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Abstract: Title IX of the Educational Amendments of 1972 is the landmark legislation that prevents separate or unequal academic or athletic programs in any federally funded institution. Since the implementation of Title IX, the number of high school girls participating in sports has risen ten-fold, and six times as many women now compete in college sports (King 2012). Nonetheless, many individuals continue to question whether men and women should be treated as equals in sport.

Keywords: Debates over gender equity in sport occur daily.

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Introduction

Title IX of the Educational Amendments of 1972 is the landmark legislation that prevents separate or unequal academic or athletic programs in any federally funded institution. Since the implementation of Title IX, the number of high school girls participating in sports has risen ten-fold, and six times as many women now compete in college sports (King 2012). Nonetheless, many individuals continue to question whether men and women should be treated as equals in sport.

Debates over gender equity in sport occur daily. Mo' Ne Davis transfixed fans from the mound during the 2014 Little League World Series, and yet her potential to rise to a professional baseball career is almost non-existent. Partially, this is because the mass media continues to provide viewers with gendered images and ideologies of what sport should be, taking a set of routines and interactions and overlaying them with institutional structures and dominant cultural symbols. Helping students to explore gender in sport becomes a complex process of identifying how sports spaces are occupied, given meaning, and contested. In this study, I critically examine gender dynamics at the core of sport and how students in a Sports and Popular Culture senior year high school English class react to hegemonic media messages that perpetuate gender inequality in sport.

Muehlenhard and Peterson 2011 construe "sex" as related to biology and determine that "biology itself provides no clear justification for a dichotomous view of sex." "Sex" captures the bodily, physiological, genetic, and hormonal distinctions that exist in species. Biological sex difference presents variously according to the culture through which it is mediated (Eichler 1980). Conversely, the term "gender" is a "set of power relations, whereby men, as a social group, have more power over women than women have over them" (Hall 1990, 226). Gender in this sense has culturally dominant or hegemonic (Gramsci 1971) consequences. In order to begin to sort out the biological versus the cultural with students, we can acknowledge that gender has pervasive sociality (Connell 1987).

Drawing upon Martin's conception of gender as a social institution (2004, 1264), this digital media literacy intervention sought to draw students' attention to "ideology, prac-

tices, constraints, conflicts, power” that arise from the complicated and layered social constructions of gender. Giddens (1984) says that recursive human practices are key to the constitution of institutions, and, according to Martin, an institution “persists, it is not ephemeral” (2004, 1250). Institutionalized gender refers to the ways that gender is ingrained in and conveyed through social systems as well as through the different responses, values, expectations, roles, and responsibilities given to individuals and groups according to gender (Johnson et al. 2007). Connell and Messerschmidt (2005) argue that the societal gender order is made up of an interrelated web of “core” and “peripheral” institutions that, even in the post-Title IX era, still retain a powerful patriarchal lineage of male power, control, and exploitation of women’s labor, as well as a heterosexual hegemony. In a similar manner to which early social feminists grappled with “difference and contradictions” (Messner 2011, 158), gender constructions in sport become a powerful indicator of contemporary culture, especially when examined alongside media, class, and race relations (Hall 1990; Messner and Sabo 1990; Messner 2011).

Coercive sex segregation in sport contributes to greater gender inequality (McDonagh and Pappano 2008), and a hegemonic masculine discourse, culture, and organizational structure within sports media outlets promotes coverage of primarily male athletes (Knoppers and Elling 2005). Media scholar Jhally (1984) coined the term “sport-media complex” to describe the institutionally and symbolically intertwined relationship of sport and mass media. Sport is an institution that recursively reaffirms masculine privilege, perpetuates economic processes that hinder gender equity, and endows commercial structures with institutional approval that perpetuates athletic-consumer hegemonic masculinity.

Connell (2005) defines hegemonic masculinity as the configuration of gender practices that strengthen social dominance of men who conform to and perform commonly accepted versions of masculinities. Sport as a domain has generally been labeled as masculine (Koivula 2001), is a male territory that serves to reaffirm gender dichotomization and gender order, and values gender categories differently (Messner 1988). The masculine institution of sport is “controlling, obligating, or inhibiting” (Martin 2004, 1251) and is representative of the sociocultural system in which it occurs. Sport reflects, as well as reproduces, the attitudes, beliefs, rituals, and values of the society in which it is developed.

Sports texts are a part of many people’s daily lives. Whether it is debates about sports at the gym, shuttling youngsters to sports practices, lingering over sports headlines, following tweets about favorite professional players, or scrutinizing statistics for fantasy teams, sports are social connectors. Many individuals cheer and mourn sports teams as if they were part of their families. Thus, many students come to class already frontloaded with knowledge about sports, so they are likely to engage in thought-provoking sports academic discourse. As a result, sport can become a mechanism for students to gain realizations about social constructions of gender. They may also bring “gender sport stereotypes (which) are conveyed from social environment” (Boiche et al. 2014, 259), which can impact digital media literacy analysis and production in a curricular unit surrounding sex, gender, and identity in sport.

Sports media are ubiquitous and infuse youth with significant cultural influences. Because sports media often portray female athletes as inferior to their male counterparts and are dismissive of their true abilities (Kaskan and Ho 2014), youth learn to adopt particular gender-specific attitudes and behaviors. Youth sports participants and spectators come to value dominant male sports and performances and to devalue female sports and skills (Harrison and Lynch 2005). Traditional attitudes toward women are drawn from hegemonic masculinity ideology (Grose, Grabe, and Kohfeldt 2013) and, by segregating women from competing alongside males on the grounds that they are inherently inferior,

sports media, as an influential subset of dominant society, relegate women to second-class status in American life (McDonagh and Pappano 2008).

Young males' self-knowledge about healthy ways their bodies connect to others is often bound to what Pollack (1999) has termed "the hardening of boys." Prevailing attitudes hold that successful sports play necessarily includes aggressiveness, competitive spirit, discipline, stamina, and devotion to a team (Postow 1980). Indeed, young males learn that they can gain access to high status, privilege, and peer respect if they adhere to what Sabo (2009) calls "the pain principle," in which they need to suppress empathy, be willing to accept pain, and take risks.

Lorber (1994, 32) argues that "gendered norms and expectations are enforced through informal sanctions" that result when behavior drifts too far afield from social expectations. Therefore, it is culturally counter-productive for young males to rise up and support female athletes and sports, as young males come to see a "competitive public world of sports as their natural destiny" (Messner 2011, 164). Today's world is filled with expanding definitions of masculinity, but sports gender continues to be conceptualized as linear and constrained. Because "anticategorical degendering strategies have had little influence within sport," according to Messner (2011, 159), advocacy to integrate skilled and able female athletes into male sports has largely met with resistance (McDonagh and Pappano 2007).

Feminist sports studies like this digital media literacy intervention can challenge "the naturalization of gender differences and inequality, which has been a basic aspect of the institution of sport" (Messner and Cooky 2010, 9). Digital media literacy theory interrogates how knowledge, technology, and media come together and alter the consumption of messages. Students benefit from instruction that combines high interest content such as sport with digital inquiry; indeed, Curwood and Cowell (2011, 115) argue that an "emphasis on modal choices, audience awareness, self-reflection, and identity expression" can help students collaborate and become curious beyond a prescribed set of cultural norms. Additionally, because the beliefs and behaviors of "real" people constitute social institutions, (Lorber 1996, 1999; Rogers & Garrett 2002), a digital media literacy intervention that interrogates the social institution of gender can challenge "micro-macro dualisms" (Martin 2004, 1261) often present in sports media. It must be noted that digital analysis with subsequent production is dually challenging and engaging, because youth are "accustomed to a mass-media marketplace" (Curwood and Cowell 2011, 117) where the demand to be self-reflective and gain critical distance from sport media messages are rare.

Methods

The data in this study emerge from one unit called "Sex, Gender, and Identity in Sport" within a second semester senior year English class called Sports and Popular Culture. Participants were 42 suburban students who lived about 30 miles southwest of their New England state capital; their town is known here via the pseudonym of "Taylor." The participants were heterogeneously-grouped: 19 honors, 10 college preparatory, and 13 special education students. With the exception of sex (male = 36, female = 6), these students were largely typical of the Taylor student body: a "normal" Taylor High School (THS) student lived in a \$390,900 home; was college-bound; was Catholic; played sports or participated in music/ theater arts; commonly traveled with family members outside the region; obtained a driver's license at age 16; used Twitter; and brought a Smart phone to school. Almost all the participants reported that they were white, and ninety-one percent

solely had European heritage. The participants had median family household incomes of \$100,678, with fifty-nine percent reporting that their fathers were college graduates, and fifty-seven percent reporting that their mothers were college graduates. Eighty-three percent of the students in this study had access to five or more Internet sources at home.

Using teacher-researcher methodology (Knoblauch and Brannon 1993; Hubbard and Power 2003), which acknowledges the hierarchical role that the teacher-researcher has in relation to participants, I sought to determine how and if a digital media literacy intervention would influence student attitudes about increased gender egalitarianism in sport (Fortuna 2011). Reflecting on cultural and cognitive theorist Vygotsky's (1978) zone of proximal development, where adults assist youth to accomplish new tasks, I designed scaffolded learning events, or a systematic sequencing of readings, viewing, inquiry experiences, tasks, and teacher-peer support. As a 19-year veteran secondary English teacher and Sports and Popular Culture course designer (Fortuna 2015), I also anticipated that students' interactions with learning events would be fluid, dynamic, situational, contextual, and personal, so I would need to infuse ample opportunities for lesson plan refinement and redirection as the three-part unit got underway.

As a participant-observer, I held strong views that each student could grow as a literate learner and gain critical distance from hegemonic sports media messages about sex, gender, and identity in sports. By unpacking divergent perspectives within various sports-related topics and issues, I felt students could narrate descriptively, delineate how arguments are made and supported, and explain sports issues—all of which would peel back layers of mystique and subtext about sports media texts.

The course had two essential questions that drove all inquiry.

1. How is sport a reflection of society?
2. How can sport be a mechanism to improve society?

Acutely aware of the participants' largely white, upper middle-class backgrounds, I sought to inspire what Haraway (1988, 593) calls "agency in the world in knowledge" and to track student attitude evolution about sex, gender, and identity in sport. Through mixed methods/quasi-experimental design, I hoped to uncover how students reacted to/interacted with hegemonic sports media messages. In order to balance what epistemologist Polanyi (1958, 159) terms "tacit knowledge" and "heuristic passion" with reasoned and analytical interrogation, this digital media literacy intervention examines the work of a "critical scholar drawn into the borderland with narrative inquiry" (Clandinin 2006, 62). As students moved through critical analysis, surveys of curated museums of digital texts, graphic novel deconstruction, and media production. Three research questions drove this study:

1. What specific visual and language analysis skills would students gain after this media literacy intervention?
2. What self-reflection and critical distancing strategies would students demonstrate after this intervention?
3. Would students advocate for sports equity after this media literacy intervention?

Prior to the curriculum that comprised this digital media literacy intervention, students completed a demographic survey and an "Attitudes about Gender, Identity, and Sport" survey. Each student also wrote a paragraph that described her/ his relationship to the world of sport on the homepage of his/ her personal Google website. Because sports

media can intervene in students' authentic expressions in ways that Lytra (2006) refers to as deliberate "co-articulation" of peer-group identity against salient aspects of individual identity, a student's situating of self in the world of sport is important because of the inherent linguistic expression of identity, which is independent and isolated from subsequent peer influences. Such self-descriptions prior to the curriculum provided context against the very different and equally important collaborative discourse and media production took place later in the intervention.

It is useful here to outline the three-part curriculum to understand any significant evolution in student attitudes that occurred later in this study, even though the curriculum is part of a larger study. Using the Core Principles of Media Literacy from the National Association of Media Literacy Education (NAMLE), students mined texts for audience and authorship (purpose, economics, impact, response); messages and meanings (content, techniques, interpretations); and, representations and reality (context, credibility). Throughout the unit, students drew upon the NAMLE principles to ground their argumentation.



Figure 1: Core Principles of Media Literacy, NAMLE

Source: Fortuna (2015)

Part One of the unit was titled, "Masculinity, Cultural Constructions, and Sport." Students viewed a series of popular culture film trailers in which messages about masculinity prevailed; previewed the *Tough Guise* documentary from Katz (1999); read "The Television Manhood Formula," by Messner, Dunbar, and Hunt (2000); and, conducted a replication study to determine whether a self-selected, recent televised sports broadcast contained the same themes as Messner, Dunbar, and Hunt found.

Part Two of the unit was titled "Playing with the Boys." Students viewed a sequence of Nike commercials about male professional athletes set in juxtaposition to track and field champion, Sanya Richards; analyzed ESPN's Sport Science segments chronicling Maya Moore and Jennie Fitch; read "Hoop Dreams: Professional Basketball and the Politics of Race and Gender," by Banet-Weiser (1999); engaged in a brief e-learning module about Title IX; and wrote a transformational composition about a fictional female who was deprived of sports participation due to gender stratification.

Part Three of the unit was a lengthy, ten-phase e-learning module called "Same Sex Orientation and Gender Identity in Sport." Students worked independently to view political footage called "President Obama: I Support Same Sex Marriage," a historic montage of newsreels about individuals with same sex orientation, a Real Sports with Bryant Gumbel (May 17, 2011) segment, film trailers for the *Celluloid Closet* (1981) and *Boys Don't Cry* (1999), and public service announcement from the You Can Play project. They also visited the Federation of Gay Games website and then read the *Sports Illustrated* article, "Why NBA Center Jason Collins is Coming Out Now" (April 29, 2013).

Students participated in three activities subsequent to the curriculum that became rich data to mine for this study. First, each student chose four texts from within a curated museum comprised of 30 non-fiction prints, 33 visual, 32 audios, and 32 literature sports-

themed texts. Narrowing to four texts, each student identified common topics, themes, sociocultural constructs, or theories, described, and synthesized their unifying principle, and, ultimately, produced an original digital media message that interrogated this principle against the backdrop of sex, gender, and identity in sport.

A second post-curriculum activity was to read and identify narrative structure and embedded moral lessons in a graphic novel published by SI Kids. Afterward, students in a self-select group collaboratively composed an original graphic novel that contained a sex and gender identity message. The SI Kids graphic novels were touchstone sports mentor texts that functioned as mediating tools, in that each compositional panel denoted a wider meaning that transcended its specific linguistic units. As social representations, the characters, events, conflicts, themes, and epiphanies within the graphic novels provided shared frames of reference for students’ sport communication. Such social representations had the potential to become cognitive structures shared by a group (see Moscovici 2000). Three student-produced graphic novels were randomly selected and deconstructed through critical discourse analysis (Fairclough 2003).

An attitude is an established way of thinking or feeling about a person or issue, one that is then reflected in a person’s behavior. In keeping with Leech’s (2010, 442) argument that scholars interested in gender as social institution “should take particular care to measure the concept of gender role attitudes on a spectrum,” a third data set surveyed students about their attitudes regarding sex and gender after the media literacy intervention. The study acknowledged Lorber’s (1996, 144) work around the “complex combinations of status and identity, as well as differently gendered sexual continuities and discontinuities” that could influence students’ attitudes. In sport, gender is not only produced by individuals as material manifestations but is also situated within and signified by particular activities, behaviors, and practices.

<p>Previous to the curriculum</p>	<ul style="list-style-type: none"> • Demographic survey • Attitudes about sex, gender, and identity in sport survey • A self-analysis writing about his/ her relationship to the world of sport, posted on his/ her personal Google website
<p>Subsequent to the curriculum</p>	<ul style="list-style-type: none"> • Individually produced sports media messages as inspired by a curated museum of multimodal texts • Collaboratively produced graphic novels in self-select groups: <i>The New Teammate</i>; <i>Daddy’s Home</i>; and, <i>May the Best Man, or Woman, Win!</i> • Attitudes about sex, gender, and identity in sport survey

Sports media are dynamic economic, political, and cultural spaces, due to a high number of composers who contribute to the production and transmission of electronic, visual, video, audio, and print messages. Coakley and Donnelly (2003) describe the media

as bridges between us and the rest of the world, directing our attention to select items of information, experience, images, and ideas. Since sports media contain mediated messages that compare athletic action to different aspects of contemporary life, sports media can describe a great deal about the society in which we live, especially about concepts of sex, gender, and identity. When students engage in an active process that reveals layers of persuasive media messaging and, subsequently, produce their own media messages, they can come to understand the strengths and limitations of each medium (Hobbs 2009).

Results

This next section locates and make visible the intersection of commonplace literacy practices and shared meanings that bind communities of learners together around sport, media, and gender discourse. Overlapping data sets, gathered before and after the curriculum, exposed student reproduction of hegemonic ideologies, exclusionary discourses, and inequitable power relations. Participants also exhibited multiple transformative performances about sex, gender, and identity in sport and society as a result of mediated materials, identities, and discourses. As a whole, this digital media literacy intervention reconceptualizes multimodality in literacy for 21st century students, respecting the original ethnographic voices in New Literacy Studies (Heath 1983; Street 1984; Gee 1996) who argued that ideological practices can reproduce or remake existing power relations.

Discussion

By the conclusion of this digital media literacy intervention, participants demonstrated a significant capacity for transcendence of hegemonic sports ideologies about gender, moving from an “it’s-all-about-the-social-me” framework to a broader and more nuanced egalitarian concept of social life through social, ideological, and material forces. Many participants came to see themselves as individuals who could love sport and strive for self-affirmation but also dedicate a more substantial segment of their inner worlds to quests for sports equality and access for all. Constant and varied opportunities to visit alternate social histories and possibilities invited discourse about new definitions of sex, gender, and identity in sport. Ultimately, the use of and access to curated collections of digital texts served as springboards for participants’ revisionist trajectories with culminating original media production.

One result that emerged in this study was that participants reproduced hegemonic gendered hierarchies differently when producing individually or collaboratively. Youth belongingness is interconnected with “identity as choice, commitment, and autonomy” (Noam 1999, 49) to the group, so that acquiescence or resistance to hegemonic messages about gender in sport was often contingent upon prevailing group dynamics.

Sports time is both immediate and discontinuous, so that sport creates social and interpersonal networks, and sports media inform individuals within a knowledge community. Athletes and spectators alike value intense experiences and the “inner” or “felt” body—not the “commodified, aestheticized, and disciplined body” (Robinson 2010, 298) to which many attributes as symptom and expression of contemporary consumer culture. Connell and Messerschmidt (2005) describe how power fosters dominance when individuals enact control through social institutions, and, as patriarchal institutions, sports contain structural practices that oppress non-dominant persons within wide sociocultural

contexts (Norman 2010). Sports media circulate specific mechanisms for inclusion. These mechanisms can provide youths with elusive social power that juxtaposes individual, inner desires to rise up against gender inequality with recognition of inherent and pervasive misogyny.

The concept of “game” has dual meanings: first, it is the collective organization by which sports are enacted; second, and, perhaps more imperative, it is a knowledge “that is played out between agents and the (always changing) objectivities of cultural fields” (Schirato and Webb 2003, 541). Participants in this study confronted the “tight relationship between hegemonic masculinity and the threat of emasculation” (Phipps 2010, 75) when studying sports media, and it is only when they showed evidence of measured thought, digested multiple possible interpretations, and demonstrated reason around male hegemony in sports that critical distance pathways emerged.

A second result of this digital media literacy intervention pointed to shifts due to variables of same gender/ mixed gender, pure athlete/ mixed athlete/non-athlete, or pure spectator/ mixed spectator/ non-spectator groupings. Male Top-Four athletes who composed collectively reproduced hegemonic ideologies around gender in sport, while non-Top Four athletes, mixed gender groups, and non-athletes composed with significantly more egalitarianism in sport. Often, male athletes performed masculinity for each other during collaborative composing. Dialogicality challenged many youths’ cultural worldviews. This research contributes to advancing knowledge of best practices in the design, implementation, and assessment of digital media literacy intervention programs, in that non-dominant students found voice and individual power when grouped together and equipped with tools to confront institutional barriers.

Instead of accepting sport injustices within compressed sound bites, non-dominant participants reasoned why certain social constructions of gender are reproduced generationally. They related critical analysis to personal and established patterns of media engagement. They investigated “the effective/pleasurable side of their media consumption and at the same time” learned how to question it (Cappello et al. 2011, 71), a duality of purpose which demanded conditional knowledge and required strategies to “integrate what they know about the task requirements” (Paris et al. 1986, 205) with costs and the final goal. Through participatory culture, “from individual expression to community involvement” (Jenkins et al, 2009, xiii), non-dominant youth influenced others to consider sports media in a “space for critical consciousness to take root” (Kellogg 1998, 224). Flow, an “almost perfect synchrony between the demands of the activity and the individual’s ability to respond” (Turner et al. 1996, 126), was disrupted when participants were called upon to interpret sport’s separate and unequal playing fields, yet disruption spurred, poked, and prodded students to find ideological middle grounds from which to grow.

A third result of the intervention illuminated the power of media literacy, mentors, and mentor texts to inspire critical distance from mediated messages. Teacher mentorship provided models for transcendence through scaffolded strategies that built into gestalt, thereby establishing patterns of skills and knowledge that could extend beyond the classroom into authentic literacies and lives. Mentorship in this study integrated “the traditional ‘demystifying’ principle of media literacy education...with a subtler look at how these discourses are mobilized in everyday life” (Cappello et al. 2011, 71). To listen to and observe students as they “communicate their familiarity with multiple kinds of texts across space, place, and time” (Alvermann and Moore 2013, 323) was to meld “opportunities for collaboration, higher-level thinking, autonomy, and self-regulation” (Turner 1996, 133). A reciprocity of theory to practice and critical analysis to digital media production (Parola and Ranieri 2011, 94) created spaces where participants considered how judgment applied to others and self, and then back to the social world.

Digital media literacy theory interrogates how knowledge, technology, and media come together and alter the consumption of messages. Participants benefited from instruction that combined high interest content and online inquiry; indeed, Curwood and Cowell (2011, 115-117) argue that an “emphasis on modal choices, audience awareness, self-reflection, and identity expression” can help students collaborate and become curious. Yet multimodal composition was dually challenging and engaging because adolescents were accustomed to a mass-media marketplace where opportunities to be self-reflective and gain critical distance from media messages are rare. Because the driving purpose of sports media is to incite consumer yearnings, participants needed to maintain neutrality when confronted with consumption-driven social constructions of gender in order to reshape the self. Such neutrality around the intersection of gender, fandom, and consumerism required a particular maturity that was sometimes difficult for youth to achieve, as critical distance from sports media required the capacity to unpack sophisticated persuasion embedded within rhetoric.

Moving from subjective sports participation and fandom to a place where participants understood “the rules, traditions, values, moves and possibilities that define the game, and their relation to the moment” (Schirato and Webb 2003, 101) required scholarly analysis. Conscious research into the pleasure of sports media needed rigorous application of “available technology to learn about worlds and people who do not look like them, think like them, or act like them” (Naiditch 2013, 339) so that students did become “profoundly aware of the significance of critical distance” (Woodthorpe 2011, 106). Students had to identify, acknowledge, and accept the behavioral distinctions around gender within society and their lives that limit the possibilities of all individuals—a female and male—to becoming self-actualized. Participants became part of “public discussions about reading and reasoning” (Paris et al. 1986, 215) through sport that likely moved critical thought beyond the classroom into college, career, and life.

Data that included participants’ written identifications about their relationships to sport, collaboratively-composed graphic novels, individual media productions after surveying a curated collection of sports texts, and pre-versus post-attitude surveys about sex and gender in sport resulted in findings consistent with adolescent learning theory and digital media literacy intervention meta-analyses (Parola and Ranieri 2011). This research took place at the end of an academic semester and was designed to be time limited; however, its short duration also limited its potential impact. “Interventions with more sessions were more effective, but those with more components were less effective,” according to Jeong et al. (2012, 454). Because gender equity in society is so important, and because sport provides such a keen reflection of society, sports and gender interventions of longer duration are merited. Also, academic contexts provide students with the knowledge and opportunity to rise up against inequitable gendered practices, but it is uncertain as to whether classroom temporality has lasting attitudinal and behavioral impacts. As Johnson and Repta (2012, 21) remind us, ideas about gender are “culturally and temporally specific and subject to change,” and, so, other institutions need to continue the important cultural work of unpacking social constructions of gender in sports to foster movement toward equitable systems, structures, and institutions.

In classrooms without 1-to-1 connectivity for digital student production, teacher-researchers might implement a comparable study in which they ask students to produce their media products on paper and to render visualizations with color pencils. Students would publish their findings as research posters for public display on hallway bulletin boards. Additionally, because gender barriers are often hidden in our daily lives, a digital media literacy intervention can extend beyond the world of sport into other disciplines such as politics, celebrity, current events, career exploration, or scientific research. When-

ever we look to a curriculum that might disrupt hegemonic ideologies, we have an opportunity to use lenses of interpretation to describe progress and continued challenges, working together to make visible the everyday experiences of others in the world.

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Produced with CG Scholar

The International Journal Of Arts and Society A flower, sometimes known as a bloom or blossom, is the reproductive structure found in plants that are floral (plants of the division

Magnoliophyta, also called angiosperms). The biological function of a flower is to effect reproduction, usually by providing a mechanism for the union of sperm with eggs.