Movement" (2017). *Faculty Publications*. 5692.

<https://digitalcommons.kennesaw.edu/facpubs/5692>

This Article is brought to you for free and open access by DigitalCommons@Kennesaw State University. It has been accepted for inclusion in Faculty Publications by an authorized administrator of DigitalCommons@Kennesaw State University. For more information, please contact digitalcommons@kennesaw.edu.

Introduction

In 2014, I embarked on a voyage to Montreal, Canada to teach and research on physical activity infrastructure as part of a Fulbright Fellowship. After a thirteen hour drive over two days, I finally arrived in Verdun, an old community in the midst of gentrification and shifting demographics. Verdun is a community that has a two-thirds French-speaking majority. After a few days of culture shock, I reminded myself that the challenge of understanding infrastructure in a new place necessitated me getting out of my apartment and actively engaged in my surroundings. Some of the most powerful realizations about myself, my new surroundings and the World, in general, occurred over the next few weeks.

Many of these realizations occurred when I was aboard the underground Metro observing passengers in the midst of my adventures. I began to notice the different sets of passengers who would board at each stop on the rail line. Near my apartment, the stop was comprised of primarily working class immigrants. The second and third stops alternated between college students and school aged-children. A bit further down, white collar professionals and tourists, shifted on and off the Metro. In watching and interacting with passengers, I became captivated at the symphony of languages, tones and dialects I heard. In these moments, I came to the conclusion that really, all of us were positioning ourselves for a certain destination, while desperately trying not to get lost in translation.

It is here where I begin the 26th Delphine Hanna Commemorative Lecture. *"Illegitimate" Bodies in Legitimate Times: Life, Liberty, and the Pursuit of Movement*. What else can be said about Delphine Hanna, a radical who transformed the conventional way of thinking about women and their athletic capabilities? Dr. Hanna was not afraid to challenge the status quo,

which is an attitude necessary for the times ahead. To borrow from Dr. Hanna, “our work is worthy and it is still in progress”.

I would like to thank Dr. B. Ann Boyce, our president for inviting me to give this talk and her encouragement. Much appreciation also goes to Dr. Sam Hodge, who I thank for not only his gracious introduction, but his time and support of my career over the years. Additionally, I would be remised if I did not thank Dr. Martha James for her selfless assistance in editing this lecture. Last, but certainly not least, I would like to thank all of you in attendance and our supporters of NAKHE.

With the tone set, I will proceed. This lecture will overview three topics. First, I will discourse on how the immigrant body has become illegitimate in America drawing from Michel Foucault’s concepts of State Racism and Biopower. Second, I will provide examples of current events where these concepts are being demonstrated. Finally, I will conclude this lecture with my thoughts on strategies that could be beneficial for empowering communities and the allied fields of Kinesiology.

Demographics and positioning of the “illegitimate” body

Examining statistics from the U.S. Department of Homeland Security provides valuable information in framing this discussion. Since 2014, the largest percentage of immigrants to the United States are of Hispanic or Latino¹ origin. While Mexican immigrants comprise the largest group in the country, newer immigrants are largely represented from India, China, Canada and the Philippines. Naturalized U.S. citizens comprise 47 percent of immigrants. The remaining 53 percent includes lawful permanent

¹ While these terms are debated and political, I will utilize current terminology provided by the U.S. Census Bureau.

residents, unauthorized immigrants, and legal residents on temporary visas (i.e. students and temporary workers).

Overall, immigrants arrive in the United States healthier than the average American before declining on numerous health and physical activity measures² (Singh, Rodriquez-Lainz, & Kogan, 2013). Immigrant children and adults fare substantially worse than the US-born in health insurance coverage, access to preventive health services, and are more likely to live in unsafe neighborhoods. Recent inquiry on immigrant groups has focused on the impact of the built environment on long-term engagement, psychological health and overall quality of life.

Immigration is a complex matter. There was no formal recognition of it as an issue of impact until the early 1900's. Prior to this point, immigrants and their contributions were generally portrayed positively as their contributions were needed to construct early America. However, as history has shown us, governments once they design borders are inclined to create laws to regulate citizens. One such piece of legislation, The Immigration Act of 1882, created a rift between "old" groups who were seen as quicker to assimilate than the "new" immigrant groups arriving in the country. Shortly after 1917 the institution of literacy tests, Europe's encouragement of the emigration of "undesirable" non-Northern European immigrants to the United States after World War I, and the creation of quota systems to ensure racial homogeneity contributed to the divide among people³.

Early immigration legislation and the perceptions that followed created two competing viewpoints regarding immigration in America. The first view held that strict immigration

² Rates of obesity, hyperlipidemia, hypertension, diabetes, and cardiovascular disease.

³ The scope of this paper does not allow for a robust exploration of the history of immigration and policies. For that I refer the reader to *Coming to America: A History of Immigration* by Roger Daniels (2002) and *A Nation By Design: Immigration Policy in the Fashioning of America* by Aristide Zolberg (2006).

policies were necessary in order to keep citizens relatively homogeneous. In contrast, the opposing viewpoint espoused that anti-immigration policy was essentially un-American because the right for the individual to pursue happiness by migrating is considered a central tenet of the United States. These two contrasting viewpoints are important to understand as we consider the notion of the body as “a critical site of power and resistance” (Mayes, 2016, p.116).

Indeed, this statement is profound in light of recent demonstrations of physical violence, hate speech, and characterizations directed towards the bodies of members of immigrant groups. So what is at the core of these anxieties? Tabish Khair, author of *The New Xenophobia* (2016) suggests that western world civilizations have modeled their Greek origin’s propensity to perpetuate myths and narratives that advance the agenda of dominant groups in power. In Greek culture, communities were seen as “epicenters of goodness”, people belonging to those communities were “pure”, and those not born on Greek soil were deemed barbaric.

The aforementioned perspective provides a unique lens into the framing of the history of the United States. Immigrants who traveled primarily from Europe perpetuated myths emphasizing the mobility of European civilization. To put it plainly, European colonists believed they had a natural right to America, and all others became the “outsider”. Through beliefs such as providence and Manifest Destiny, Native Americans who were the original inhabitants of America and Africans brought into the country as slaves became barbaric and in need of redemption.

Yet, this is only part of the story. The idea of the illegitimate outsider evolved in part due to the perpetuation of hierarchies among immigrants supported by the State. For example, history reveals to us that groups, like the Irish were, after time, allowed to rise in the hierarchy based on the fact that economic needs of society matched their skin color. By contrast, the Italians, who

had darker skin and lived in more secluded communities were not as readily included into the economics and social fabric of mainstream society DeLucia (2003).

Notably, upon arrival in America, Irish people were met with hostile attitudes by other privileged Euro-American groups in power. It was only when other immigrants of color began to migrate to the States that the Irish rose from their illegitimate status and became inducted into Whiteness. Hence, Euro-American groups have benefited from a dual privilege: a nationality-based identity that is transformable and a racial identity that is unchangeable (Yeng, 2014). While history demonstrates that immigrants have multiple faces, a White face is not the one many in contemporary U.S. culture envision when the word “immigrant” is referenced.

State Racism, Neoliberalism, and Biopolitics

Americans have difficulty admitting that discrimination continues to operate in the present. As we appropriate so much from other cultures and live in a society where surface diversity is celebrated, discussions on race are often slippery and discomfiting. Sokthan Yeng author of *The Biopolitics of Race: State Racism and U.S. Immigration* (2014) suggests that the new racism is not based in scientific terms as was in the past, but rather in coded language against immigrants. Debates on immigration are becoming frequently couched in language that desires “to protect the state”. This “State Racism”, first penned by Michel Foucault in his lectures *Society Must be Defended* (1975-1976) emphasizes the need to reject or problematize any group which appears to threaten the health of the nation.

Further, State Racism advances the principle that the death of others makes one biologically stronger insofar as one is a member of a race or population (Foucault, 2003). In the contemporary context, Kelly (2004) notes that every state makes distinctions between those it keeps alive (e.g. the existence of welfare systems and health services) and those it kills (e.g.

foreign enemies in war, executed criminals), together with those allowed to be exposed to greater risk of death (e.g. victims of Third World famines, the poor, and elderly citizens). In a society built on a foundation of the perception of ‘natural born citizens’ and hegemony, people who are not White, middle class, Christian, straight, or industrious are easily viewed as a threat (James-Hassan, 2016).

Three groups that have been victims of this vision of perceived fear recently are immigrants from the Middle East, Mexico, and Central America. For immigrants from the Middle East concerns are rooted in a fear of terrorism, Islam, and anti-Western thought. Immigrants from Mexico and Central America are seen as a drain on the resources of the system, a threat to American jobs, and a challenge for border security. It is also necessary to be reminded that State Racism has (and still is) leveled against numerous groups that are not just racial and ethnic, but homosexual, female, mentally ill, young, and as noted by critical theorist Henry Giroux, victims of natural disasters such as Hurricane Katrina⁴.

In a previous article (see Culp, 2016), I referred to Neoliberalism as a threat to inclusive practices that undermine the efforts of justice. The idea is that market forces should organize every facet of society, including economic and social life, and promotes a social Darwinist ethic which elevates self-interest over social needs. These practices include extensive economic liberalization policies such as deregulation, fiscal austerity, privatization, free trade, and reductions in government spending in order to increase the role of the private sector in the economy (World Health Organization, 2016).

⁴ Former Speaker of the House Dennis Hastert shortly after the disaster questioned whether federal funds should pay to rebuild New Orleans at a time when Katrina disproportionately effected African Americans, renters, the elderly, and people with low income status. Giroux also notes that cries of desperation from low-income blacks in New Orleans were quickly redefined by various media outlets as the pleas of “refugees”, suggesting that victims were aliens lacking citizenship and legal rights. To date, many still believe that the media and U.S government were complicit in creating a narrative that demonized victims of Katrina, resulting in the swift militarization of New Orleans by law enforcement in the weeks that followed.

The popularity of Neoliberal ideology rooted in economics that emphasizes freedom of the individual and less intrusion by government, is seen by proponents as a useful idea for social governance. However, Neoliberalism has been implicated as a political tool serving as a modern form of racism (Yeng, 2014). It is much easier for those who write the laws to perpetuate the myth that European entrepreneurial influence was the sole catalyst for the creation of America, than it is to admit that voter ID laws, stand your ground legislation, and actions to gerrymander districts are designed to disenfranchise fellow citizens.

As these aforementioned actions involve the restriction of movement, it is appropriate to discuss Biopower in the context of Neoliberalism. Biopower, coined by Foucault in *The History of Sexuality* (1976) relates to the practice of modern nation states and their regulation of their subjects through numerous and diverse techniques for achieving the subjugations of bodies and the control of populations. Biopower has been used to explain public health practices, heredity, and behavioral risks, along with other regulatory mechanisms often linked less directly with literal physical health (Lemke, 2011).

Biopower is a technology of power for managing people as a large group. It is distinctive in that it is a political technology designed to control entire populations. Bodies are controlled through state discipline. Foucault theorizes that modern power becomes encoded into social practices as well as human behavior as the human subject gradually complies to subtle regulations and expectations of the social order (Policante, 2010). As it relates to how this is administered, those who make regulations can justify any decision to assert control over bodies to fit their agenda.

Implications

In such a short frame, it is impossible to cover every nuance of State Racism, Neoliberalism and Biopower. Those looking for a more comprehensive foundation should refer to works by Cisney and Morar (2016), Lemke (2011), and Mayes (2016). With the idea of the immigrant as an illegitimate body in place, the central question of “how is this currently demonstrated in society?” is an appropriate one to consider. As Horkheimer (1982), suggested, connections between social structures, networks, subcultures, individual realities, and the marketplace where these all exist are complex, and demand multidimensional analysis. With this in mind, I will briefly provide my thoughts on the *massification* of public education, the attention to place, perceptions of body movement, and how this impacts justice for immigrant populations.

Massification and the impact on physical education

Massification, refers to the process of mass production and high output rather than individuality and has been noted for decades as a trend in relation to schooling⁵. Contemporary legislation in public education has institutionalized an orientation towards increasing class sizes, prioritizing high stakes tests, and mandating curricula for the sake of maintaining consistency. The result is that the government establishes norms and standards, student progress is measured through tests and statistics that deem them “normal” if they pass, and a teacher’s creativity is abated as they “teach to the test”. Getting the single right answer is more important than critical thinking and teachers who have good test scores can keep their jobs, and in some cases earn merit pay.

⁵ Historically, massification has referred strictly to higher education, but I suggest that we are witnessing a “trickle-down effect”, particularly given the rise in charter schools, cyber schools, and various educational programs that seek to prepare youth for transition to the university.

Most would concur that these issues constitute a bucket of problems, but they likely fail to recognize how this impacts the immigrant body in schools and why. The factory model of schooling influenced by Biopolitics that creates obedient and “docile bodies” undermines empowering actions that help comprise physical education. The docile body that is created by the focus on standardization prioritizes discipline and adherence to the system over liberty and exploration of movement. Youth become imprisoned in a system where every action is under surveillance, the joy of movement is seen as a threat to the lesson, and individual voice is silenced, all while centers and think-tanks profit from a relentless quest to build a better mousetrap.

PE for All Colorado, a non-profit coalition dedicated to quantity and equity of physical education has recently advocated for daily physical education (150 minutes per week primary; 225 minutes per week secondary), citing that the state does not have a physical education requirement, and a litany of research that implies that movement raises test scores while staving off obesity. Yet, the counter argument is that more time in the classroom and less time in art, music, and physical education will increase test scores. This alone is a worthy issue of advocacy, but pulling back another layer provides a deeper analysis.

In November of 2016, the Denver Public School (DPS) system reported data from their five-year physical education plan. Students at schools with high proportions of English Learners (more than 48%) received 50 minutes of physical education a week on average. While class size is determined on a building-by-building basis in Colorado, the trend of districts’ student-to-teacher ratios in Colorado (elementary 22.9; secondary 29.1), as calculated by the National Center for Educational Statistics (2016), has been steadily increasing. More than three-quarters of DPS’s 91,500 students are children of color. A high population of students of color are

Latina/Latino (56 percent) and increasingly comprised of immigrants. The lack of time for physical education because of an overemphasis on testing not only effects fitness outcomes, and the learning of motor skills, but decreases valuable engagements through interactions in a social setting that could assist Hispanic and Latino groups in gaining future upward mobility (Columna, Dolphin, & McCabe, 2016; Stanec, Bhallia, & Mandigo, 2016).

Attention to place

There is an emotional bond that people form in public spaces. Without understanding the importance of these spaces to the communities who use them, we risk destroying the significance and benefits of individual cultures as well as historic, community, and personal spaces. Global migration is rapidly changing streets, parks, and other neighborhood communal spaces. While long-term residence is associated with increased integration, “strong and enduring involvement” with one's traditional ethnic culture has been demonstrated regardless of length of residence (Berry, Phinney & Vedder, 2006). Sociopolitical elements such as conflict over access, equality, and inclusion can also define what a place means to people (DiMasso, Dixon, & Pol, 2011). These factors can have an impact on the ability of inhabitants to engage in or perceive value of their bodies in these spaces.

Central Park in New York City is one of the most iconic parks in the world and the most visited urban park in the United States. By 1830, leaders in Manhattan had sought to curb the rapid growth and constant flow of new immigrants that had made the city unrecognizable. By the 1840's, large populations of German and Irish fleeing political instability, famine, and poverty in their home countries arrived in New York City and were seen as a health threat and imposition. The aristocrats described these individuals—the mechanics, laborers, and house-servants—as vagabonds, ragpickers, and vagrants. These groups along with free Blacks, were held in such low

esteem that by the 1850's the elites believed that the creation of Central Park could be a social salve for a city with escalating crime rates, increasingly visible poverty, and deepening class divisions (McNeur, 2014). While Fredrick Law Olmstead in designing the park and others such as Mount Royal Park in Montreal set to create a democratic space where all were welcome, lower class citizens who went to Central Park remained heavily policed and made to feel uncomfortable.

The history of the development of Central Park has resonance in today's changing communities. Urban neighborhoods across the country are increasingly overcrowded and devoid of open spaces for recreational activity. These public spaces provide an essential outlet for immigrants who often work longer hours than other groups (National Academies of Sciences, 2016). Main (2013) in her exploration of place-based meanings in MacArthur Park, located in a Latino and immigrant neighborhood in Los Angeles, uncovered a host of experiences that were both positive and negative.

Participants in her study highlighted the important role that the park played in addressing feelings of loneliness and isolation that accompany immigration. Additionally, respondents commented that while they liked the physical elements of MacArthur Park (i.e., trees, hills, the lake), certain actions such as playing soccer and having food vendors, (noted by some participants as helping to keep kids out of trouble) were prohibited without explanation. This lack of public explanation left Main to consider that perhaps these more cultural activities were prohibited for the intended purpose of minimizing bodily expressions by the immigrants who use the park.

A vast majority of participants also felt strongly about dubious actions by the police. Namely, they spoke of the May Day Melee in 2007, where peaceful protesters at a rally calling

for dignity, respect, and amnesty for undocumented immigrants, were subjected to what was considered by many to be excessive use of force by police⁶. Undeniably, place has an impact for immigrant groups, as they are sites of meaning that shape identity and should be protected as such. If seen as a threat to the existing order of how bodies should conform, contested meanings of what a place represents is a logical, if not predictable outcome.

Perceptions of body movement

The popularity and introduction of yoga and other practices such as mindfulness into sites of schooling has been contentious. In spite of positive outcomes for individual students and school culture, the validation of Eastern philosophies and ways of knowing that have not been regularly represented in educational circles is a threat. Bullard Elementary School in Kennesaw, Georgia made national news in 2016, as administrators attempting to implement yoga and other mindfulness/de-stressing practices to aid in student success ran into opposition. Parents saw these practices as a form of indoctrination and a promotion of a “Far East mystical religion” in conflict with traditional Abrahamic religions. These concerns along with rumors about teachers using “crystals with healing powers” and the use of the word “Namaste” were enough to alter the program.

Religion and bodily movement are sources of controversy beyond the classroom in society. One example of this occurred in October of 2014, Kansas City Chiefs safety Husain Abdullah was assessed a 15 yard penalty for celebration after intercepting a pass and returning it for a touchdown. Abdullah, who is Muslim, slid on his knee after scoring and

⁶ The Los Angeles Police Department (LAPD) gave a formal order to disperse in English to a mostly Spanish speaking crowd of demonstrators who held legal permits to hold a rally at the park. After the crowd failed to move, police commanders declared the gathering an unlawful assembly and used batons and rubber bullets to move demonstrators. The LAPD and the courts deemed these actions excessive, paying more than 13 million dollars in damages to demonstrators injured by police actions.

bowed forward in prayer with his head touching the field. As a consequence, Abdullah was immediately penalized for unsportsmanlike conduct. The NFL would later admit that they were in error. The penalty touched off a firestorm of controversy on social media, with many wondering how it was different from players dropping to one knee in Christian prayer. Indeed, many athletes in professional sport gesture, make references to, and openly share their Christian faith through a variety of media, with little negative backlash. As an example “Tebowing”⁷, has become a positive cultural trend and a recognized trademarked word.

These stories beg the question, “Who’s movements and bodies are of most worth in a diverse, multiethnic society?” Views on immigrants and their religious affiliations often invoke strong emotions (Knoll, 2009; Massey & Higgins, 2011). Health and physical activity perceptions in Western world countries like the United States are heavily shaped by a eugenic past that includes overtures to Muscular Christianity and are still dominated by white, male, and heterosexual perspectives (McDonald & Kirk, 1999; Robinson & Randall, 2016). Further, bodies that do not fit the “western norm” are perceived as problematic (Azzarito, Simon, & Marttinen, 2016; Harrison, Clark, & Harrison Jr., 2016; Hodge, 2014). Acknowledging the flaw in how we perceive bodies underscores a complicated history in our own profession that is rarely discussed.

Lynn Couturier (2005), in her insightful article, *The Influence of the Eugenics Movement on Physical Education in the United States* researched the era between 1900 and 1930 where science was used by Victorian Americans in an attempt to create “the perfect man through good breeding”. In an era where social progress was emphasized, eugenicists promoted the reproduction

⁷ The act of kneeling on one knee in prayer specifically with one's head bowed and an arm resting on the one bent knee, when kneeling.

of only the best members of society. The “best” members were defined as White Anglo-Saxons, Protestant, heterosexual, and educated males from middle and upper class backgrounds.

One three part series in particular for American Physical Education Review entitled *Racial Traits in Athletics* reinforced this line of thought, describing several groups, their order of potential contributions to athletic performance, and included condescending descriptions of their abilities. In the article, “The Jew” did not have the physical strength of other races, was quarrelsome, and broke up team unity. The “South American” did not possess the physique, environment, or disposition for a champion athlete and was more suited to be a spectator. Those of the “Far East” were described as not interested in trying to master a game where teamwork involved cohesion, and they had little curiosity for athletics until they were influenced by foreign countries (Mitchell, 1922).

Articles such as *Racial Traits in Athletics* and other APER affiliated statements such as *Racial Hygiene and Vigor*⁸ which advocated for blood purity among European groups to ensure the health of the nation, had significant influence on the creation of norms, standards, agency position statements, curriculum, practice, and ideas regarding the body. I can only speculate that Foucault would see subjugation not only in how these ideas were promoted, but how they are not discussed at any great length in order to improve social conditions for marginalized groups. Surely, the past holds immense power. Perhaps we do not pay *enough* attention to the impact of globalization on standardizing movement and creating bodies that are viewed as mere commodities that serve the purposes of a corporate curriculum (Azzarito, 2016).

This, along with the media’s need to shape images of what is the “perfect” ideal of the body has ramifications for how immigrants are expected or allowed to construct their bodies in

⁸ Delivered at a meeting of the American Physical Education Association by W.W. Hastings, Ph.D.: Indianapolis, March 3, 1910.

the context of schools. These are perceptions and expectations that remain unchanged, along with bad experiences, and non-inclusive curriculum (Schmidlein, Vickers, & Chepyator-Thomson, 2014) are impactful. While debates on physical literacy vs. physical education continue (Lounsbery & McKenzie, 2015), immigrant youth as they enter the country will not have enough PE as they will fall short of meeting recommended physical activity guidelines, which impacts future health outcomes. Justice in this sense should be of consideration.

Framing movement as an issue of justice through the capability approach

There is no consistent agreement on what justice is, as the concept is impacted by a culture's ethics and values. Still, there are approaches that can be examined as paradigm shifts which could help solve existing conflicts related to inequity. The *capabilities approach* (Sen, 1999, 2011; Nussbaum, 2000) is one such paradigm. The capabilities approach re-focuses the all-too-oft deficit perspective towards immigrants and urban youth towards a lens on what individuals are able to do. It has been used as a paradigm for policy debate on human health and has inspired the Human Development Index of the United Nations. The approach places emphasis on substantive freedoms that people have reason to value (i.e. happiness, choice, desire fulfillment) instead of solely utility or access to resources. The focus is not only on how people function, but on them having capability, as a practical choice (Sen, 1999). Thinking in this manner means that each individual could be deprived of their capabilities via ignorance, government oppression, the lack of finances, or false consciousness (Nussbaum, 2000).

Three key terms that guide the approach are (a.) functionings-the states and activities constitutive of a person's being, (b.) capabilities- the alternative combinations that are feasible for a person to achieve, and (c.) agency-referring to an agent who acts and brings about change. Nussbaum (2000) frames these basic principles in terms of ten capabilities that should be

supported and obtainable for all individuals in a democracy (Figure 1). Thus, the capabilities approach is centered on the notion of human rights. If these capabilities are not applicable to all citizens, the political order is flawed. The capabilities approach is a profound framework I feel is worthy of more investigation. Notably, the approach has been touted by Silva and Howe (2012) in their advocacy for more reflexivity in adapted physical activity.

Using our assets

The theme of this conference “Power of the Past: Focus on the Future” comes at an appropriate time. Certainly, the information I have presented here leaves us much to consider. At this point, I could provide directives for us to think about, but I do not need to. We already have templates to make change, for instance *asset based community development* (ABCD). The theory of ABCD is not new and there are multiple ways that it can be applied. Specifically, the approach involves assessing the resources, skills, and experience available in a community; organizing the community around issues that move its members into action; and then determining and taking appropriate action (McKnight & Kretzmann, 1996).

An example of this is the We Belong Program of Physical and Health Education (PHE) Canada. The program specifically focuses on improving access to physical activity programs for newcomer youth⁹ and involving their parents in local health initiatives. At the moment, outcomes of the We Belong Program have been positive and involved a variety of groups in transforming the climate of communities through physical activity.

However, institutions do not ensure justice. Despite my personal reservations on the incoming administration’s commitment to justice for all groups, we must remember Foucault’s caution. Essentially the State, irrespective of who is in leadership, can change the dynamic of

⁹ A Newcomer is an immigrant or refugee who has been in Canada for a short time, usually less than 3 or 5 years.

what and who is deemed as acceptable at any time. Given the numerous occurrences of the past few years, it is not hyperbole to suggest that there are current entities that have declared war on the body¹⁰. Indeed we must be vigilant and ready to defend human movement and advocate for more, high quality, and culturally relevant physical activity in communities to ensure a sense of wellness, belonging, and positive engagement between groups. As many of our endeavors are becoming more aligned with corporate interests, we must not forget that future partnerships should embrace a shared vision and set of goals that seek to support access to quality physical activity to positively impact lives.

An overdue reckoning

To end this lecture, I will shift focus from illuminating concerns to share a reminder about opportunity. America is in the middle of an identity crisis towards immigration that needs to be reckoned. Often, we appropriate knowledge and ideas from other cultures, without failing to consider whether people from that culture are truly emancipated. In these times, we will need to demonstrate the courage necessary to move through conflict. George Sage (1993) in the first Hanna lecture, lamented that human movement professionals fail to recognize that social issues impact our respective disciplines. He further implied that we do not engage significantly enough with the public to combat the ills that exist. As we look towards the future, increased visibility in the community and in public discourse should be of focus.

Additionally, James-Hassan (2016) and Kretchmar (2014) have both suggested that true value and strength lie in the possibility of increased collective effectiveness across the

¹⁰ Some contemporary examples include but are not limited to: the reduction of human movement programs on university campuses, inadequate food and water safety measures, consumerism, political actions that undermine health initiatives, the school to prison pipeline, anti-gay bullying, legislation that seeks to control women's choice, and exploitation of athletes by universities and corporate entities.

fields in Kinesiology. My own thoughts are that we should hire for innovation and not just comfort, with an eye toward diversity in additional ways such as experience in policy-making, innovative implementation, and community development. Perhaps we should strive to recruit more “unpopular people” who have experience being on the outside looking in, because for my two cents, popularity hasn’t done much to make a positive transformative difference in society in recent years.

A print of Norman Rockwell’s illustration “*New Kids in the Neighborhood*” hangs in my office at home amongst other iconic photos from America’s past. It is a vision that is captivating; reminding me of the words of the great writer Sherman Alexie that “we are all traveling heavily with illusions”. At first glance, the interpretation is simple: Black children integrating into a suburban White neighborhood in the tumultuous 1960’s. However, a further examination of the picture provides a glimpse into Rockwell’s genius, namely his ability to provide subtle messages in simple actions.

The first notable message shows the commonalities between the two groups of young people that were quintessentially American: baseball gloves, pink hair ties, and pets. The second message speaks to the gap between the two groups of children and their shared facial expressions of tension. The third message, one rarely discussed, is the face peering from behind a window curtain near the back left of the illustration. The viewer of the painting is only left to imagine what will happen next from the perspective of the observer behind the curtain. I am not one who presumes to have the answers to what will happen next, but I do know that merely looking out of the window—looking tentatively from the curtain, will not lead us to helping many gain the freedom they so desperately seek, and need, through movement.

Bibliography

- Azzarito, L. (2016). "Permission to Speak": A postcolonial view on racialized bodies and PE in the current context of globalization. *Research Quarterly For Exercise And Sport*, (2), 141-151.
- Azzarito, L., Simon, M. & Marttinen, R. (2016). "I guess people are more attracted to White people than Black people". In Robinson, D.B, and Randall. L. (ed). *Social Justice in Physical Education: Critical Reflections and Pedagogies for Change*. Canadian Scholars Press: Toronto. pp 15-35.
- Berry, J. W., Phinney, J. S., Sam, D. L. & Vedder, P. (2006), *Immigrant Youth: Acculturation, identity, and adaptation*. *Applied Psychology*, 55: 303–332. doi:10.1111/j.1464-0597.2006.00256.
- Cisney, V.W. & Morar, N. (2016). *Biopower: Foucault and beyond*. University of Chicago Press.
- Columna, L., Dolphin, M. & McCabe, L. (2016). "Culturally relevant strategies for inclusion of Hispanic students in physical education". In Robinson, D.B, and Randall. L. (ed). *Social Justice in Physical Education: Critical Reflections and Pedagogies for Change*. Canadian Scholars Press: Toronto. pp 36-62.
- Couturier, L. E. (2005). The Influence of the eugenics movement on physical education in the United States. *Sport History Review*, 36 (1), 21-42.
- Culp, B. (2016). Social justice and the future of higher education kinesiology. *Quest*, 68 (3), 271-283.
- DeLucia, C. (2003). "Getting the story straight: Press coverage of Italian-American lynchings from 1856–1910". *Italian Americana*. 21 (2): 212–221.

- DiMasso, A., Dixon, J., & Pol, E. (2011). On the contested nature of place: 'Figuera's Well', 'The Hole of Shame' and the ideological struggle over public space in Barcelona. *Journal of Environmental Psychology, 31*, 231-244.
- Foucault, M. (1976). *The History of Sexuality*. London, England: Penguin Books.
- Foucault, M. (2003). *Society must be defended: Lectures at the Collège de France, 1975–76*, trans. David Macey. London, England: Penguin Books.
- Giroux, H.A. (2006). *Stormy Weather: Katrina and the politics of disposability*. Boulder, CO: Paradigm Publishers
- Harrison, L., Clark, L., & Harrison, L. J. (2016). Contemporary issues of social justice: A Focus on race and physical education in the United States. *Research Quarterly For Exercise & Sport, 87* (3), 230-241.
- Hodge, S. R. (2014). Ideological Repositioning: Race, social justice, and promise. *Quest, 66* (2), 169-180.
- Horkheimer, M. (1982). *Critical theory selected essays*. New York, NY: Continuum Pub.
- James-Hassan, M.J. (2016). Cultivating culturally fluent leaders for the future of kinesiology. *Quest, 68* (2), 159-169.
- Kelly, M. (2004). Racism, Nationalism and Biopolitics: Foucault's society must be defended, 2003, *Contretemps: An Online Journal of Philosophy 4*: 58-70.
- Khair, T. (2016). *The New Xenophobia* (2016). New Delhi, India: Oxford University Press.
- Knoll, B. R. (2009). 'And Who Is My Neighbor?' Religion and immigration policy attitudes. *Journal for the Scientific Study of Religion, (2)*, 313.
- Kretchmar, S. (2014). Complementary Kinesiology: Why it is not wise to choose sides or work alone. *Quest, 66* (3), 249-262.

- Lemke, T. (2011). *Biopolitics: An advanced introduction*. New York, NY: New York University Press.
- Lounsbury, M. A., & McKenzie, T. L. (2015). Review: physically literate and physically educated: A rose by any other name? *Journal of Sport and Health Science*, 4, 139-144.
- Macdonald, D., & Kirk, D. (1999). Pedagogy, the body and Christian identity. *Sport, Education and Society*, 4 (2), 131-142.
- Main, K. (2013). Planting roots in foreign soil? Immigrant place meanings in an urban park. *Journal of Environmental Psychology*, 36, 291-304.
- Massey, D. S., & Higgins, M. E. (2011). The effect of immigration on religious belief and Practice: A Theologizing or Alienating Experience? *Social Science Research*, 40 (5), 1371–1389.
- Mayes, C. (2016). *The Biopolitics of Lifestyle: Foucault, ethics and healthy choices*. London: England: Taylor & Francis.
- McKnight, J. L., & Kretzmann, J. P. (1996). *Mapping community capacity (rev. ed.)*. Evanston, IL: Institute for Policy Research, Northwestern University. Retrieved 12/6/16 from <http://www.northwestern.edu/ipr/publications/papers/mcc.pdf>
- McNeur, C. (2014). *Taming Manhattan: Environmental battles in the antebellum city*. Harvard University Press.
- Mitchell, E.D. (1922). Racial Traits in Athletics, *American Physical Education Review*, 27 (5) 197-205.
- National Academies of Sciences, Engineering, and Medicine. 2016. *The economic and fiscal consequences of immigration*. Washington, DC: The National Academies Press.
- National Center for Educational Statistics (2016). *Teacher and pupil/teacher ratios*. Accessed

12/22/16 from: http://nces.ed.gov/programs/coe/indicator_clr.asp

- Nussbaum, M. (2000). *Women and human development: the capabilities approach*. Cambridge New York: Cambridge University Press.
- Policante, A. (2010). War against Biopower - Timely reflections on an historicist Foucault. *Theory & Event* 13 (1), The Johns Hopkins University Press. Retrieved November 9, 2016, from Project MUSE database.
- Sage, G. H. (1993). Sport and Physical Education and the new world order: Dare we be agents of social change? *Quest*, 45(2), 151.
- Schmidlein, R., Vickers, B., & Chepyator-Thomson, R. (2014). *Curricular issues in urban high school physical education*. *Physical Educator*, 71 (2), 273-302.
- Sen, A. (1999). *Commodities and Capabilities* (2nd ed.). New York: Oxford University Press.
- Sen, A. (2011). *The idea of justice*. Harvard University Press.
- Silva, C. F., & Howe, P. D. (2012). Difference, adapted physical activity and human development: Potential contribution of capabilities approach. *Adapted Physical Activity Quarterly*, 29 (1), 25-43.
- Singh, G. K., Rodriguez-Lainz, A., & Kogan, M. D. (2013). Immigrant health inequalities in the United States: Use of eight major national data systems. *The Scientific World Journal*, 2013, 1-21.
- Stanec, A., Bhalla, J. & Mandigo, J. (2016). "Exploring the issues faced by immigrant students in physical education". In Robinson, D.B, and Randall. L. (ed). *Social Justice in Physical Education: Critical Reflections and Pedagogies for Change*. Canadian Scholars Press: Toronto. pp. 248-270.
- Robinson, D.B. & Randall, L. (2016). "(Un) holy spaces: A consideration of religious

minorities in health and physical education”. In Robinson, D.B, and Randall. L. (ed).
Social Justice in Physical Education: Critical Reflections and Pedagogies for Change.
Canadian Scholars Press: Toronto. pp 206-247.

World Health Organization (2016). *Neo-Liberal ideas*: Retrieved 12/5/16 from:

[https://web.archive.org/web/20040806144320id_/http://www.who.int/trade/glossary/story
067/en/](https://web.archive.org/web/20040806144320id_/http://www.who.int/trade/glossary/story067/en/)

Yeng, S. (2014). *The Biopolitics of Race: State racism and U.S. immigration*. Lanham, MD:
Lexington Books/Rowman & Littlefield.