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Developing a Culture of Care within Primary Physical Education in Higher Education

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Submitted in accordance with the requirements for the degree of
Doctor of Philosophy

York St John University

School of Education

April 2019

The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others.

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Abstract

This thesis constitutes an explanation for how a reconceptualization of primary physical education (PPE) as a practice of care might contribute to human flourishing and well-being. The research is presented as an account of what worked for me, as a teacher educator, as I investigated and theorised my PPE practice in higher education (HE) and in primary schools. In doing so, I aimed to generate understanding of new or improved processes that might encourage trainee and qualified teachers to become more confident and competent in their teaching of PPE, alongside greater understanding about what the concept 'care' means and how it is practised.

The thesis contains a narrative of personal and collaborative learning throughout three interconnected action research cycles. The guiding principles of action research, which seek to generate knowledge through collaborative research for personal and social improvement, provided the necessary means to realise my educational values of care, inclusion and emancipation in action and the development of caring relationships. Each cycle explores the emergence of a more humanistic-orientated practice as I moved from a conceptual form of caring about standards of teaching and people's performance within PPE, towards a more inclusive, trusting and communal practice that values the process of learning and encourages people to care with one another.

The research presents the possibility for practitioners to critique their own practice to allow personal and professional tensions to emerge and be negotiated and tested, demanding appropriate and contextualised choices to be made in regard to the well-being of self and others. It also offers potential connections between personal values and research-based curriculum aims and purposes which may contribute to new forms of thinking among those teaching PPE, Higher Education personnel and policy makers, so a caring practice as a basis for social action for emancipatory change may develop.

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Abbreviations

AfPE	Association for Physical Education
APPG	All-Party Parliamentary Group
BERA	British Educational Research Association
CPD	Continued Professional Development
DfE	Department for Education
HE	Higher Education
INSET	In Service Training
ITE	Initial Teacher Education
NC	National Curriculum
Ofsted	Office for Standards in Education and Children’s Services and Skills
PE	Physical Education
PESSYP	Physical Education and School Sport for Young People strategy
PGCE	Primary post graduate certificate of education
PGCE(M)	Primary post graduate certificate of education with masters modules
PPA	Planning, Preparation and Assessment
PPE	Primary Physical Education
QTS	Qualified Teacher Status
SMU	St Mary’s University
STEPS	Space, Task, Equipment, People, Speed
TE	Teacher Education
YSJU	York St John University
YST	Youth Sport Trust

Introduction

This thesis is an account of how, working collaboratively with students and colleagues in initial teacher education and with teachers in primary schools, I have investigated and tried to theorise my primary physical education practice in higher education as a practice of care. I argue that the development of this kind of caring practice has potential for informing the wider education system such that all participants have opportunities for realising a flourishing and meaningful life for personal and social benefit. In my view, physical education can play a significant role in facilitating lives of well-being (White 2009) through connecting notions of care, inclusion in the interests of social justice and emancipation to encourage critical thinking within an educational process. I argue that higher education should support this kind of education by providing a setting for developing appropriately qualified teachers who can find ways of linking physical education with social, emotional and mental well-being, so that well-being is viewed as an integral rather than a discrete part of education.

This thesis represents an original contribution to knowledge of the wider field of primary physical education through the generation of my own theory of a practice of physical education within higher education. The evidence base for the research aims to support and demonstrate the validity of the following provisional knowledge claims:

1. I have provided opportunities for people to feel included and supported whilst learning and teaching primary physical education;
2. I have encouraged criticality by self and others, by thoughtfully investigating my practice: this has also involved creating opportunities for those I teach to interrogate and make sense of their process of learning;
3. Through modelling a pedagogy of criticality, I have found ways to enable myself and others to engage in innovative practices and thereby bring something new into the world (as per Arendt 1958);
4. I have prioritised care as a main value of practice in higher education: I link this with the related values of inclusion and emancipation. I explain below and throughout how these emerged through the process of doing the research.

I believe that I have begun to find ways to develop a higher educational practice that demonstrates the practical realisation of these values, with potential for generalising to a wider educational field. A main premise of the thesis is that care should be a core value to education in general and not limited to physical education or to my role as a teacher educator within a

practice in higher education. I agree with Raz (2004) that the exercise of rational agency sees caring for people as ‘respecting them and engaging with them’ in various ways (Raz 2004, p. 292); this view also presupposes reciprocity between people who share activities, experiences and dialogue. It also links to related values of justice and emancipation, as above, and as outlined also in Tronto’s (2013, p. 6) ideas about caring with people in a way where ‘caring needs and the ways in which they are met are consistent with democratic commitments to justice, equality and freedom for all’. In my view, care and respect for people are basic conditions for well-being and can provide opportunities for people to ‘have a fair chance’ in the ‘wholehearted and successful pursuit of worthwhile relationships and goals’ that may support decisions and choices about their own and others’ well-being (Raz 2004, p. 290). My aim therefore is to ‘protect [students’] capacities as rational agents, and the conditions for their successful exercise’ (Raz 2004, p. 289), so they may have a fair chance of achieving what they see as a good life.

Within my general practice, I therefore aim to facilitate learning that encourages students to become more confident and competent in their teaching of physical education in school settings. I bring these commitments also to my wider work with school teachers and support staff in primary schools and in professional development centres and courses, as they fulfil the requirements of the National Curriculum (DfE 2013) area of physical education.

This thesis, then, becomes an account specifically about how I encourage care within a higher education context. Figure 0.1 (below) shows how my practice is situated within three interrelated educational domains: higher education, physical education and teacher education, all influenced by educational and political policy and practices.

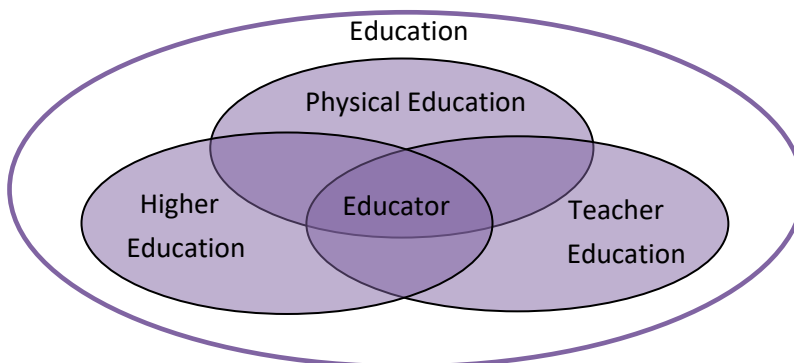


Figure 0.1: Three interrelated educational domains of practice

Content of the thesis

I now outline the main content of the thesis and give a brief history of the research.

The formal research project began in 2010 and ended in 2019, although the practice in which the project is embedded will continue. The aim of developing a culture of care within physical education is to encourage the idea that people should be free to explore their own potentials and the potentials of physical education itself for their own and others' flourishing. Consequently, established orthodoxies and assumptions that effectively close down opportunities need to be critiqued to allow people to make their own informed choices about what is to be seen as valuable and worthwhile within society.

The aim of the thesis is to offer an explanatory account of how I have tried and, to a certain extent, succeeded in realising my core value of care for emancipatory ways of living, and how I have encouraged students to do the same for themselves, the children they teach and for education. This process has happened mainly through my reconceptualisation of physical education and of my academic role within higher education, as I have become conscious of the reality that my own values and expectations have often been different from those of the students I teach. The data I initially collected confirmed my early reading of relevant literatures about the low levels of enthusiasm and confidence within physical education teaching and learning. For example, I read phrases such as 'teachers' uneasiness in teaching their "weaker subjects" such as PE' (Griggs 2010, p. 42); while Sloan (2010) speaks of the extra support provided by government to upskill teachers in schools and yet, 'in spite of the many excellent lifelines that have been thrown, primary PE is in serious trouble' (2010, p. 269). Such statements are still current within the literatures of education and physical education, and, worryingly, their realities are shown through practicalities such as the continued use of outside agencies to deliver physical education in schools via funding from the 'National Agreement' (DfES 2003) which supports teachers in their planning, preparation and assessment of learning. Thus primary physical education continues to be an area of concern. This funding was to establish a broad workforce in all state schools but in terms of the delivery of physical education, it seems that the majority of schools use the time allocated to physical education lessons for teachers to use for their general planning, preparation and assessment across the curriculum; as a result of those kinds of choices, the teaching of physical education is contracted out to coaches or external agencies (Ward and Griggs 2017) which adds strength to the idea that physical education is about acquiring sporting techniques and is not viewed as a serious educational activity requiring the attention and involvement of a qualified teacher. However, reports exist of improvements

in addressing the gap in teachers' confidence and competence in teaching primary physical education. Similar concerns and developments are explored further in Chapters 1 and 2, explaining how historical, social, cultural and political agendas can work against enabling students to flourish within sport and physical education.

Throughout the research I gained greater insight into the situation from a range of accumulated data but especially from students' own words, as shown in the excerpt below at Figure 0.2. Sadly this tends to be a typical response to questions such as that often asked at the start of a module: 'What does physical education mean to you?'

MEMORIES OF PRIMARY PE

'I was never a fan of PE at school and I don't recall asking to be physically educated. It just seemed to happen and before I knew it my mum was sewing my initials on to the front of a gym bag and I was being forced to leap over a horsebox and perform a forward roll. That's what they classed as games. My idea of games was Connect 4 or Ker-Plunk. If it had been up to me physical education wouldn't even have been on the curriculum. It would have just been something that you did after school if you hadn't got a life.

I would rather have spent the time learning something more important like first aid or sign language, two subjects that should be on every school timetable in the world, surely? PE was just an opportunity for the fit kids to show up the fat kids. Not that I'm saying I was a fat kid. I've always been naturally big boned, or cuddly as Mum preferred to call it as she fed me my eighth wall's Viennetta. There's always been a stigma attached to being overweight, especially when it comes to physical education. I was the last to get picked for any kind of sports and then even that usually resulted in a heated argument between the two team captains: "We're not having him, we had him last week."

It was a vicious circle and I was at the centre of it.

"Oh, don't mind me, you just argue among yourselves" I mumbled as I filed my nails.

They could bicker as long as they wanted as far as I was concerned. I think the reason I developed a lack of enthusiasm towards PE was because people who liked PE had a lack of enthusiasm towards me. But I didn't mind, because the longer they bickered, the less time we'd have for games. And anyway, it didn't matter because whoever got me I'd still always end up being put in a goal of some kind.'

Taken from 'The Sound of Laughter' by Peter Kay

I have included this because it epitomises my most lucid memories of primary school PE. In reality, when I really think about sport at school, I wasn't that bad, I made the district sports for the 100m and I loved high jump. However, the games that I did struggle with: netball, rounders and football have left me with some lasting and unhappy memories of being told that I had poor hand/eye co-ordination and that I shouldn't worry about such games because I would never be very good at them. Just like Peter Kay – I was always in goal or 'deep fielding'!

Figure 0.2: Reflections from Participant 6, 2012, and Kay 2007

The majority of the students who later became research participants in the research stated that they had not liked physical education when they were pupils in compulsory schooling: consequently they said they were anxious about having to participate actively in lectures and lacked the confidence to teach the subject in school. Their concerns were largely to do with how their ability to perform technical skills and tasks would be assessed. Their anxieties went against my passion for physical education and my beliefs about the benefits of practical forms of learning: these are far removed from the concept of performance, which is often associated with high levels of achievement, especially in sport and education.

Performance within sports is generally viewed through the biomechanical principles of movement, which form the basis of judgements about, for example, technique and specific sequences of movement (Lees 2002). This links to ideas about how performance is usually assessed, often through the use of pre-set descriptors or goals acting as performance indicators, from which an analysis of technique variables can be made, and the results applied to improve a person's performance. In the main, performance analysis tends to be suited to practical action, but can also involve tactical indicators and social interaction, although in many primary schools, the practical performance remains the main form of learning and assessment of learning.

To help me understand why there was such a big gap between my positive values relating to physical education and the more negative values of the students, I initially used McNiff and Whitehead's (2006) question, 'How do I live my values more fully?' The question helped me to ground my research and begin to critique my own thinking and actions and some of the key literatures about education, education policy, physical education and initial teacher education within higher education. This involved much personal reflection about the aims of education, what my role was within education and how physical education could contribute to the education of students in higher education. As greater clarity about key historical and cultural influences in the field emerged, I also began to develop a stronger focus about my research and the practice in which it was embedded. This then led to a more refined research question, namely: 'How do I develop a culture of care within physical education in higher education?' The question virtually acted as a response to the concerns raised by students about performance and its associated concepts of competition, assessment and excellence.

My commitments to social justice challenge the idea that performance and action may be judged through the scientific methods of analysis, with pre-set outcomes and normative standards. Performing in my understanding means to act physically, emotionally and cognitively: it does not involve entertaining an audience, presenting one's ability to a panel of judges or being ranked on a scoreboard. This is a view shared by authors such as Phillips, Davids, Renshaw and Portus (2012), who suggest that a more caring culture of physical education might be nurtured, possibly with enhanced performance potential, if evaluation were not always conducted through physical testing referenced to group norms. I agree. I see my role in initial teacher education in higher education as someone who helps students to become more confident and competent as a future teacher of physical education, not as a performer of normatively assessed skills and techniques. Through my teaching, I ask students to use the skills they have, to try out new ideas we have discussed and to engage with cognitive, creative and social elements of learning beyond the mere physical. I view students as trainee teachers, not as objects of

assessment to decide who is the best at running or jumping. By doing so, I aim to show that I respect their different experiences of physical education and/or sport.

Cyclical form of the research

In the thesis I outline how the research moved through three cycles, or phases of enquiry. These cycles broadly mirrored Tronto's (2013) developmental framework of 'care about', 'care for' and 'care with', as outlined below in Table 0.1. Also, of note, the three phases showed the development of the main practice of care and how the related practices of inclusion and emancipation began to emerge in practice as my understanding of them developed.

Table 0.1: Three cycles of developmental typologies of care

Date and Cycle	Type of care, from Tronto (2013)	Descriptors	My values emerging as practices
Cycle 1 September 2010–July 2012	Care about	The delivery of high-quality skills and techniques to improve the standards of performance of the students and eventually, the children they taught.	Care: mainly about practices
Cycle 2 September 2012–July 2013	Care for	A realisation of the need to value and include those I taught rather than focus simply on their performance levels and practical skills. Generating opportunities for people to speak for themselves and gain multiple viewpoints to inform and also critique current ways of being.	Care: for others Inclusion began to emerge as a related practice.
Cycle 3 September 2013–December 2018	Care with	Development of collaborative practices with students, aimed at encouraging independent learning for others and self. Modelling care for the self as well as for others: important for personal well-being. The realisation of coexisting values to form a relational, trusting and listening practice.	Care with: care as a means for inclusion and emancipation, also now emerging as values.

Cycle 1 of the research (September 2010–July 2012) initially took the form of the development of a conceptual form of knowledge about care, acquired through extensive reading and discussion with colleagues and teachers. My understanding of my practice itself began to

develop over time as I became more involved in supporting teachers' continuous professional development through schools-based in-service training, to deliver the Physical Education and Sport Strategy for Young People (DCSF 2008). This form of practice gradually transformed into a more experiential form (September 2012–July 2013), a caring for a more relational and trusting practice as I began to change my pedagogical approach to reflect a more caring attitude towards others. Because of the emergent nature of the research, the story told in the thesis is also developmental, showing how I moved away from a view of myself as a member of an elite that was committed to a performance aligned ideology, and from a view of primary physical education as a deficit culture (Valencia 1997), towards a view of primary physical education as an opportunity for the development of self as a worthwhile person who is capable of taking creative action. I moved from working within a 'process of "blaming the victim"' (Valencia 1997, p. x), in this case the primary school teachers who delivered 'substandard' physical education lessons, and from the construct of deficit thinking (ibid) to a view that thinking and action are ways of engaging with the world (as outlined in Arendt, 1968). Arendt sees such engagement not as the preserve of a privileged few but as a capacity that promotes 'collective development for representative thought' (1968, p. 241). She asserts the importance of considering issues from differing viewpoints so that:

The more people's standpoints I have in my mind while I am pondering a given issue, and the better I can imagine how I would feel and think if I were in their place, the stronger will be my capacity for representative thinking and the more valid my final conclusions, my opinions.

(Arendt 1968, p. 241)

The entire research story is informed by the core idea that education in general and physical education in particular should be about enabling people to realise their capacity for open and free thinking and to take mental and physical action to realise a more fulfilled way of life. Arendt maintains that action requires 'the surrounding presence of others' (1958, p. 188) which involves people acting purposively together to develop greater capacity to understand new ways of 'being together (in difference)'; this enables people to 'reach out to extend the boundaries and possibilities of human relationship' (Nixon 2001, p. 226). This was my experience, too. I came to appreciate that a practice of care requires an understanding of social context as well as of others' relational and personal circumstances. These cannot be captured in terms of abstract universal principles, as I thought was possible in the early stages of the research. Over time, as accounted for in the three research cycles, I began to develop a more inclusive practice, similar to Arendt's (1964) idea that concerted action aims to generate a community that acts in concert, rather than against one another, developing capacity to make more informed decisions for action or future thinking. This was throughout a core aim of my research and is reflected also in my choice of a

methodology of action research, which seeks to generate knowledge through collaborative research aimed at personal and social improvement (see chapter 3). Through the writing of this thesis, I have become more aware of how this more inclusive practice was grounded in a more inclusive form of thinking: this also developed through the research.

I was throughout inspired by my reading of relevant literatures that helped me come to appreciate the need to critique what tends to be seen as socially acceptable or normal, in spite of inherently dangerous implications for how majority and minority identities are constructed. For example, Beauvoir (1974, p. 17), when speaking of otherness as 'a fundamental category of human thought', asks that conditions and the ways in which they are presented to society are explored, so that reality and ideology can be critiqued. Similarly, Bauman (1991) explains how the notion of otherness and ideas of similarity and difference are central to the way that societies establish and maintain identity categories. An influential text for me was Ahlberg's (1983, p. 35) poem (see below), serving always to remind me of the de-personalised process of selection by ability or performance, a common experience in my own schooling and still current in physical education and sport today. It also reminded me how easily hierarchies of certain groups and individuals can be established, positioning some as superior to others, often through no choice of their own but simply through association or by reference to others. The poem acted as ongoing inspiration for considering how it might be possible, as a teacher educator, to develop a more caring approach so that the experiences recounted in the poem would never become a reality, or at least be minimised in current educational climates.

PICKING TEAMS

When we pick teams in the playground,
Whatever the game may be,
There's always someone left till last
And usually it's me.

I stand there looking hopeful,
And tapping myself on the chest,
But the captains pick the others first
Starting, of course, with the best.

Maybe if teams were sometimes picked
Starting with the worst,
Once in his life a boy like me
Could end up being first.

(Ahlberg 1983, p. 35)

I challenge a dualistic view of knowledge that sets out supposedly right and wrong ways of thinking and action. Berlin (2013, p. 25) explained through his metaphor of a 'three-legged stool' how society is influenced by particular traditions, directed by dominant ideologies and discourses, with the message that there is only one way to live a full and valuable life. Those dominant ideologies and discourses are supported by theories generated in higher education, which, according to Foucault (1979), is the main site for the production of a governmental subject, given that society has largely been trained to accept the knowledge and practices most often generated and delivered by elitists in education. Chapters 1 and 2 of this thesis explore these ideas further and explain the concerns around governmentality and how it is used to maintain the power of experts and reproduce normative forms of knowledge. I prefer to agree with authors such as Schön (1983, 1995), who calls for a new epistemology to explain how experiential forms of knowing often relate more appropriately to teaching and learning. This understanding comes from a belief that all individuals are unique, so a 'one size fits all' approach to teaching and learning, often promoted by dominant technically-oriented forms of research, does not support the constantly changing individual needs of those involved in education. Many literatures adopt such a view, as in, for example, Cowley (2001, 2010, 2014); the assumption remains that there is only one way to get children to learn, behave and perform. I question such attitudes that see both students and teachers as automata: real life experience shows that one day in a classroom can be very different from another, and that teaching and learning processes are always volatile and unpredictable. Technical rational forms of knowledge tend to maintain a separation of theory and practice, whereas I learned through experience, as a practitioner and as a researcher, that the process of education is not simply an abstract procedure to be followed and reproduced. Helping people become more informed and critical inevitably includes my living practice, itself involving interaction with others who are also generating their own knowledge from practice, learning with and from each other. A living practice requires academics such as myself to become learning professionals (Nixon 2008) so they can resist the possibility of drifting into accepting bureaucratic expectations about ourselves and our place within education and society, rather than modelling and facilitating new possibilities for new practices.

Studying my practice has given me greater understanding about how people in universities engage with recognising difference, which in turn can lead to realising concepts such as inclusion, collaboration and a sense of well-being in practice. I believe that universities should be safe places that 'promote the growth of students as healthy, competent, and moral people' (Noddings 1992, p. 10) and offer support for learners to develop a 'stop-and-think' (Arendt 1971) attitude, similar to Schön's (1983) ideas about reflection-in-action. Those safe places allow people to think and develop strategies to resist the influence of others. Stop and think suggests

the enactment of moral agency to examine 'our own lives in relation to the lives of others' (Nixon 2001, p. 36). This is what I aim for.

Yet such a process can be problematic for academics and students: the still dominant form of technical rationality remains the most desirable form of knowledge in most institutional contexts; yet this is also often caught up in political strategy or policy, so independent, critical thinking is often prohibited. The power of public opinion can also make demonstrating critical thinking difficult as people are 'swept away unthinkingly by what everybody else does and believes in' (Arendt 1978, p. 192). However, it is still possible to become a critical activist: in pausing to think, says Arendt (1978), some people 'are drawn out of hiding because [of] their refusal to join in' (1978, p. 192). They refuse to accept what they see as unjust normative belief systems or practices and begin to form their own interpretations of events and action plans. In spite of possibly appearing 'as blockages in an otherwise well-oiled machine' (Shuster 2014, p. II), they decide to take action: in Arendt's (1958) terms, they decide to become activist. In my case, this took the form of listening to feedback from colleagues and students, engaging actively with key literatures, and systematically reflecting critically on my practices and changing them where necessary. In effect this led to the decision to critique my role as a teacher educator, while appreciating that this would be going against established forms of research and educational practices in my own institution. In deciding to become an activist teacher (Sachs 2003), I also decided, as Arendt says (1979), to 'think without banisters' (1979, p. 420), to make my own decisions about dealing with pedagogical concerns. Understanding that thinking by oneself is never carried out in isolation, as one encounters 'one's conscience' which guides decisions, my aim was to take action towards living the professional life I wanted; but that had to be in relation to those I taught and worked with. Engaging in thinking, or in Arendt's terms 'soundless dialogue ... between me and myself' (1978 p. 185) emphasised ethical reasoning and the possibilities to take action beyond 'usual rules, recognized by multitudes and agreed upon by society, but whether I shall be able to live with myself in peace when the time has come to think about my deeds and words' (Arendt 1978, p. 191). Thinking through ideas also involved providing opportunities for students to think and make decisions about their own lives while considering how best to work with the children in their future care. My abiding concern throughout was to challenge a system that sees grades or jobs as the necessary end products of education, and promote a view, like Dewey (1916) and Stenhouse (1975), that the process of learning, and people, are valuable ends in themselves.

These decisions have had consequences. They have meant countering the mindsets of many of the students I work with, who have developed deep ontological insecurities around their own

capacities and perceptions of self-worth. During their formative years in school they have been judged according to bureaucratic criteria that have decided their levels of academic, personal and societal worth in terms of the results of tests. They have been assigned labels such as 'high achievers', 'talented' or 'low ability' within this system that relies on rules and unvarying measurement as universal arbiters of human worth. This is a cruel process of judgment that Villa (1998) terms 'unthinking judgment', whereby universal rules are applied and little room is allowed for difference. I reject both the system and what it stands for: my aim instead is to develop safe places for students to raise troublesome questions about education, physical education and teaching, and confront problems that prevent them from flourishing. I agree with those like Greene (2001, p. 3) who argues that education has this potential to nurture; and to support Arendt's notion of the 'common world' (1958), as without caring for the common world, alternative realities and freedoms may cease to exist. A common world is the space where people may live independent lives yet come together whenever appropriate. It acts as a public realm which, in Arendt's terms, can become a 'location for political action' (1958, p. 59), a space where people may come together to critique, a place where everything 'can be seen and heard by everybody' (ibid). In Arendt's words:

To live together in the world means essentially that a world of things is between those who have it in common, as a table is located between those who sit around it; the world, like every in-between, relates and separates men [sic] at the same time. The public realm, as the common world, gathers us together and yet prevents our falling over each other, so to speak.

(Arendt 1958, p. 52)

I now set out the structure of the thesis and contents of the individual chapters to allow the reader to see the development of the arguments of the thesis.

Structure of the thesis

The thesis is organised as seven chapters: the aim is to show the systematic nature of the enquiry while also communicating the two parallel stories of (1) my practice in an institutional setting and (2) my learning from studying that practice. The content of the chapters is as follows:

Chapter 1. This chapter introduces care as a main conceptual framework for this research and a suggestion that care is explicitly theorised other than through the traditional agenda of health and fitness within physical education and sport, or in terms of the medical terms of rehabilitation. It explores the interconnected values-informed domains of higher education and physical education and considers pedagogical practices, expectations and tensions. The chapter presents current concerns about physical education in higher education and the connecting

values and practices that currently centre around performativity and the end results of education. Reflection on previous learning and teaching is considered alongside ideas about relational and democratic future practices.

Chapter 2. This chapter develops my concerns about how performance impacts, and influences, the level of care within primary physical education within schools and in higher education. It develops the interlinking concepts of competition, assessment and excellence outlined in chapter 1 which highlighted a lack of care towards the people involved within my primary physical education practice and the process of education itself. I offer suggestion of how an educative system that prioritises performance is influenced by historical and political ideologies that prescribe and maintain a competitive culture and content. To counteract a culture of performativity, I suggest developing educational settings as centres of care, where self-care and care beyond the physical self are to be encouraged. The chapter gives reasons for people within schools and higher education to become care agents to bring about change from within practice; it rejects a results orientated educational production line that serves to maintain universities as powerful sites of governance and repetition.

Chapter 3. Within this chapter, I consider methodological issues around the choice of action research as a flexible and personal methodology that allows for practitioners to develop their own theories of practice and bring about change within dynamic learning environments. I explain my choice of the selection of participants, data collection methods and ethical conduct through three identified research cycles that progress across eight academic years. I aim to demonstrate how the guiding principles of action research provided the necessary means to realise my values in action and to develop caring relationships with those I worked alongside. I set out how my three values of care, inclusion and emancipation act as the chosen 'values-as-criteria' within this thesis, and how as they emerged out of practice as articulated standards, and become standards of judgement by which my thesis might be judged and my claims to knowledge tested. I explain why setting my own standards is crucial to an understanding of my claim that I am developing a more inclusive, free and caring practice.

Chapter 4. A focus of this chapter is around the analysis of data from Cycle 1 of the research which is the start of the enquiry in September 2010–July 2012. I add reasons and explanations for the choice of data collected and selected within the enquiry and explain how a body of data was developed to stand as evidence for this cycle of learning. To guide the analysis of data within Cycle 1, I use mini research questions for each value criterion; care, inclusion and emancipation, to interrogate the data and judge to what extent the three criteria were being achieved in

practice. I consider why the initial questions transformed into standards of judgement in relation to my attempt to develop a more caring practice of primary physical education within higher education. I describe how my research was conducted from an outsider perspective, reflecting my care about other people's teaching standards and the need for improvement in learning experiences within schools. This cycle highlights the emerging understanding that the values of inclusion and emancipation were yet to be realised and lived fully within practice.

Chapter 5. This chapter offers data from Cycle 2 of the research (September 2012–June 2013) which was focussed on my university setting, working with post graduate students enrolled on an initial teacher education course. I provide explanations for a change of practice from what could be viewed as an abstract and elitist approach in cycle 1, towards a more democratic and relational practice. The importance of voice and inclusive practice is emphasised through the analysis of data and reflects a more explicit link between my values of care and inclusion. The research questions and standards of judgement indicate a developing understanding for the need to include students in their learning and their voice within my practice. I suggest that participants were able to develop agency in their own learning, create personal theories of practice and test their emerging knowledge in practice. I also establish a clearer view of my role within HE, which was about developing autonomous learners and stepping back from directing learning towards pre-set targets of success, assessed by abstract, technical assessment methods which measured their educational worth by comparison with other people or by the norms set by inspection systems.

Chapter 6. Within this chapter, I demonstrate my current understanding about the need to create a culture of care, not only in my primary physical education practice within higher education, but also within life itself. In particular, within Cycle 3 which spans four academic years (September 2013–December 2018), I explain how I aimed to bring about change through critically engaging with my own understanding of a culture of care, encompassing both my core value of care and also the interrelated values of inclusion and emancipation, and how they manifest themselves within practice. I offer explanations about a shift in my care for those I teach towards caring with people in my practice and life. I question the use of labels which aim to define people by their assumed or measured capabilities and reflect on my own use of ability or performance related assessment methods which locate the human being behind the academic grading. Within Cycle 3, it becomes clear that moral and social aspects of my practice connect and emphasise plurality, respect and dialogue in action. Care can be viewed as having a more central and purposeful place within my own thinking and actions as I learn the importance of caring with others and of being cared for. Cycle 3 sees an emergence of my core values of

care, inclusion and emancipation as an interlinked trio of values. I realise my own emancipation from a restricted form of knowing and being and model a capacity to speak and think for myself, so that other people can find their own ways to realise their potential capacity to live with care.

Chapter 7. This final chapter of the thesis is committed to reflecting upon the three interrelated values and link them with my adapted selection of Tronto's phases of care; care about, care for and care with. I reflect on personal and collective learning and emerging actions from within my practice and offer a review of the thesis with reference to the three action research cycles. Ideas are presented about the possible significance of the research and its potential contribution to knowledge of the fields of physical education, higher education and teacher education, alongside a possible contribution to educational policy. I offer a suggestion that care could be normalised within academic and educational settings, thus care would no longer be seen simply as a vehicle to fix and improve people. The idea of reinstating space and time for people to think and question is emphasised as a model learning environment that respects difference and encourages reflexivity. In doing so, people may learn to care more fully as they free themselves from dominant policies and structures that have previously restricted and directed their thoughts and actions.

Chapter summary

This introductory chapter has outlined the main concepts of the research, introducing care as my core educational value and outlining how my understandings of care have changed, following Tronto's (2013) schema, throughout the duration of the research project. I have highlighted the disconnect between my own values of care for the other and the values currently espoused in higher education. I have also outlined parallel concerns about my own aims of education in general and physical education in particular, to do with human well-being and flourishing, and those of bureaucratic institutions, including modern universities, which are more often concerned with achieving kudos and acclaim through the production of economic and performance related results. I have explained how, through a process of active reflection and extensive study, I came to question my own stance and began to develop a more critical perspective towards my own teaching practices, such that I felt justified in critiquing and taking action within my institution in an effort to influence new directions and establish new traditions. The narrative unfolds throughout the chapters.

TAKE YOUR MARKS

Chapter 1.

1.1 Introduction

In this chapter I set out ideas about the nature and aims of care, and how these are variously interpreted and realised in practice in physical education in mainstream schools. In Chapter 2, I explain how care is (or is not) manifested in contexts of higher education and its related fields of physical education and teacher education.

The chapter is organised as the following three sections:

1.1 Reasons, aims and purposes of the research

I explain how and why I have investigated my practice in primary physical education in higher education and set out the reasons, aims and purposes of my research

1.2 A concept of care: key theorists of care

I consider the work of key theorists of care, especially those authors who have informed my thinking and practices, with special discussion of the work of Nel Noddings and Joan Tronto.

1.3 Towards a denial of the values of care in mainstream education

I outline how care is demonstrated in schools-based education, specifically in physical education. Although the need for care is promoted in the rhetoric, current government policy is largely moving from a consideration of the individual towards a business model, where the values of domination and exclusion override the values of care and compassion.

Chapter 2 continues the theme of a denial of the values of care, now in my current contexts of higher education (HE), including the domains of physical education (PE) and teacher education (TE).

Throughout I offer an account of practice that led to my research question, 'How do I develop a culture of care in physical education within higher education?'

1.2 Reasons, aims and purposes of the research

To expand on the summary in the Introduction: I work as a senior lecturer in higher education. As a PE specialist, I teach PE to students enrolled on primary initial teacher education (ITE) programmes at undergraduate and postgraduate level. I prepare them to plan and teach the requirements of the National Curriculum (NC) for PE (DfE 2013), both during their school-based placements and eventually in their roles as a qualified primary school teachers. The research

started in 2010 following completion of my masters studies in which I asked the following question 'How do I improve my practice by encouraging others to become critical of their learning experiences?' (Pearson 2008), and has continued up to today in 2019.

The thesis aims to offer an account of an ongoing enquiry into how I am trying to establish a culture of care within primary physical education (PPE) in HE, informed by, and expressing, my educational value of care. A main feature of the research has been the need to understand what the concept 'care' means in a HE and PE context, and how it is practised. In this chapter I also consider what care means in mainstream schooling, which will be the main workplace for many current students. I question the general view of how care is theorised nowadays in the currently still somewhat limited literatures of PPE: this states mainly that care should be seen as contributing to the health and fitness agenda in PE and sport or in the medical terms of rehabilitation. Jess, Keay and Carse (2014) add that a biomechanical view of health is not just embedded in policy and curriculum plans, it is also deep within PE pedagogies, and therefore children and young people become involved in a community of practice that accepts and promotes such views and truths. Forrest, Webb and Pearson (2006) suggest that although the use of instructional models of sport such as Sport Education focus more on child-centred learning, and help to direct discourses from more dominant health and sport technique towards educational discourses, they (ibid) still acknowledge the importance of health and sport within PE.

In relation to my work within HE, the dominance of a sport technique agenda and health and fitness industry cause issues for my practice and its perceived place and value in the NC (DfE 2013). This concern extends as Keay (2009) warns that educators should be aware that students often take dominant behaviours and practices into schools, and also seek confirmation and approval from the school-based mentors in order to feel included and accepted in their temporary community of practice. Ward and Griggs (2017, p. 404) add that PPE is influenced not only by government policy but through 'funding streams' which have been controlled by the secondary sector, projecting beliefs and proposals that are often separate from the realities in the primary sector. This form of practice could be perceived as an uncaring one as it projects reified views of PE and sport, whilst positioning teachers and students as passive recipients of new ideas that they will implement in their schools (Keay, Carse and Jess 2018).

I relate rather to more recent perspectives that promote the idea of the need to care for the mental health of individuals engaged in PE and sporting activities. In my view, as explained shortly, this then contributes to a sense of flourishing and well-being. It is a view that emphasises

a positive view 'of what a person *can* do, rather than what they *cannot* do', encompassing 'a wide and holistic range of learning outcomes' (Keay and Lloyd 2011, p. 8). Thinking differently about the dominant discourses of PE and sport could also link to Tronto's (2013) recommendation to think differently about care, suggesting that care could be normalised, allowing for the realisation of care-giving and care-receiving to be overt and seen as innately human (Sevenhuijsen 1998). This more positive view of care has only recently been highlighted by Sue Wilkinson, Chief Executive Officer for the Association for Physical Education (AfPE) in her statement of commitment to working with key national partners to achieve a high impact PE, Sport and Physical Activity workforce.

The Association is committed to supporting improved outcomes for the physical and emotional well-being of all children and young people. We will continue to work tirelessly to ensure that the workforce has access to the best support possible to ensure that they have the skill set to achieve the outcomes.

(Wilkinson 2018: AfPE n.p.)

This statement is timely, as in July 2018, the media reported the increased pressure placed on elite sports people which may have contributed to the death of an aspiring British snowboarder (see <https://www.bbc.co.uk/news/uk-england-surrey-45023187>). However, in spite of the fact that social, emotional and mental well-being is beginning to be reported as a growing concern, especially amongst children and young people, the idea of care in PE remains in its infancy. Further, care is widely understood historically in the simplistic terms of nurturing others, mainly within family relationships and as a private and often maternal act. Perhaps it is a case that 'care is so fundamental to our capacity to live together that we simply cannot see its significance and it becomes possible to ignore it' (Barnes 2012, p. 3). I challenge this view and consider ideas about how care is an active, vigorous process that can contribute to personal well-being and flourishing and is something that should not be hidden in everyday practice.

First, then, I consider the concept of care and how it is presented in the literature.

1.3 A concept of care: key theorists of care

Here I consider the work of key theorists of care. Two main authors have informed my thinking and therefore the process of my research: they are Nel Noddings and Joan Tronto. I first encountered the work of Noddings at the start of my research, and this, together with other authors, had a significant influence on my own thinking. Specifically they inspired me to move from a somewhat functional and objectivised perspective of care (as was the case in the early research stages of approximately 2010–13) to a later (2014–2018) more relational view. The

work of Joan Tronto (1993, 2013) was helpful in that she theorised the practice of care in different ways: these are set out below at 1.3.1 and 1.3.2.

Here, then, I set out some of the main ideas of those authors, and others, that influenced the research process.

1.3.1 The work of Nel Noddings

Throughout her work, Noddings promotes the idea that to care and be cared for are core human needs. These cannot be achieved through the application of formulae or by following instructions, but must be developed, usually through the experience of being in relation. An ethic of care, in her view, involves a variety of care needs such as the need to be respected and understood, developed through 'different address and response ... different behaviors from situation to situation and person to person' (Noddings 1992, p. xi). Noddings refers (1992, p. 15) to Heidegger's (1962) understanding that care is 'the very Being of human life'. However, according to Noddings (1992) care is not a pathway that automatically leads to happiness, nor can it be developed alone: it is always relational. Caring requires a connection between two or more people so that both parties can, and must, engage in the encounter to develop a caring relationship. Consequently, people must be involved in the action of caring or being cared for, rather than merely professing their needs. She calls this form of caring 'authentic caring' (see also Noddings 1984) rather than the 'aesthetic caring' which is shown through non-relational practices. Valenzuela (1999) also uses the terms 'authentic caring' and 'aesthetic caring'.

Further, authentic caring may be achieved only through the development of relationships of reciprocity (see also Smith 2006, who suggests that individuals and collectives need to see caring as a main responsibility). Noddings further argues that education should be seen as a main means of communicating the need for practices of care, and schools should be prime locations for this. Education, she argues, should be a practice that can lead to people living well and achieving personal fulfilment and happiness. A culture of care, she says, encourages possibilities for dialogue, thoughtfulness, sympathetic imagination and a commitment to seeing things from another's point of view. She suggests that educators may play an important role in the action of caring and can develop a sustainable future to 'nurture the ethical ideals of those with whom they come in contact' (Noddings 1984, p.49). However, Noddings (1995) makes it clear that care cannot just be taught in abstract form within schools, but that care is relational, linking school and home life through a process of modelling, dialogue, practice and confirmation. She states that to model care 'We have to show in our behavior what it means to care' and that as teachers

we 'do not merely tell them to care and give them texts to read on the subject, we demonstrate our caring in our relations with them' (Noddings 1995, p. 190). Caring relations are enhanced not only through dialogue as a lived experience between people, but also through modelling caring communication and actions.

Noddings' work as an academic and a teacher (1992, 2003, 2016) centres around education, mainly in schools; and she develops the idea that schools should be centres of care. Given that I also work with teachers in schools, as well as in higher education settings, Noddings' work gives me a theoretical grounding for my research. I hope I have always been a caring teacher and have always seen my caring practice as a communication of my values. Like Noddings, I also believe that educational settings should be places where people are both cared for as unique and talented individuals, and also encouraged to care for themselves and those with whom they learn. Noddings goes so far as to suggest that schools should focus on the concept of care for half their curriculum timetable and, for the rest of the time, they should deliver subject areas to suit the requirements and needs of individuals. This links with Dewey's ideas (1938) that education should be learner centred with a curriculum based on what interests and inspires learners rather than on set subject areas which neither interest them nor are relevant to their lives. Dewey viewed education as personal growth through a never-ending process of learning: for Dewey, therefore, there can be no ideally educated person. Each person's experiences will be unique and valuable to the individual. This links to Noddings' (2006) ideas around a 'genuine education', which aims to educate the whole person, addressing 'social, emotional, and ethical issues, as well as academic' (2006, p. 238). The fact that she expresses the idea that through a process of teachers modelling care in schools, children can learn from such actions and respond similarly, gives hope to practices that are often dominated by policies that divert care towards other more materialistic outcomes of education. Her view is that care can promote the realisation of a person's unique skills, qualities and potential. These same values and commitments underpin my practice.

Also, according to Young-Bruehl (2006), an individual needs imagination to give shape to their life and see other people's points of view. She suggests that this involves more than just listening to, adopting or even agreeing with another's opinion or position; it requires action to change and challenge practices, often from the inside out. Palmer (1998b), speaking of a passion for becoming a leader in, and of, your own life, suggests that a reflective practitioner needs to release power and control in order to understand and crucially accept that how we know, is not always the best way of knowing.

...ours in not the only act in town. Not only are there other acts in town, but some of them, from time to time, are even better than ours.

(Palmer 1998b, p. 206)

A practice that addressed only the needs of the educator or the institution would be unethical. Noddings' (2016) view is that, as human beings, we are not alien spectators of the world: we are in the world so must move away from abstract principles towards demonstrating our living, natural care ethic in practice. This constitutes a form of care that values people as equal partners in real life and the importance of collective and individual responsibilities of caring with one another. These perspectives have influenced me and my practices. Further, I appreciate that whereas authors have influenced me and my practice, and I in turn have influenced students and their practices, those students have also influenced me. This becomes a reciprocal, dynamic system of shared influences.

1.3.1.1 Professional educators as care agents

Giroux (1992), another theorist of care, develops the theme that teaching in a manner that cares about people's identities and experiences affirms the importance of voice. Each person's individual experiences, including their memories, religions, family and cultures, are relevant to their personal learning processes and give the person their distinctive voice. Rowland (2000) agrees that teaching is a human activity that involves the whole person, linking emotions, values and life experiences within a holistic educational practice. I view this as a living practice where to teach or learn within PE, a person should not simply become a robot that delivers or absorbs abstract education packages. To ignore the participants involved in the practice is to view them as subordinate and unconnected to their own theorising or planning for action. This tends to be the form of delivery of PE in many schools, often communicated via a pedagogy that focuses on delivering skills and procedures that do not require further thought or adaptation. From such a perspective, teaching PE could be seen as a duty, reflecting, in Noddings' (2016) view, ethical rather than natural care. Instead, to live a more natural form of care within practice, educators should look to ignite spiritual, emotional, cognitive, intellectual and physical growth within those engaged in the practice.

Rogers (1969, cited in Rowland 2000, p. 102) explains the significance of a more inclusive and caring approach to education which places students at the centre of learning. This approach offers opportunities for individuals to become agents and take responsibility for their own learning and therefore actively think about their freedom to think for themselves. Drawing on Dewey's ideas (1939) about the relationship between education and freedom, he suggests that

education should be concerned with creating a more free and democratic society and that the means of educating should emphasise freedom in learning from personal experience. Such a relationship developed in my practice, though not in as positive a way as Dewey would have hoped. Biesta (2007) questions whether schools are actually the best places to build upon Dewey's democratic qualities of educational institutions. Biesta inquires

... whether children and students can actually be democratic persons in the school. What we need to ask, therefore, is whether schools can be places where children and students can act – that is, where they can bring their beginnings into a world of plurality and difference in such a way that their beginnings do not obstruct the opportunities for others to bring their beginnings into this world as well.

(Biesta 2007, p. 12)

Experiencing PE has taught many people that they are certainly free, but perhaps free from thinking of themselves as being capable in normative sporting terms. Their experiences have labelled many as 'under par' and restricted their future participation and enjoyment in sport and activity beyond compulsory attendance at school.

Paul (1990) also suggests that to realise the idea of a more caring and child centred education, people must be capable of critiquing their own learning and assumptions and see beyond isolated arguments. Becoming an agent of your own development requires a strong element of critical thinking, preventing the automatic absorption of dominant theory to be carried into the future. Caring about a more holistic and emancipatory form of education requires interrogation of the underlying purposes and aims of education. By taking responsibility and being aware that they are living their values in practice, people can become more critical of their own thinking, and aim towards freedom of thinking. Developing such a culture that expects and values critique and agency requires a willingness on the part of all to question and suspend existing assumptions and beliefs.

Greene (1993, p. 214) also views education as caring and person-centred, set out in her view of a 'curriculum for human beings', where students learn to use their voice, teachers learn to listen and together they search for ways to make the world more accessible. By learning to listen and speak for themselves, individuals develop life skills for the future to support their human empowerment. With these skills in place, individuals can engage in dialogue and action, secure in the belief that their personal worth is more than a number or place on the competition board. In my PPE practice, I have learned to listen even though I may be anxious about what will be said. In my role as a link tutor, I often give feedback to trainees from an observed lesson about their teaching and the progression of learning, but seldom do I invite trainees to use the same feedback process to comment on my teaching and their level of learning. However, this it is

something I have developed in my attempt to become involved in the action of caring or being cared for and to model agency rather than remaining at the rhetorical level of ethical care.

Greene, like Dewey (1916), advocates an important concept about educational and personal processes being 'always in the making', so that ideas, societies and people can be viewed as dynamic and always changing (1993, p. 213). Greene's (ibid) suggestion that there can be no fixed truths give me hope for my practice in PE, from an understanding that the labels people are given, based on measurements of their ability, are removable. Change can and does occur and labels can change: people can realise themselves as unique, capable and valuable.

1.3.1.2 Care beyond the physical self

Noddings' (1992) ideas about caring about the physical self are directly relevant to physical education. She urges educators to create opportunities for people to learn to care for themselves and others, while also cautioning that physical education is rarely seen as a location for care and concern. This presents a concern for my own practice. Whilst the physical self is only a part of the self, it is an area that Noddings (ibid) feels should open itself to possibly unexplored forms of discussion and learning so that it can move away from the impersonal delivery and technical supervision of sports and exercise. Such a view positions PE as a methodology of control rather than of personal and free exploration of potential. She suggests that issues such as competition, emotions and the condition of the body should be discussed and analysed with students to offer a more rounded learning experience rather than simply discussion of traditional sporting performance: this, she feels would promote a more holistic and personal form of physical education. However, to realise her ideas about promoting the physical self would not only challenge dominant PE practices, given that curriculum time allocated to dialogue and critique would be limited compared to that given to practical performance. From this perspective, sports science and the performance of technical skills could be seen to dominate the PE curriculum; the more social and emotional aspects of PE are either put on hold or completely ignored.

In my view, greater discussion of ideas about the aims and purposes of PE, and the aims and nature of the education of future teachers of PE, would lead to a critique of topics currently presented in policy and scholarly literatures as essential skills for life. These include the importance of an ideal body image, learning to win and lose, healthy eating and the benefits of physical activity: all currently seen as key elements of PE in mainstream schools. They are good examples of Foucault's (1977) ideas about how operations of power, especially discursive power,

can lead to the establishment of socially accepted ideals. His own view is that the idea of an ideally educated person, 'an imaginary body' in his terminology, needs to be interrogated, especially by those who may previously have internalised and aimed to realise such ideals in practice.

Seeing PE in education as more than just the physical is not a new idea. As noted above, Dewey (1938) saw education as a process of personal growth and never-ending learning: for him, there can be no such thing as an ideally educated person. In more general terms, ongoing learning can promote the realisation of a person's unique skills, qualities and true potential, closely related to the Aristotelian view of eudaimonia, a state of well-being through right forms of living. PE in education can lead to the realisation of a person's inherent qualities and participation in activities that encourage the actualisation of one's skills, talents, and potential. Happiness, as part of an experience of well-being, is therefore not to be viewed as a state of mind or something to be gained; rather it focusses on the processes involved in living well. Dewey (1897) was also concerned about common perceptions that the purpose of education was 'out there', waiting for successful students to achieve it, with the result that education would be failing children. Consequently, Dewey's view was that experience is educational only if students leave the experience knowing more than when they began, and more capable and interested because of their learning experience. The idea of achieving eudaimonia in the sense of finding happiness, a balanced life, self-fulfilment, personal worth and well-being is a view that I developed in my practice. My view of my PPE practice is that I support people to achieve happiness and well-being in their lives.

This is the view promoted by Bishop Talbot during the London Olympic Games and from which the present Olympic Creed was established by de Coubertin.

The only safety after all lies in the lessons of the real Olympia – that the Games themselves are better than the race and the prize. St Paul tells us how insignificant is the prize. Our prize is not corruptible, but incorruptible, and though only one may wear the laurel wreath, all may share the equal joy of the contest.

(Talbot 1908, cited in Grasso, Mallon and Heijmans 2015, p. 421)

De Coubertin (1908) adopted Talbot's idea and over time he came to share his Olympic creed at the 1936 Olympic Games in Berlin stating, 'Important aux Jeux Olympiques, ce n'est pas tant d'y gagner que d'y avoir pris part; car l'essentiel dans la vie, ce n'est pas tant de conqueror que d'avoir bien lutte.' This translates as 'Important in the Olympic Games is not the winning but the taking part; for the essential thing in life is not conquering but fighting well' (de Coubertin cited in Grasso, Mallon and Heijmans 2015, p. 421).

However, as de Coubertin found out (and pointing to a new direction in my argument), while the original aim of the Modern Olympic Games may have been the enjoyment of experience and positive thinking, this has now been replaced with the desire to win, and in some cases, to win at all costs. Winning now appears to be the main reason for and the main aim of competing in the Games; coming second is almost as bad as being last. Craig Dixon, a competitor in 1948, expressed how the creed influenced his actions, stating

I wish I'd never seen it, because that made a big impression on me. I thought 'That's right, just being here and competing is the important thing'. I had 'made it' and I believed I did not have to worry about concentrating. It was a bad influence because I took that message literally.

(Dixon cited in Witt 2012, p. xiv)

In order to be an Olympian, the body must be pushed to its limits, the technicality of every move scrutinised and anything deemed inadequate or below par must be corrected. From this perspective, the ideal body retains its importance and the physical skill dominates. While I agree with Gould (2010) that psychological skills are also important, I also understand that they have to be developed and tested in adolescence, as without these skills, people can struggle to cope with situations and shy away from competition or may be deemed to be not 'sporty'. However, my practical concern in this regard is that it takes time to develop the skills needed to become resilient and resourceful, and these skills often take second place to the practical skills which now dominate physical education. Thinking is therefore marginalised in the rush for the demonstration of practical activity and the achievement of results. Being 'sporty' has become the embodied measurement and reflection of what Ball (2004) calls a 'new attitudinal and ethical framework' that defines how teachers and children are to think about what they do and who they are (Ball 2004, p. 144). Worryingly, the term 'non-sporty' remains in the literatures of PE and is now commonplace in people's everyday language. It has been used by sports programmes such as *Change 4 Life School Sports Club*: this is evidently the reason why certain children are being targeted to attend clubs in school, so they can become more actively involved (SPEAR 2011). Thus, through their attendance and activity, 'non-sporty' children are normalised and will not have to suffer what Fuss (1989, p. 118) calls being perceived as being outside the magic circle. This form of thinking and practice not only raises the question 'What is the magic circle of physical education and sport?' but also confirms an idealised image and the perceived value attached to performance, and a sporty person, within society.

My practice, and therefore this thesis, is an attempt to critique the current practice for society to classify people by what they can or cannot do in sporting terms. My hopes are that, through

activities that do not measure only practical ability but also develop the mind, heart and soul, I can help people to develop the mental resources that will enable them not to accept stereotypical labels that highlight their lack of 'sportiness'. My view is that a form of practice that cares for people's well-being will also acknowledge and respect difference rather than suggesting corrective techniques. But this cannot happen within a practice that is grounded in a form of knowing that emphasises similarity, refuses to accept difference and aims to establish the superiority of one over the other.

I now consider my second key author.

1.3.2 The work of Joan Tronto

My second key author in this review is Joan Tronto, who has consistently argued for care in education. A comment from her work with Fisher (1993) defines care as:

a species of activity that includes everything we do to maintain, contain, and repair our 'world' so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all of which we seek to interweave in a complex life-sustaining web.

(Tronto 1993, p. 103)

However, the concept of care may be trivialised. Tronto (1993, p. 111) warned of the devaluing of care in terms of the 'privileged irresponsibility' that government strategy often promote and that prioritise individual rather than collective responsibility for welfare, well-being and positive action. If they require care, then the person is positioned as 'needy' or vulnerable. Tronto comments:

By not noticing how pervasive and central care is to human life, those who are in a position of power and privilege can continue to ignore and to degrade the activities of care and those who give care.

(Tronto 1993, p. 111)

Barnes (2012, p. 7) adds that perhaps this is why some people 'shrug off any association with values or practices linked to care' so they are not seen as a recipient of, or dependent on, care.

Tronto's work focuses largely on challenging normative assumptions regarding the role of women in caring. In her view, care must be seen as a relational practice in that all are (usually) involved in both the giving and receiving of care: this perspective is key to appreciating the nature of democracy. In relation to care as a practice, Tronto maintains that care is more than good intentions; it requires 'a deep and thoughtful knowledge of the situation, and of all the actors' situations, needs and competencies' (1993, p. 136). It is not only women who can or

should care, she says: those who argue that this is the case are failing to appreciate the problematic nature of care and are, in fact, perpetuating injustice towards both women and men. In her view, therefore, care cannot 'serve as both a moral value and as a basis for the political achievement of a good society' until the widespread understanding that it is only a woman's gift and responsibility to care is challenged and changed (1993, p. 9). Tronto questions how women have been marginalised from being full participants in public life by moral boundaries that have been constructed, and how these boundaries work to keep them excluded and serve 'to maintain the position of the relatively powerful and privileged' (Tronto 1993, p. 111).

Her 'vision for the good society' draws upon, but yet moves beyond, 'feminist sensibilities and traditional women's morality' (Tronto 1993, p. 3). Her aim is to bring about a care ethic that views care as both a disposition and a practice, stating 'we can recognize care when a practice is aimed at maintaining, continuing or repairing the world' (1993, p. 104). Understanding that the meaning of care can vary within different societies, Tronto considers how care can remain a universal aspect of human life, in that all humans need to be cared for, but why therefore it is 'so marginal a part of existence' (1993, p. 111). She also argues that through a series of ideas about individualism, autonomy and the 'self-made man', her views are not generally shared in a privileged western society since care is often kept from coming into focus.

A major contribution by Tronto is her framework that organises care processes into five interconnected and developmental phases, ranging from 'care about' to 'caring with'. She asserts that an integrity of care requires a knowledge of the context, a thorough engagement by carer and cared-for and a reflexivity about the process. The whole care process must fit together and is dependent both upon the integration of all the elements as a whole and the quality of each one of the elements themselves. In earlier work she focused on the everyday nature of caring, as shown in the first four forms. Her later focus on the relational nature of caring has led to the creation of a fifth form of caring, 'caring with' which acknowledges Sevenhuijsen's (2003) notion of an ethic of trust (see Tronto 2013). The five phases proposed by Tronto are as follows:

1. Caring About: a recognition of unmet caring needs.
2. Taking Care of: assuming responsibility for the identified need/s and how to respond.
3. Care-giving: the physical action to carry out the work to be done.
4. Care-receiving: the object of care responds to the care received that needs have been met (or not).
5. Care With: development of plurality, trust, respect and communication.

Each phase involves other characteristics and moral elements associated with each phase, as follows (see Tronto 1993 and 2013):

Table 1.1: Five phases of care and associated moral elements (Tronto 1993, 2013)

<p><u>Care Phase 1, Caring About</u></p> <p>Caring About involves the existence of a need and making an assessment of it, often from an outsider's position.</p>
<p>Moral Element: Attentiveness</p> <p>This includes the suspension of self-interest and the quality of being able to look at the need from the perspective of the object requiring it. It may also include the possibility of self-care; being attentive or inattentive to one's own needs. In order to be attentive to the needs of others one must first be attentive to one's own needs. Self-care is also referred to by Foucault (1986) as an ethical practice. Similarly, Gilligan (1982) maintained that an ethic of care focusses on the self in relation with others: it becomes the care giver's responsibility to maintain a relationship with the 'other'. According to Benhabib (1996), this implies a focus on one another's needs rather than interests and a commitment to dialogue. The theme is also taken up by Bozalek et al. (2014) who suggest that Fisher and Tronto's definition of care as relationship implies that self-care amounts to a process of human existence itself.</p>
<p><u>Care Phase 2, Taking Care of</u></p> <p>Taking Care of involves taking some responsibility for the identified need and how to respond to it. 'Taking care of' moves from a simple acknowledgement of an unmet need, to include the recognition that a care giver can act to address the need/s. Thus this phase involves notions of action, agency and responsibility, which may in the end bring about care or a decision that there is no appropriate need to take care of.</p>
<p>Moral Element: Responsibility</p> <p>Once an unmet need had been identified and action has been agreed as appropriate, a person must take on the role of meeting the need/s, thus taking the responsibility to care of the need/s. This involves a process of flexible negotiation about actions required and constant evaluation to meet identified needs (Barnes 2012) and is 'embedded in a set of implicit cultural practices, rather than a set of formal rules or series of promises' (Tronto 1993, p. 132); it is not to be seen as carrying out a duty, more a contribution to a particular situation that requires attention.</p>
<p><u>Care Phase 3, Care-giving</u></p> <p>Care-giving involves the actual process of giving care, such as a nurse giving a patient medication, so that the giving care work is completed, and the needs have been met.</p>
<p>Moral Element: Competence</p> <p>Being able to give care responsibly is not a technical issue but becomes a moral one. Care-giving is linked with the ability to provide care: in care-giving, Tronto (1993, p. 133) suggests that, '[i]ntending to provide good care, even accepting responsibility for it, but then failing to provide good care, means that in the end the need for care is not met'. It is important to ensure that care work is done well and that needs for care are met. Tronto adds that care-giving can often be left at the phase of 'taking care of' which is particularly dominant in large bureaucracies. The action is left for someone or something to carry out the directions of another, thus a superficial level of 'care of' is actioned without ensuring that care-giving is actually taking place. Tronto is clear that competence is not an attribute of individuals but is one actioned by and within groups.</p>

<p>Care Phase 4, Care-receiving</p> <p>Care-receiving involves the response from the care receiver to the care given. It involves a reaching out from both parties and becoming significant others in the process.</p>
<p>Moral Element: Responsiveness</p> <p>Having received care, a response is necessary. In order to observe the response, judgements must be made about whether the care was effective, successful or has been completed. If needs have been met, then new needs may emerge or if they have not been met, then new actions must be identified and met through the phases of care. Responsiveness requires engagement from the standpoint of the other, understanding the need/s and the other's position as they express it. Tronto (1993, p. 134) suggest that care-receiving involves moral issues in that 'intrinsic to its nature are the conditions of vulnerability and inequality'(Tronto 1993, p. 135). She suggests that people go through 'varying degrees of dependence and independence, autonomy and vulnerability' and that demonstrating vulnerability can have serious moral consequences because by viewing people as 'always autonomous, and potentially equal citizens' (Tronto 1993, p. 135), the possibilities for democracy in action are reduced.</p>
<p>Care Phase 5, Care With</p> <p>'Care With' includes other moral qualities such as plurality, respect, communication and trust which build a democratic form of care, where the process of care becomes relational. It brings about collective responsibility to think beyond personal choices or needs and those of care givers, including the caring needs of society. To 'care with' includes possibilities for shared care, well-being and co-flourishing, alongside a critical understanding of self-care.</p>
<p>Moral Element: Trust</p> <p>Baier (1995, p. 604) defines trust as 'not the same as mere dependency or reliance on others. To trust is to let someone take care of something one values, where taking care of involves discretionary powers.' This definition presents care as something we do, willingly, in relation to others, so that we may flourish together. Tronto (2013, p. 5) states that '[t]rust builds as people realize that they can rely upon others to participate in their care and care activities.' Sevenhuijsen and Svab (2004) add that trust involves moral ethics and is dependent on respectful attention to another's vulnerability alongside the recognition of one's own – 'the other in oneself' (2003, p. 186).</p>

I adopted Tronto's stages, as set out above, as a useful way of theorising my work and providing a strong structural framework, although I adapted her five phases of care into three: care about, care for and care with (as appears in Table 0.1, p.6). Her framework helped me to re-envision my practice over time; and this understanding of the development of care fitted well with the organisation of my research as three cycles of action reflection, through which I was able to theorise the development of my practice more coherently. It enabled me to explain and articulate how the nature and form of my practice shifted: from an earlier, objectivised focus on caring about topics such as PE, in which people became objects of enquiry, to a more relational form of caring with people, where people became living cooperative actors with a shared aim of improving the quality of education and life for self and others.

I have therefore organised the research and the thesis to reflect the processes involved. The research cycles are named as Care About, Care For and Care With. In the chapters that follow, I will explicate what that process involved and the reasons for the change from a culture that cared more about topics such as PE and standards of performance than about the people involved in the teaching and learning: this changed towards a practice of caring with the people I teach within educational settings. It also reflects my own learning to care, not only for people and the way of working within PPE and HE, but also for myself in relation to other people and the situations I find myself in.

1.4 Towards a denial of the values of care in mainstream education

In this section I review current perspectives on PE in schools-based education and the degree to which care is demonstrated there. Given that schools will be the workplaces of many of the teachers I currently teach, it is my responsibility to make sure they know what to expect. The section opens with an outline of how the aims and purposes of PE are understood.

1.4.1 The changing aims and purposes of physical education in mainstream schooling

In this section I explain how PE in primary schools, as a NC subject, appears to have become part of an educational system that centres around performance (Ball 2004). It is also influenced by historical and political ideologies that prescribe and maintain a competitive culture and content, enhanced through the type of activities and sports promoted and repeated within school PE lessons, sports clubs, HE PE lectures and continued professional development (CPD) sessions for school staff. PE is positioned as a vehicle that promotes the benefits of competition and excellence through performance and acts as a barometer for gold standard productivity (Gibson 1993, Ball 2004).

In 1992, PE was included in the NC: it remains a foundation subject to be taught at each key stage, 1–4 (ages 5–16), as stipulated by the NC for England (DfE 2013). The rationale for the inclusion of PE is because:

The national curriculum is for all children and the purpose of physical education is to promote general fitness rather than to train Olympic champions or to remedy motor difficulties or disabilities.

(McKinlay 1993, p.430)

PE is claimed to be the only subject whose primary focus is on the body, physical development and learning in, through and about the physical (see Harris 2018). Alongside physical

competencies, PE is also said to be a context for and means of learning a wide range of valuable skills such as cognitive and critical skills, aesthetic judgement, decision making and social skills (Doherty 2003, Bell and Penney 2004). Harris (2018, p. 1) adds that PE also makes a 'significant contribution to the spiritual, moral, social and cultural development of children' which links to the NC aims (DfE 2013) about a broad and balanced curriculum. Talbot (2001) states that as an academic subject, PE helps children to respect their bodies, contributes towards the integrated development of the mind and the body and positively enhances self-confidence and self-esteem. Harris (2018, p. 2), in her suggestion that PE should become a core subject within the NC (DfE 2103), states that a high quality PE curriculum 'is the most effective and inclusive means of providing all children with the skills, attitudes, values, knowledge and understanding for lifelong participation in physical activity'. Harris (ibid) is not alone in claiming that high quality PE can contribute to British values of democracy and respect, alongside essential life skills such as resilience and responsibility. As a teacher of PE and someone who has enjoyed a wide range of sports or activities, I have experienced such positive learning experiences, but a high proportion of the people I teach do not hold such a view of PE.

As a subject, PE has historically been a vehicle to emphasise and distribute policy regarding the proposed ways of improving the health of the nation. This places PE on uncertain ground as the content of the subject is turbulent, changing according to changes in policy. Capel and Whitehead (2015) suggest that PE is in a confused state and is often placed at the bottom of priority agendas within schools although sport is often a high priority within the government. With limited direction and often limited PE training for primary school teachers, the subject has become a random collection of different games, sports and activities, with an intense focus on competition and skill acquisition. It is currently caught up in the issues raised by health authorities (see World Health Organisation 2017, Association for Young People's Health 2017) and the links PE has to low activity levels of children, increased mental health issues and health behaviours of young people. These issues are highlighted within a growing trend to express concern via universal and international rankings, indicating the warning given by the Public Health England (2016) that inactivity is amongst the ten most important risks for the 'health burden in England' (no page) costing the nation £450m a year. It seems that PE has lost sight of the individual child, their learning needs and personal aspirations within the possibilities and solutions it seeks to claim.

Historically, PE has been recognised by political or governing parties as having potential to service their own agendas (Waring and Warburton 2000). Foster's (2018) review of the provision of physical education and sport within schools since 2010 reflects the many government

interventions (such as funding) and strategies aimed at improving the learning of PE and sporting experiences of children and young people. A main aim of these strategies is to ensure that the physical fitness and health of the nation remains a prime objective within school PE. This was also the aim of the 1900's focus on military drill and gymnastics and movement for females: in the Post-World War II era the focus extended to include competitive team games.

Since then, sports and activities have dominated the school PE curriculum, on the basis that they were seen as means of encouraging positive outcomes for the nation. Military drill was seen as producing a fighting-fit nation by maintaining a regime of fitness together with the good habit of following orders. Gymnastics was promoted as encouraging social and moral development in order to counter 'unwanted behaviour' (Phillips and Roper 2006, p. 133), while competitive games encouraged 'physical education and elite sport performance' in the services of 'the national interest' (Kirk and Gorley 2000, p. 121). The Wolfenden Report (CCPR 1960, p. 4) called for a range of state initiatives to enhance sport in the community, proposing that 'if more young people had opportunities for playing games fewer of them would develop criminal habits'. In more recent times, these more physical aspects have been supplemented by an increased focus on social and affective domains, such as the development of positive attitudes to physical activity and the production of confident learners and teamwork. However, practical activity and fitness remain the dominant focus of the subject, as communicated in the NC (2013) and set out in the Purpose of Study in NC Physical Education for Key Stages 1–4, reflecting a focus on competition and physical activity.

A high-quality physical education curriculum inspires all pupils to succeed and excel in competitive sport and other physically-demanding activities. It should provide opportunities for pupils to become physically confident in a way which supports their health and fitness. Opportunities to compete in sport and other activities build character and help to embed values such as fairness and respect.

(DfE 2013, p. 3)

The aims of the PPE NC emphasises the functional perspective of the Purpose of Study (ibid) with the statement that all pupils:

- develop competence to excel in a broad range of physical activities;
- are physically active for sustained periods of time;
- engage in competitive sports and activities;
- lead healthy, active lives.

A key significance here is that the language of 'high-quality', 'competitive sport' and 'physical activities', as articulated by the purpose of study and the programme of study, reflects a neoliberal agenda of marketisation and control, which in turn influences teachers to develop

specific pedagogies for achieving a pedagogical benchmark. This form of language also enables parents, head teachers and bodies such as the Office for Standards in Education and Children's Services and Skills (Ofsted) to measure the efficiency and quality of teaching and learning within NC subjects. This measurement of the functional value of PE positions it as a product of teaching rather than as a process of learning.

A focus on performance inevitably impacts and influences the general level of care within PPE, including in my own practice and that of the teachers I teach. It seems that PE, and therefore my practice in Higher Education, has become part of the overall demonstration of the implementation of government curriculum policy.

Traditionally within physical education, the end product is a person who has succeeded in achieving the normatively agreed standard of performance in sports and activities. Their success as a winner at the highest level of performance such as at regional or national level usually comes hand in hand with the award of a trophy, a medal or further selection for a team. This medal or trophy can be worn or displayed by the individual or the educational institution as a reflection of their cumulative worth. In higher education, the end product can be viewed as high levels of student recruitment, retention and employability alongside knowledge production, reproduction and value within the research market place. Ultimately, knowledge is now an object to be bought and sold, and, as with any commodity, the higher the perceived value, the higher the demand for it.

A further problematic surfaces. In the newest version of the NC (2013), the formal direction and guidance for PE attainment levels and assessment have been removed, so teachers are no longer required to assess by externally imposed normative criteria or levels of attainment. This freedom allows teachers to develop independent and personal judgements about children's work, and this amounts to giving control for children's progress in PE back to teachers. However, the control carries implications because, without formal direction and guidance, assessment becomes subjective as individual teachers decide what counts as 'high quality' or a suitable 'range of physical activities', based on their own understanding of PE, which in turn is often based on personal experience. This Catch 22 situation leaves some less experienced or even confident teachers of PE floating in a pool of uncertainty, anxiety and confusion, and still needing formal direction and guidance to their teaching.

With the increased focus on competitive games and physically-demanding activities within school lessons, the value system that informs PE has changed, from the personal, experiential

and subjective dimension towards the objectification of PE. This has placed pressure on those involved in the teaching of PE both to conform to the aims of externally imposed strategy and policy, and also to change their predominantly child-centred focus to a more activity-centred focus on sports/team games (Green 2004). Such a move has produced comments within the literatures of social change: Lasch (1979), for example, maintains that teachers have, as an indirect form of mandatory consumption, constantly redirected their teaching to address the needs of society, while Wladimir and Szymanski (2006) describe such educational and policy change as episodic and synonymous with the reactive rather than the proactive sports policy practised within the UK government. Gibson (1993, p. 19) suggests that social and political change is directed and controlled by experts who identify needs. This process can leave society feeling grateful that they are free 'from the burdens that interfere with their productivity' (ibid). Society is thereby covertly placed as a consumer 'of the expert's services' (ibid) through a process of absorption and the belief of experts' assumed truth.

Publications such as the *Public Service Agreement 22* (NAO 2010) and *Going the Extra Mile* (Ofsted 2014) are examples of this form of consumerism which suggest a fresh outcome for the nation via the subject area of PE. The aim of the *Public Service Agreement 22* was to 'Deliver a successful Olympic Games and Paralympic Games with a sustainable legacy and get more children and young people taking part in high quality PE and sport' (NAO 2010, p. 2). *Going the Extra Mile* (Ofsted 2014) typifies the wider neo-liberal agenda; emphasising the elite and competitive nature of sport through presenting achievement as highly visible, with a 'demonstration effect' that aims to encourage others to participate and replicate (Kirk and Gorley 2000, p. 123). Both publications may be seen as part of a covert form of 'governmentality' (Foucault 1979) which permits dominant views and forms of behaviour to be shared and are therefore continued.

Within both documents, PE is promoted as a vehicle to improve the productivity of a society by developing resilience through competition and an acceptance of failure linked with a desire for excellence. Wilshaw (2014 in Ofsted 2014) makes it clear that PE should be seen as a significant factor in improving the quality of academic examinations grades. He compares the impact of, and provision for, sport in state and independent schools, stating that it should come as no surprise that 'Forty-one per cent of UK medallists at London 2012 were educated in the private sector even though it caters to a small minority of children' (Wilshaw 2014, cited in Ofsted 2014, p. 2). Further, 'The drive to compete and excel in sport shapes a youngster's character, binds the school together and reinforces the drive to compete and excel academically' (ibid), thus promoting a view of PE as fixing 'the broken units of production and consumption and quickly

restoring them to operation' (Gibson 1993, p. 23). PE and PE teachers are objectified through their allocated role of healing and support: this represents a form of manipulation and rationalisation in a process of that realigns social and political ideals.

Competitive sport is placed at the top of the policy list to produce desired outcomes for individuals and schools alike: '... competitive sport isn't an optional extra; it's a key component in building self-esteem, confidence, school ethos and academic excellence' says Wilshaw (2014 cited in Ofsted 2014, p. 2). The concept of competition, or competitive sports as defined within the document, is presented as the process to achieve increased levels of academic results alongside the production of more elite sports people. PE is positioned as a medium for the production of sporting excellence while the process of 'learning to compete' is seen as a life skill valued and promoted by Government.

... children's education is the poorer if they are deprived of the chance to compete. Children enjoy competition. It pushes them to do better and try harder. Of course, it also carries with it the risk of defeat, but how better to prepare pupils for the setbacks that life will inevitably throw at them?

(Wilshaw 2014 cited in Ofsted 2104, p. 2)

This promotion of competitive action and thinking turns PE into a methodology of control rather than one of personal exploration and liberation. Such a covert form of control of the body and mind links with Foucault's ideas around the micro-political operations of power (1977), raising important questions about the promotion of an 'imaginary body' produced not through genetics but through power (Gatens 1996). Foucault also suggests that bodies, and therefore minds and actions are controlled and manipulated through a regime of fitness so that they become socially acceptable within an ideological world. The promotion of the possible health and socially-related benefits of sport and other physically-demanding activities becomes a socially constructed ideal which individuals internalise and act upon to correct and guide their current practices. Shilling (1993) and Woodward (2009) extend Foucault's ideas around power, discipline and the body, suggesting that once the mind becomes the location for discursive power, the body becomes an 'inert mass' (Shilling, 1993, p. 80), or 'docile', as Foucault described it (1977).

Wilshaw's (2014 in Ofsted 2014) aim of promoting learning in and through competition aligns with the importance of statistics and an end result. This is quite contrary to the original idea of competition, derived from the Latin verb 'competito', meaning to question or to strive together (Hyland, 1984). The original understanding does not suggest a test against another person, but a testing of oneself alongside another, together. The idea of working together is also aligned with the Latin root of the word 'assessment', which is 'assidere', translated as 'to sit beside, or

with' (Bower 2013) involving both teacher and student in a process that is with and for students, rather than something that is done to students (Greene 1998). The personal aspect of engaging in a sport or game remains as working as an individual or member of a team in the quest for increased performance and learning, alongside the desire for, but not dominated by, a positive result; while the political and cultural values of sport dictate the way in which competitive sport and a positive result is viewed. Oriard (1981) maintains that a capitalist vision places sport as a commodity to be sold to spectators or players, some of whom engage in contests for prizes. Nowadays this competitive sporting culture dominates the PE curriculum in schools together with expectations of winning. For Keating (1965), winning becomes a form of excellence that represents superiority and dominance over those who have lost: from his perspective, the process of gaining expertise or excellence is characterised by dedication, sacrifice and intensity, all of which require deliberate and prolonged practice. The objective is to prove oneself to be the best, a stance that contradicts the suggestions of de Coubertin (1908) that what should matter is taking part, not the winning.

Also, because sport, fitness and physical activity are included in PE lessons in schools, children and teachers are influenced by dominant sporting values and multimedia presentations shared via multimedia sources. These values and their associated 'truths' are inserted into the aims of school PE, and students and NC policy makers come to have specific expectations of PE teachers as well of anyone involved in the assessment of the quality of teaching and learning in PE. Thus PE and its practitioners can be influenced by externally driven values and directions, and judged in terms of their popularity or level of success. Media involvement has a considerable role to play in the promotion and dominance of sports, and of specific understandings of the nature and purposes of sport: and these in turn dictate the practice of measuring success through objective statistics. A successful result implies power and superiority over others. The better the results, the better a player/team is seen to be and the greater the demand for that individual, team or sport. The demand for 'experts' (MacIntyre 1984) and specialised 'therapists' (Gibson 1993) provides a platform to sell 'the remedy' to those who need it, which means that the sport or game itself becomes a commodity, where the experience and performance of the player/s is seen as secondary to the value of the result or the pleasure of the spectator.

However, all is not lost: whilst the commitment to competitive sport and games remains today, others view competition differently, edging away from a technical rational perspective and offering a vision of learning through play. Play can be seen as an independent activity which can also be linked to recreational activities: it is by nature voluntary and uncertain, with unpredictable outcomes. Huizinga (1938) offered the suggestion that through play it is possible

to transform culture into something new, noted when children play a game, change the ideas to fit with their own, or even new playmates or materials, therefore transforming the activity from what it was. This requires no intervention of direction from adults. In fact he (ibid) suggests that adults are the group who do not comprehend the idea of free play and most often want to organise children. This is a point that tends still to be true today and perhaps accounts for some of the issues currently experienced within PE practices; educator versus learner roles.

Gallahue (1993) suggests that children gain multiple physical benefits from free play, such as unconsciously strengthening the large muscles groups, how to move through space, balancing, and manipulative skills. These skills are required in life, not just within physical activity. Importantly, within play, competition and contests are most often removed, and through their interactions with others in play, children develop their own culture that is different to adults. Within this culture, children have their own language and method of transmission (Opie and Opie 1959); communicating by words, sounds and actions that should not be judged in normative terms, because, if play is judged in this way it becomes subject to the demands of productivity and reason. At the same time, Gibson (1993) notes the importance of Guttmann's (1978) observation that there is a difference between two different kinds of games, as in, for example, basketball and leapfrog. From the traditional view of a game as a contest, basketball demands a winner by scoring points, whereas leapfrog is a playground game, played with changing spaces, times and rules according to how partnerships develop and the game evolves. In basketball, strict rules are set by an international governing body which are to be followed in order to manage the game, nor is any adaptation or personal interpretation of basketball rules allowed within an official game. On the other hand, any 'rules' for leapfrog are consensual, with adaptation and interpretation of ideas forming a major part and enjoyment of playing the game. In terms of the wider argument, then, without an element of play, games and sports become public spectacles or a vehicle to achieve the ultimate aim, a victory. A prime example of this idea of a spectacle was evident within the Roman Games where 'bread and circuses' were provided to keep the populace entertained whilst the government covertly 'entertained' their own rules and regulations to control the populace and win political and social battles. Perhaps this is also what happened during the 2012 Olympics and other sporting events distributed through media forms.

An implication of the matters discussed here, both for myself and for the students I teach, is that PE is positioned as a statutory subject of the primary curriculum and therefore as an essential component of primary ITE and the recommendation of Qualified Teacher Status (QTS). As a teacher educator I must therefore adhere to requirements presented in the programme of study

for the NC for PPE which states that 'opportunities to compete in sport and other activities build character and help to embed values such as fairness and respect' (DfE 2013, p. 3). These opportunities should come through engagement in competitive sport and other physically demanding activities. Students must also comply with statutory regulations: if the aim of teachers should be to inspire all pupils to succeed and excel in competitive games and activities, they have no choice but to understand the legislated criteria that count for 'success', 'character' and 'values' of PE or for 'success' within games and activities.

This observation leads me to a discussion about what is happening in PE and TE within the context of a HE system that is now dominated by a logic of technical rationality and a commitment to PE as excellence at all costs. This becomes the focus of Chapter 2.

1.5 Chapter summary

Within this chapter I have set out ideas about the nature and aims of care, and how these are variously interpreted and realised in practice in PE in mainstream schools. I have explained the reasons, aims and purposes of the research, highlighting how and why there was a need for me to investigate my practice in primary physical education in higher education. I have considered the work of key theorists including those who have informed my thinking and practices, with special discussion of the care work of Nel Noddings and Joan Tronto. I have outlined how care is demonstrated in schools-based education, specifically in PPE and TE within HE. In this process, I have promoted the view of care as a practice that can reinstate humanistic values that have been eroded within a business model of education that serves to dominate and exclude, and restricts my value of care and inclusive and emancipatory practices.

The following chapter, Chapter 2, continues the theme of a denial of the values of care, now in my current contexts of Higher Education, including the domains of PPE and Teacher Education. I express my dissatisfaction about a process of education that labels people by their ability to perform against normative assessment methods and ignores people and their uniqueness.

TAKE YOUR MARKS

Chapter 2. The erosion of care

2.1 Introduction

In Chapter 1 I discussed the nature of care and its possible different forms in physical education (PE) in schools: I argued that care is being transformed largely into a technical 'care about' which largely remains as a conceptual form of caring. In this chapter I consider how care is being systemically eroded in higher education (HE), including in teacher education (TE), through a focus on performance and performance management that extol the virtues of competition, assessment and excellence. I also explain how these competitive and self-centred values serve the interests of powerful groups other than teachers and children. This focus on performance inevitably impacts and influences the level of care within HE and specifically in primary physical education (PPE). This has implications for my own practice and that of the teachers I teach, in that it denies my core value of care. It also highlights the hypocrisy prevalent in HE that promotes care as one kind of institutional value while acting in ways that do not demonstrate care. It would appear that universities have become compliant servants in a wider market-driven policy, where profit and the products of education are more important than the process of education and the people involved (see also Giroux and Myrsiades 2001, Barnett 2000). My reading of the situation is that PPE in particular has become part of the overall demonstration of the implementation of government curriculum policy.

However, as a professional I appreciate that I have choices about how to respond to the situation: my response is to critique normative institutional expectations and to encourage teachers to take control of their own practices. Achieving this aim has involved changing my form of pedagogy and encouraging students to consider doing the same. The story of this transformation was told briefly in the Introduction and continues below.

This chapter is organised as three parts:

1. The erosion of care in higher education
2. The plan for social action and the change in practice
3. Developing practices of inclusion and emancipation

Throughout I consider key literatures that have helped me make sense of what many educators experience as a confusing and frequently distressing situation.

2.2 The erosion of care in higher education

Currently, the educational process within HE in general, with specific relevance to TE, is different to my view of what education should be about. In its present form it tends to mirror UK government initiatives and policies, while its dominant neoliberal agenda of profit over people denies what I stand for. This is especially telling in my context of teaching PE in HE. In my view, some educational institutions have become filtering processes which in turn generate a distorted view of PPE: this tends to be symptomatic of the wider context of education.

A shift from a process-valued educative system towards a product-valued system has distorted the original aims of TE, with specific relevance to PPE. Enquiry, theory generation and critique have largely been replaced by results, competitive markets and economic value. Universities have always been about contributing reflective scholarly work to inform society, but, according to dominant forms of thinking, results should now replace that reflective scholarly work and stand as the visible outcomes of idealised, abstract models that can be adopted by practitioners. Practice, including teaching, 'is viewed as a somewhat menial and amateurish task', a craft as Rowland (2006, p 77) suggests; one that can be learned without undue intellectual or theoretical effort. From this way of thinking, teaching as a form of practice may not be as highly regarded as research or theory generation, therefore university academics can be positioned as specialists who research the perceived deficit culture of society in order to heal its citizens and address their concerns. The distance between teaching and learning, practice and theory, has widened within HE and the two are seen as divergent in aim and process.

2.2.1 Performativity and performance

Performativity is a major value within current education, including HE and TE, with continuing demands for income generation and the achievement of high results. Ball (2003) refers to performativity as

a technology, a culture and a mode of regulation that employs judgements, comparisons and displays as means of incentive, control, attrition and change based on rewards and sanctions (both material and symbolic). The performances (of individual subjects or organizations) serve as measures of productivity or output, or displays of 'quality', or 'moments' of promotion or inspection.

(Ball 2003, p. 216)

The performance of the people within educational institutions such as schools or universities could be viewed as a representation of the worth of an individual, groups of individuals or an institution. It is believed that the earliest form of performativity was introduced by the

Newcastle Commission (see Arnold 1908) back in 1862 through their payment by results inspection system, a culture that rewarded those who delivered the required institutional goods to satisfy the demand for the external goods of productivity and control. That same economic culture continues today, while also denying my values of care that celebrate people as unique individuals who are valued for themselves, not simply as products of an education process.

As outlined in Chapter 1, schools-based PE is caught up in the processes of performativity. Like any subject within the NC, the purpose of PE is seen as meeting the requirements of that curriculum in school-based settings. This has knock-on effects for TE. The aims of both school-based PE and higher education-based PPE can be seen as producing people who may excel or continue to participate in sports, improving those who are judged to be physically unfit and/or unhealthy, and thus providing society with a physically strong workforce, people with competitive spirit, and a team of sports people who can demonstrate sporting power as a nation. My role as a PE specialist has involved the production of one or more of these products. My job also involves the promotion of the benefits of being fit and healthy and to persuade students to find ways to physically educate children about aspects associated with being a healthy citizen. In ITE and PPE I face concerns for both mental well-being and physical health, often because of the forms of professional education in school settings that focus more on outcomes rather than processes.

The direction for education continues to be driven towards the achievement of grades, and in relation to PE, academic success is achieved through examinations during key stage four and further education. In contrast, English and mathematics are compulsory subjects for all children and examinations start in primary schools and continue up to key stage four. Viewing PE from this perspective defines it as a subordinate subject where opportunities to succeed in comparative academic status are limited, thus the only other form of being successful is through practical performance. Ward and Griggs (2017) suggest that expertise in PE (and Art and Music)

often manifests itself through skilful performance of the subject and it is this practical dimension which can override perceptions of the type of cognitive work completed behind the scenes of the performance.

(Ward and Griggs 2017, p. 7)

Consequently, when students enter HE, they recall the 'very specialised, skilful and physical nature of such performativity' (Ward and Griggs 2017, p. 7) and these aspects of PE can become 'confused with ideas about knowledge of subject matter and competence to teach' (ibid). Students, arriving with a negative view of their success within PE to date, could be seen as already products of an educational system that values high levels of performance, but offers

limited space on the winners' podium for many to succeed. Therefore many students arrive feeling as if they are already 'losers' and some have been labelled as 'low ability'. This compounds the issues Key and Spence (2012, p. 180) raise about the professional development of teachers in that a poor experience of PE means that as teachers 'it is unlikely that they will be positively disposed to promoting the subject'. Sadly, as reported by the all-party parliamentary group for a fit and healthy childhood (APPG), the limited time afforded to PE within HE exacerbates issues as 'Postgraduate entrants receive around 6-8 hours of PE in initial teacher education and undergraduate trainees about 24 hours' (APPG 2019a, p.23). Dryer (2019, cited within APPG 2019b, n.p) adds that we cannot make people fall in love with PE, they certainly 'don't do it because somebody tells them that it's important'. The Office for Standards in Education, Children's Services and Skills (Ofsted) continues to report that trainees reveal low levels of confidence and knowledge in their questionnaire responses, suggesting that the problems are 'out there' but not being addressed. This means that with limited learning time within ITE programmes the general teacher may lack confidence in their ability to deliver high quality PE lessons.

In addition to the dominance of a process-valued system of education and the peripheral positioning and low value of PPE within schools and HE, government guidance and funding for the allocation of teacher's planning, preparation and assessment (PPA) requirements also affect my practice and counteract my values. This funding allows school managers to divert responsibility for the delivery of subjects to suitably qualified people other than teachers; PPE is often one of those subjects. Currently, PPE is frequently taught by Higher Level Teaching Assistants and sport coaches 'whose training may only equate to a very basic qualification' (Ward and Griggs 2017, p. 406). PPE's value within a school's curriculum is therefore troublesome for school and university based PE practices as such choices are legitimated by 'the belief that practical subjects do not represent serious educational activity and thus their peripheral curricular location is justified' (Ward and Griggs 2017, p. 406). This message is lived out during school placements, where students learn that PPE, in comparison to English and maths, is not an essential subject in the reality of a school setting, and they accept practice as truth. The place for PE within schools becomes nothing more than an 'opportunity to get children outside and expend some energy' (Morgan and Hansen 2008, p. 382). The misuse of PPA strengthens Ward and Griggs's (2017) argument that whilst it is considered legitimate to hand over the teaching of PPE to other adults, it is also 'reflective of a complicit agreement that PE does not, therefore, require much subject knowledge and does not need to be taught to such rigorous standards as Numeracy and Literacy' (2017, p. 406).

Within HE, PE struggles to maintain its place in an overcrowded timetable which acts as a checklist to ensure that students leave with enough knowledge to use in their future practices but more importantly, that the institution achieves high levels of employment rates as an essential outcome of their learning. A key part of my work is to ensure that students are aware of what they can teach in schools according to the NC (DfE 2013) and current government policy or strategy. It could also be suggested that I teach them how to prepare primary school children to serve the nation in future as skilled and healthy citizens in a product-oriented world. My task could be to deliver packages of knowledge to address the NC for PPE, and for those students to reproduce in schools-based teaching practices, thus my practice is inevitably caught up in institutional, political and education policy and debate.

This focus on performance inevitably affects the quality of care I wish to extend to those I teach, especially in relation to how they identify themselves and their levels of confidence in facing up to life in the future. It also raises questions about the nature and purposes of teacher education.

2.2.2 Aims and purposes of teacher education

Different views have existed over time about the aims and purposes of teacher education. My own ideas have stemmed from my beliefs about the importance of independent thinking and the encouragement of learning and have also been influenced by theorists working in the field. I have studied the work of authors such as Pring (2015), who considers how different values inform what education is and what it means to be educated; while Freire (1970) and Giroux (1981) argue that any form of education should contribute to the development of individuals' thinking, independence and future actions. Peters (1965) believes that education should enable individuals to organise, understand and make sense of their experiences, while an educational experience, according to Dewey (1916), is one that brings about learning through making sense of the world and experience. Education therefore is not preparation for the future but enables individuals to learn to live in the present. This also is my view: the experience of living the learning and seeing experiences as current and relevant allows educators to relate topics and subjects to the reality of learners' lives. This in itself is a valuable practice. It also challenges the standard form of teaching in TE, which tends to take a transactional form that delivers prescribed and replicable theory, usually in an abstract form and therefore often detached from the realities of learners' lived experience.

Data collected during my research confirms Keay and Spence's (2012) suggestions about prior experiences affecting students' preconceptions of their own performance and those required

within PE and HE. In some cases, their prior experiences in both mainstream education and professional education has left them believing that they are not sporty or any good at PE. This is where Pring's (2015, p. 32) views are valuable: he states that a major function of education should be to enable people to learn what is valuable and significant, which raises questions also about what is to be valued in education and who decides what is significant. I suggest that learning to be 'not sporty' or 'no good' is an outcome of a form of education that Dewey (1916) calls 'mis-educational', an idea also put forward by Chomsky (2000). This form of education blocks growth rather than leads to further growth, whereas for Dewey, experiences can be described as educational only if they lead to further understanding and growth. Pring (2015) agrees, adding that an individual's learning should be judged by the outcomes of their learning. Raz (2004) suggests that even deciding that something is not worthwhile can be valuable.

Biesta's ideas (2009) are especially relevant to my argument. He maintains that education plays a role in promoting and continuing cultural and traditional ways of knowing and acting: this is achieved through what he calls certain 'functions of education'. The socialisation function of education promotes specific norms and values whereby individuals learn to 'become members of and part of particular social, cultural or political orders' (Biesta 2009, p. 40). He argues that 'the actual influence of education can be confined to qualification and socialisation' (ibid): these functions prepare people for a national workforce, linked with economic development and political and cultural literacy. A further subjectification function serves to encourage an individual to learn to be a subject and create a particular identity, which Biesta states is the

opposite of the socialisation function. It is precisely not about the insertion of 'newcomers' into existing orders, but about ways of being that hint at independence from such orders; ways of being in which the individual is not simply a 'specimen' of a more encompassing order.

(Biesta 2009, p 40)

Biesta's three functions of organised education are closely related to performativity and the neoliberal agenda currently driving education policy and practice. Whilst Biesta argues that the three functions interrelate and affect each other, in my view the subjectification function is fading within education and the qualification function is becoming more dominant. A performative view of education uses teachers and children as data within a system that collates, measures and assesses their performances against policy targets and pre-set standards. Sadly, the system holds the teachers and the children accountable for their inefficiencies or failures measured against national or local norms, and ignores the conditions and management of the teaching and learning environment in which they have to 'perform' (Ball 2003).

Biesta's work is especially relevant in HE, where universities, as institutions within the educational system, have been 'established with a specific purpose of getting people to learn' (Pring 2015, p. 23). The traditional function of university-based education is understood as providing knowledge, skills and techniques which can be used or replicated by practitioners in the future. Korthagen and Kessels (1999) also suggest that Aristotle's episteme-phronesis ideas are relevant to understanding the function of higher education: episteme, they say, becomes a form of transmitting knowledge to student teachers, perhaps the most common practice in universities. In my case, educational theory, PE-specific pedagogical knowledge and associated skills and techniques are passed down from academics to students to be applied to practice: thus knowledge and practice continue to be seen as separate.

McNiff (2013) comments that traditional theory still dominates much institutional thinking, seeing practices as divorced from and usually secondary to theory. Such views are based on the methodologies of the social sciences which have been tested in terms of established academic standards of judgement and which often view research and practice as separate entities. These forms of research often use models, borrowed from medical research, based on generalizable results from drug research, and are now seen as the gold standard. However, the term 'gold standard' was used by the Minister for School Standards, Nick Gibb, when speaking about 'more rigorous GCSE exams' which had been 'designed with employers in mind' (DfE 14th May 2018, no page). In the press release, Gibb highlighted the close links between traditional theory, performativity and education when he stated that there was,

a need to increase number of people able to study for STEM degrees to support the current economy and its growth. The reforms to GCSEs and A levels, as well as these teaching programmes are just two of the ways this is being achieved.

(Gibb cited in DfE Press release 14th May 2018, n.p.)

The major flaw in this form of research and related methods of teaching and learning is that scientific research aims at providing explanations for practices in terms of prediction and control with the single goal of treating, healing or improving people. To achieve this goal, it must be assumed that people and educational practices themselves are predictable and all of a type, whereas this is not the case: people are unique individuals so one solution will not suit everyone. Consequently my values of diversity and inclusion are being denied by such forms of education research: they promote the idea of difference as negative rather than as a positive and natural way of being.

Within my own university, my PE practice is contested by the fields of sport, fitness and coaching: these are highly respected institutionally. They derive from a sport science background which

works from a technical theoretical form of research, as outlined earlier, that produces abstract and unalterable theory. The theory thus generated has diagnostic and remedial aims to inform and improve those who take part in sport. The field is valued for its high success rate in university sporting leagues or for their ability to attract high profile academics or elite athletes such as Sir Mo Farah who represented the institution at international events. PE is thus associated with the success stories of sports and games within the NC (DfE 2013). It is also assumed that research from sport and science may also be used as a form of medicine to heal PE, the poor cousin to sport and science. And because this type of scientific research is valued and rewarded by the university, teachers continue to be valued in terms of their subject knowledge and its delivery.

The roles and competences of teachers are thus brought into question. Coulter and Wiens (2002, p. 23) see teachers as 'actors and spectators within education', whose job is to carry out the recommendations of others' research rather than do research themselves. They suggest that spectators (absentee teachers as Arendt (1958) calls them) research practices to provide suggestions for improving practice but remain withdrawn from the action of school-based teaching itself. This perspective of a divide between 'those who know and do not act and those who act and do not know' (Arendt 1958, p. 223), linked to Biesta's (2009) socialisation function, presents a contested process of education. In HE specifically, such a division also constitutes a worrying split for those who teach – the actors – and those who write in abstract terms about teaching – the spectators: they achieve the measurable results that universities want in terms of publications and citations in peer-reviewed academic journals. Yet this kind of measurable knowledge production is held to be more important than the actions of practitioners, again perpetuating an environment where action and theory of action are seen as separate.

A range of authors have contributed to these debates. Schön (1983, 1995), for example, spoke of a two-world view of knowledge and practice as describing professional practice. He called for a new epistemology that required a move away from technical rational knowledge that promoted research conducted by specialised groups of people – those spectators or absentee teachers removed from the realities of practice. However, whilst Schön suggests that practitioners must choose what action to take to 'solve' problems, many do not know that they have the option of changing educational practice and very few find the time to do so. My research aims to move beyond the rhetoric of Schön's call to disturb the power relations that embed the one-directional form of theory described here. While my aim is to model my values within practice, that practice is guided by the belief that things do not have to be as they currently are.

Benhabib (1996, p. 192) also comments on the task of educators, 'actors', in her words:

... not only must one know what to do, under what circumstances, in what fashion, and the like, but one must also have the proper motivation to translate them into action.

This is a powerful message for educators, especially if they wish to realise the idea that teaching is not a one-way delivery service of knowledge and facts from the expert to the learner. In my view, teaching and learning are about taking action, creating knowledge and realising potential. As a teacher, I draw on Dewey's (1897) ideas about the importance of the teacher within education. A university, like other educational establishments, is both a place to 'acquire' new knowledge and where people can learn from experience. However, unless views about education as simply acquiring and reproducing preconceived ideas or techniques are challenged, technical-rational research will continue to grow in importance. More worryingly, so will the appearance of the legitimacy of this form of research within education. Perhaps this is a reason why so many of the students I work with still feel that they need to be healed, and why academics like myself feel the need to improve the practices of teachers and practitioners.

2.2.3 The erosion of care in higher education and primary physical education

Due to this current situation, it can be difficult to realise a caring practice of PPE, where the aim is not to impose 'certain ideas or to form certain habits' in others but to encourage people to act as 'member[s] of the community to select the influences which shall affect' them and to assist them in 'properly responding to these influences' (Dewey 1897, p. 9). Thus I position myself not as an isolated operative who delivers 'official knowledge' (Apple 1993), but as someone who enables students to access knowledge relevant to their needs. However, many caring teachers are caught in this Catch 22 situation. To help their students to pass examinations and be successful in academic terms, they must deliver the required content of the NC with its associated examinations, whilst also trying to balance their students' individual needs, often resulting in the dominance of policy over persons. Sadly, because teachers are directed by policy usually derived by people with little insight into the realities of working in education, teachers tend to remain only as actors: that is, those who teach but do not theorise practices. Perhaps more importantly, this situation appears as in the interests of those who direct education, a 'specialised class' (Chomsky 2000, p. 23) according to their own values and ideals, but it is questionable whether these should be seen as educational.

Through my research I came to realise that I had seen myself as a member of this 'specialised class', someone who is positioned, both in government and by government, as authorised to decide what is official knowledge, who should generate and deliver it and who should receive it.

Writing on this theme, Apple (1993) suggests that this 'specialised' group of people wear glasses that render the real-world issues that teachers and students face invisible. During my early career as an academic I used to wear these glasses: through my research I found ways of removing the glasses as well as the headphones that silenced the voices of practitioners and that perpetuated dominant policy and practice. In those days I saw myself as a specialised physical educationalist who directed others how to teach PE: in Tronto's (2013) terms, I 'cared about' PE, rather than 'cared for' teachers. In retrospect I appreciate that I was in fact a part of the process Fuss (1989, p.118) discusses, where those who are 'in the know' choose to deal only with others 'in the know'. Because of their mandated job role, practitioners end up marginalized among those perceived to not know: a reprise of the divide between teachers and students, academics and practitioners, and theory and practice.

Now, through doing my research, I have developed different ideas about the need for a practice of care that provides the opportunities to develop dialogue and inclusive practices: I have moved from 'care about' to 'care for' and 'care with'. However, I am still caught in an institutional setting which, like many others, is being driven by a 'care about' neoliberal and public management agenda. Rejecting this agenda is not an option for my institution: it is the currently dominant agenda across institutions and influences choices regarding educational aims and purposes. This has occurred largely through a process of massification and marketisation which has resulted in a change in the university identity from a university of culture to a university of excellence (Readings 1996). This shift towards the development of private higher education institutions means that more students can demand what Hil (2015) calls the university's ambitious and lavish marketing claims. It also means that academics work within a performative logic of managerial politics, policy and procedures. Barcan (2016) suggests that this process enforces a performative logic that subtly makes academics (like me) feel powerless to maintain their academic and personal freedom.

Similarly, for Giroux (2006, p. 8), the American university has become a 'militarised knowledge factory' providing an industrialised, sterile environment that reproduces 'same' products for 'same' life situations. He suggests that students and academics have become the nation's production slaves who are managed through a business model: Cordal (2015) produces images to mirror this view (see below Figure 2.1):



Figure 2.1: Cordal 2015, The School Installation

In the image the empty books are studied by lookalike students and/or academics, seemingly busy while learning nothing from the wordless pages. The image denotes a highly organised and monitored system comprising stereotypical blue or white collar workers: white indicates 'a suit'. 'The suit's word was power and law,' says Shor (1999, p. 3). The image shows a place of work with no heart and soul: a view that a 'benefit culture ... has destroyed the values of knowledge, considering useless anything that is not productive' (Wang 2015, p. 2). This echoes Weber's (1958) warning of a relentless march towards uniformity and where what is most valued is students' bank accounts (Reid 1996).

Such an industrialised business model denies my values of care and their associated practices of inclusion and emancipation. Neoliberalism has become the dominant ideology of HE, reinforcing a view of productivity and accountability as norms for academics to strive to achieve. Working within this system reduces opportunities for critical thinking and the generation of practice-based knowledge and reinforces the status quo. Education continues to be seen as a means to an end and does not allow universities to be spaces for enquiry and reflection (Rowland 2000, Nixon 2008). This denies the recommendations of Giroux and Myrsiades (2001) who identify universities as one of a few remaining public spaces where important questions may be debated and emancipatory pedagogies communicated. Only through enquiry, they suggest, can individuals learn how to critique the status quo and 'develop a habit of mind that allows them to believe that civic life matters and more importantly, that they can make a difference in shaping it' (Giroux and Myrsiades 2001, p. 5). So academics are left with stark choices, grounded in different sets of values: they may join the dominant production line that feeds the institution and therefore themselves, or claim their right to independence and critical thinking.

I have been part of the dominant system. As an academic who has been caught up in the production line of knowledge, it has been difficult to change my view to see myself as a creative

and original thinker who has the capacity to achieve beyond the prescribed curriculum or published module outlines. Until I started my research, I could have been seen as one of the conformists described by Rogers (1954) whose learning is assumed to be complete at every stage of education. Further, it can be risky to depart from the main line and is often safer to stay on the required track to please authority and be praised for doing so. However, through learning to critique my practice I now understand that a sterile, product orientated environment is not what I want for my practice. In my view, doctoral-level research represents an opportunity to try out new ideas as they develop through thinking, and a thesis communicates the process of the investigation: this, however, is contrary to current expectations that a researcher already knows the answer to questions before they begin the research. Nurturing such developmental processes requires a care-full practice that creates spaces and a place for researchers to critique their own learning; to realise the capacity to shape their own lives and see themselves as human beings rather than as products of education.

Ball (2003) describes education as being caught up in a fight for income generation and results orientated supremacy, which is focussed on performativity rather than individual worth. For him, performativity as a system of terror produces a regime of accountability, judgement and comparison: if the business model, which relies on financial stability to maintain customers, can work in industry, then it can work in education. Yet countless teachers, including myself, believe that education should not be about automation and repetition or maintain emphasis on productivity and results: this removes the human aspect of education and replaces it with a process that links the performance of people with the quality, efficiency and productivity of the institution. In relation to teaching PPE, Ward and Griggs (2017, p. 4) warn that the 'reduction of subject matter to technical terms' not only 'heightens the exposure of PE to various movement ideologies' (ibid) but also serves to ignore the importance of human interactions within the sociocultural contexts of PE. Performances are taken to represent the worth of individuals, groups of individuals or an institution: therefore, education itself becomes a process of performativity, dominated by a form of logic that directs the process towards a measurable end product and success is seen in terms of profits and customer satisfaction.

2.2.4 Implications for practices

As is the case in any competitive business, my institution's plan is to become one of the elite universities in the United Kingdom. It has already put in place new strategies to support this aim. Yet to compete successfully and be seen as one of the high-ranking universities, institutions like mine must be compared and audited on equal terms as those already at the top of the list, and

this can mean major changes for the institution and those working within it. It can result in a new university culture of greater compliance and accountability, as well as a new dominance of management and bureaucratic norms over professional, moral and ethical standards (see also Elliott 2001): in this case, the values of care are systematically factored out in favour of those of competition and self-interest. Further, to achieve such a position requires an institution to have a more extended international reach in order to attract greater numbers of students and present itself as able to compete as a high-level institution. These ideas have implications for my institutional practice and my efforts to develop a practice of care.

There are of course dangers in such expansionism. Murphy (2013) warns that universities are growing into international corporations that can act as power houses of theory. Thus the university could be seen as representing dominant ideologies, adding to the power of the corporate elites. This in turn challenges the balance of personal and academic autonomy, freedom and control, and can lead to warnings such as that by Giroux and Myrsiades (2001), that democracy and academic freedom do not fit well to a business model: by becoming 'a handmaiden to economics' and politics, they say, HE has turned 'its back on the public good and largely opened its doors to serving private and governmental interests' (2001, p. 6). Such developments have further implications for my emerging practices of inclusion and emancipation (see below) that aim to open up new opportunities for practitioners rather than persuade them to conform to institutional norms.

Further, the fact remains that universities need to be seen as being about knowledge production and are thus positioned as being accountable for the delivery of knowledge products. This makes life even more difficult for academics like me because of the current demand for the production of successful customer-students as well as increasingly high workloads that reduce opportunities for critical research. We are seen simply as operatives 'whose role is to implement the judgements of others' (Kelly 1989, p. 130). It also has implications: we may continue to be seen as privileged knowledge creators/producers and be provided with space for critique and creativity, provided we produce the required research goods desired by the institution and by society. Thus we become positioned as 'official' knowledge creators – those that MacIntyre (1984) and Gibson (1993) call experts or specialised therapists.

I must admit that, in the early stages of my career and also of my research, I did position myself as one of these expert therapists. I saw those I taught as deficient within physical education. I assumed a position of educational authority, which allowed me to feel that I was 'healing' the students in my care so they could be better gymnasts, athletes or physiologists. I was working

within the dominant medical model where people are assumed to be ill and in need of healing by an expert. My practice at that time was to reproduce abstract knowledge of PE to make students and teachers 'better'. My idea was to achieve a utopian ideal. This is a view critiqued by Berlin (2013), who rejects a view of human nature as static and unalterable, with commonly agreed ends (2013, p. 26). Rather, Berlin espouses a view of humanity as diverse and in need of plurality. He dismisses the notion of 'the perfect whole', which could be seen as 'the ultimate solution' (2013, p. 14) which raises issues around the acceptance of knowledge without inquiry, and the idea of clear and unshakeable convictions that raise no doubts. He suggests that,

those who rest on such comfortable beds of dogma are victims of forms of self-induced myopia, blinkers that may make for contentment, but not for understanding of what it is to be human.

(Berlin 2013, p. 14)

I agree, though it has taken me many years to get to this understanding. These days I do not see people as in need of healing nor do I accept the idea of 'the ultimate solution'. Similarly, Shor (1980) challenges the idea about 'healing' students: his view was that the aim of education is to provide a means to a better life – in my case, an attempt to raise students' educational performances to required levels: though to improve their level of performance could be seen as inculcating them, and myself, into those values that preserve the assumptions of the hierarchical status of knowledge and of institutions. Indeed, in my early years of teaching I did claim to have specialised knowledge and developed a view of myself as an authority within my field; and I bought into the same system that I am now critiquing.

In summary, then, my concerns about governmentality and public management may be understood in terms of three interlinked issues.

1. The first relates to how a culture of mis-education can persuade people to accept their place within society. It brings to mind Foucault's (1977) use of Bentham's panoptic prison design to describe how a population self-regulates and embodies forms of control. The inmates (in my practice, students and/or academics) are never sure if they are being watched so they choose to obey rules for fear of discovery and reduce the likelihood of punishment. In the same way, students come to know their place within PE, giving free rein to an exclusive focus on those who show sporting potential and the capacity for achieving elite levels. Many academics assume that care means avoiding students' potential embarrassment by accepting current levels of performance and not pushing students beyond what they believe they are able to do. This is not a culture of care as I see it: it acts, as Foucault says, as a covert system of surveillance and reinforces people's views of how they are supposed to position themselves in society.

2. Students' beliefs about their perceived low level of ability and fear of having to perform links to ideas promoted by Rose (1999) and others, about how institutions become technologies of power through shaping behaviour to qualify as being 'normal'. Those students who believe that they are 'not sporty' or who 'can't do PE' have already internalised messages about how their level of ability decides their place within PE, HE and possibly in society.

3. My third concern is therefore that PE thus produces self-regulating individuals who 'can reinforce and perpetuate powerful political networks' (Culpan 2017, p. 81). Foucault (1991) spoke of how dominant systems of control, as found, for example, in universities can regulate and control society. He used the term 'bio-power' to explain how these invisible technologies of power, detached from any obvious agency, can exert power over the population. Bio-power, he says, has the potential to create a 'discursive practice' communicated through a body of knowledge and behaviour that defines what is normal or acceptable (Foucault 1991). However, whilst I understand that such a practice may be seen as one of social control, it concerns me that physical bodies and minds, as is the case in PE, can be made to behave in certain ways. In my view, the idea that bio-power is dominant only if individuals acquire and accept authorised knowledge leads me to find ways of challenging it. My view is that, if I can challenge dominant messages and persuade trainees not to accept them automatically, then it may be possible to exercise my influence to prevent the wider establishment of bio power within PE. My aim therefore is to help students develop different perceptions of themselves and thus undermine dominant discourses and develop new discourses of self-worth and self-belief.

So how did things change? And why?

2.3 The plan for social action and the change in practice

I have briefly outlined the process of my research in the Introduction and in Chapter 1. Here I explain that the reasons for undertaking the research were to do with the growing realisation that I was lending myself increasingly to the institutional expectations described above. Consequently, from about 2006, I began to challenge those expectations, as well as the form of thinking that inspired and supported them. While the decision to resist came from a general dissatisfaction with the status quo it was accelerated by, among other sources, engaging in a three-year masters programme (2005–2008) whose core methodological strategies involved action research and critical thinking: the programme involved reading authors such as Giroux (2006), Freire (1970), Foucault (1977, 1979) and Readings (1996) who urge academics to reignite

an educational process that disrupts the dominant HE culture of performativity, find ways of generating their own practical theories from within practice; thus demonstrate their capacity to live their professional and personal values in education. This view is of course contrary to the idea promoted by academic elites that teaching is a somewhat menial task compared to the 'real' intellectual work of research (see also Booth 1998, p. 1). From reading those literatures and discussing them with colleagues, I began to challenge the still-prevalent view that, to be seen as competent and professional, teachers should apply abstract theory to their teaching. Over time I came to realise that this view of teachers is at the heart of the problem: they are still too often seen as technicians whose job is simply to follow Government directives and deliver the officially-recognised products of education.

I also began to appreciate that my core value of care was being systematically denied by the system I was working in. I had always been taken by Noddings' (1984, 2016) idea of an ethic of care in education yet appreciated that this could represent a strong challenge to the dominant institutional culture of competition and performance. However, the dominant system of performativity threatened to force me into a denial of my core value of care, in spite of the fact that, in Noddings' view, care is a fundamental lifelong human need. This was my view too: I wanted to model the need for care within education, both for students and for academics. I had also come to appreciate that part of the process has been learning to care for myself as well as for others. Self-care is a key issue for Shallcross (2011), who states that a person will struggle to help others if they themselves are gasping for air: and Rogers (1995) notes that practitioners seem to be better at caring for others than caring for themselves. Further, our current society tends to see care for the self before others as a selfish act, although in the view of key authors as well as of myself, monitoring one's own well-being should be seen as the beginning of a wider caring practice, which should be given greater priority in education and policy: this view is held also by Lawson, Venart, Hazler and Kottler (2007), who argue that how we are treated and treat ourselves influences how we treat others: 'If our actions reflect a respect for our own wellness, it is more likely we will be able to nurture wellness in others' (2007, p. 5).

I also became acutely aware of the relevance of these ideas for my work with students. In my experience, all too few respect their own wellness; too few see the need for care for PE, although such a view inevitably compromises the quality of care for peers and even the children in school. Without a culture of care, individuals do not develop an awareness of, and for, an ethic of care for their own lives and the lives of others. However, this still does not feature in everyday forms of academic life: it is a common institutional assumption that the quality of research and teaching may be judged in terms of the number of academic publications or the employability

of students, just as successful learning can be judged as the attainment of an examinations certificate or a degree. High grades alone are taken to show that students have been successful; and only the highest grades will do in the race to be best. In such a culture of technical rationality, caring for yourself and others does not count for much against the concrete evidence of success. However, I remain caught in a deep contradiction: for my institution to see me as an effective teacher I need to deliver high pass rates within my subject area whilst also producing research publications to promote the institution's name: in the meantime care is put to one side. The consequence is that, in the fast-paced performative process of achieving what the institution wants, less time and energy are available for care for the person, and it is tempting to stop fighting for intellectual space and freedom and become compliant.

At the time, my reality was that I had to face up to the fact that HE institutions are still seen as the main sites for the production and reproduction of specific forms of knowledge and theory, and thereby remain the main sites for the production of a governmentable subject (Foucault 1979). I had to acknowledge that, if people like me fail to work according to a culture of care that values people in terms of their practical worth in PE, the situation will continue. Foucault (1979) terms this process an art of governing, or a conduct of conducts, which operates to produce/construct subjects; this becomes a system of governmentality, which, according to Gordon (1991) may be seen as both a practice and a way of thinking: people are taught via a range of control techniques to govern themselves and embody the values and needs of the governors, usually the state. But I also reasoned, as Foucault (1977) says, that the situation can be changed by moving power away from central authority and diffusing it amongst the people – in my case, teachers. I also reasoned that, in the longer term, if HE is regarded as a place for the production and reproduction of theory and its dissemination, then institutions, schools and universities, working together, can decide together what kind of knowledge is most valuable for everyday living. In my view, by working together educators can achieve change from the inside out (Nixon 2008) rather than be persuaded to reproduce dominant policies and practices.

These were the concerns that inspired me to undertake an action enquiry into how I could change the situation for myself and the teachers I teach now and in the future. I wanted to find ways of developing a practice of care within PPE: the detail of what I did is told in Chapter 3. Yet this led to new practical and theoretical areas I had not anticipated, including a new focus on the values and practices of inclusion and emancipation as core features of a practice of care.

I became aware of the challenges ahead, which would be to encourage students to critique their own established belief systems and also support those who had been 'damaged' by their

previous experience of physical mis-education to reconnect with a view of themselves as capable and worthy human beings. If I failed to do so, they may have continued to comply with the current domestication process of the education system, to move from being a 'public good to being an economic good and commodity' (Ball 2013, p. 146). Freire (1970) would add that without a break away from dominant physical educational discourses, those I taught could have become members of a highly educated workforce whose responsibility was to keep the nation competitive, but this would mean that they would also become an orderly, technical and passive workforce (Ball 2013). Such a situation would bring nothing new to PE but would simply reinforce the status quo, restricting teachers' intellectual freedom rather than liberating them, the bleak future that Weber (1958) warned would be the case. Weber's metaphor of an 'iron cage' (1958, p. 181) represented what he saw as the inevitable dominance of government red tape and societal rationalisation within professional life. He also suggested that the relentless march towards profit over people would bring about 'specialists without spirit' and 'sensualists without heart' (1958, p. 182): this would be the nature of a society without care.

I reasoned that, by adopting a view of HE as a system of accountability and control, the teachers I was responsible for would, as Bourdieu (1998, p. 30) suggests, end up 'passively' contributing to public discourses by unknowingly, and in some cases, knowingly accepting and repeating dominant ideologies. These ideologies represent the narrow economic model that informs contemporary institutional structures, where the personal, human elements of teaching and learning are seen as irrelevant obstacles to the effective production of the generation of abstract theory. In education, this has resulted in the division and exclusion of children by their identification in terms of social background and intellect. Further, in PE, division and exclusion both prevent the realisation of a vision of a practice of care: and also contribute to an appreciation of the importance of the current obesity crisis. People do not generally wish to take part in activities with a self-image of being 'not sporty', nor do they feel comfortable in activities where they have been labelled as losers. Messages are communicated through the media that they must exercise to make themselves physically and mentally healthy and attractive, but no one seems to talk about how people often become damaged through their experiences of mainstream education or PE.

It was in light of such thinking that I decided, inspired by the ideas of Nixon (2008) and Shor (1999), that to challenge current policy and practice would require an educational programme where students and teachers could learn with and from one another. I also accepted Giroux and Myrsiades (2001) view that 'academics must assume responsibility as citizen-scholars and take critical positions in socially related contexts' (2001, p. 5). I therefore decided that the barriers

imposed by technical rational forms of education delivery and practices needed to be adapted and a more inclusive negotiated form of learning introduced that could help to prevent learners from falling into passive roles, as per the usual expectation (Shor 1999), where they would comfortably accept the views of 'experts'. I understood that developing such a strategy would result in teachers moving toward critical interrogation. It may also encourage a new reality where, in Nixon's (2008) view, universities would become places where awkward questions may be asked, always acknowledging the unpredictability of learning (2008, p. 10); and possibly also in the realisation of Shor's (1999, p. 13) view, that:

The mutual-development ethic constructs students as authorities, agents and unofficial teachers who educate the official teacher while also getting educated by each other and by the teacher.

It is probably the case that such strategies are seldom found in results-focused institutions, with their monitored work load hours and measurements of outcomes. The exercise of personal freedoms and critical questioning would perhaps be too large a step away from the published timetables of lectures and outcomes promised by institutional documentation. It is a far cry from Nixon's (2008, p. 10) view that education is about groups of people from different backgrounds and with differing beliefs, who 'seek to understand the extent of their own ignorance and, crucially, to learn from one another'. It is, however, what keeps me going in the current climate: in my view, universities should be promoted and valued as places of learning, with the main purpose of creating a learning space where dialogue is expected, debate is necessary and difference is recognised and celebrated but not used to isolate or segregate. Sadly, this action can be seen as challenging institutional norms and undermining established systems of knowledge. Most importantly, it would mean promoting ideas about the importance of uncertainty, which would, of course, destabilise the very ground many universities are built on.

My research therefore was always planned as a response to issues regarding performativity and control and to respond to the need for the action necessary for addressing the erosion of care within PE and HE. However, I also recognised that, in order to introduce and establish such a response I first had to develop greater understanding of the concept of care before I could move towards living care more fully in action. I therefore undertook a period of study of key literatures, which led to the realisation that developing a practice of care would involve much more than the action of care giving and receiving: it would also involve an interrogation of my overall practice and a thorough critique of relevant literatures, and of the self (Foucault 1988). Below I speak of my understanding of the concepts of inclusion and emancipation, and how inclusive and emancipatory practices can interlink to form a more holistic and fulfilling practice that both cares about PPE and the people within it, and also cares for them and cares with them in action.

So I now outline why inclusive and emancipatory practices can both contribute to and act as outcomes of the development of a culture of care within PPE in HE.

2.4 Developing practices of inclusion and emancipation

I now consider how the concepts 'inclusion' and 'emancipation' are understood in selected literatures.

2.4.1 Inclusion

The term 'inclusion' can be subject to various interpretations (Lingard and Mills 2007) and Armstrong (2003) adds that a narrow interpretation of what 'inclusion' is should not be used as there are many kinds of issues that impact society as a whole. Overton, Wrench and Garrett (2017, p. 416) suggest that inclusion in an educational context can be understood 'as creating meaningful learning opportunities within supportive environments where all students feel they belong'. Fraser (2010) adds that inclusive practices are related to notions of justice and moral worth which require 'social arrangements that permit all to participate as peers in social life' (2010, p. 16). To realise a practice that confirms Fraser's ideals would serve to disturb practices that exclude or ignore people who are judged as not having the required capabilities of the 'norm' group; or as Fuss suggests, are not a 'member of the magic circle' (1989, p. 118): while Fitzgerald and Jobling (2004, p. 75) point out that messages created by the media portray what is generally taken to be normal and what, or who, by default, are therefore seen as somehow deficient. To be considered normal or suitable for inclusion in such a group, 'popular culture tells us it is best to be young, white, male, straight, fit, educated and competitive' (ibid). These types of messages can often bring about even deeper categorisation, classification and exclusionary practices: in the context of PE, this can state who counts as 'sporty', who counts as physically fit or who counts as successful. This kind of divisive work relates closely to Ball's (2013) conception of an assessment process by which people can 'be known', an idea premised on Foucault's (1977) concept of the 'other' as subject to the dynamics of normativity.

Lingard and Keddie (2013), as do Fitzgerald and Jobling (2004), speak more specifically of practices within special educational needs and disability settings and suggest that teachers recognise and explicitly cater for the perspectives, abilities and voices of their students. Their message is equally important for those children who do not 'have disabilities' or an assigned special educational need. They separately (Keddie 2012 and Lingard 2005) suggest that inclusive practices in PE can promote a valuing and respect for diversity, remove discrimination and

encourage student input and participation. Armstrong (2003, p. 2) adds that there is a real danger in identifying groups as excluded based on familiar paradigms of exclusion such as 'disabled children and those described as having special educational needs'. She (ibid) states that her interpretation of inclusion does not refer to 'a fixed state or set criteria to be used as a blue print, but seeks to challenge deficit thinking and practice.' This is what I aim to do.

My understanding of inclusion follows Barton's interpretation (1998) and goes further than just looking through the lens of special education. I base my idea of inclusion on my belief that all individuals are learners throughout life and that everyone, including myself as an educator, have unique needs that should be valued and supported. Like Fitzgerald and Jobling (2004), I agree that PE practices can often be places of exclusion and lead to people questioning their own sense of self-worth, while Swain and Cameron (1999, p. 72), speaking from experience, have this to say.

The reality of underachievement and exclusion from most sporting and other physical activities, within a school which placed great emphasis on competitive achievement, meant that I was unable to make my mark through officially sanctioned paths. There was too, a sense of humiliation as my peers had their identities defined in terms of everything they could do, whilst I felt mine were being defined in terms of what I could not do.

(Swain and Cameron 1999, p. 72)

DeLuca (2013, p. 326) understands inclusive approaches as working along a continuum, suggesting that practices that lead to marginalisation could be viewed as acts that 'accept[s] and legitimise[s] the presence of difference in society through formal modification' (DeLuca 2013, p. 332). This raises important questions about normative approaches to inclusion that focus on the 'active assimilation and normalisation of minority individuals to a dominant cultural standard' (DeLuca 2013, p. 326) and the inclusion of the identified minority who can only be included if they 'assimilate to the dominant standard' (ibid). Armstrong (2003) proposes that inclusion is concerned with countering oppressive and marginalizing values which mirror 'divisive and deficit-driven policies and practices which position particular groups as weak or needy and requiring special treatment because of *their* problems' (2003, p. 4).

In his holistic framework of inclusion, DeLuca (2013) proposes four conceptions of inclusion, of which normative is one. The other three are integrative, dialogical and transgressive approaches which represent a continuum of inclusive approaches. An integrative approach 'accepts and legitimises the presence of difference in society through formal modification' and recognises the 'duality between the dominant group and the minority group' (2013, p. 332). Such an approach requires both the use of differentiated activities to address individual needs and also an

understanding that unless the commonplace view that success means the achievement of a fixed norm is dislodged, the experience of difference may be exaggerated and reinforced. Penney, Jeanes, O'Connor and Alfrey (2018, p. 1072) state that from a pedagogical perspective within the field of PE,

re-visioning inclusive practice must start with a willingness to engage in co-constructing curriculum with students and a focus on facilitating students' individual progress and growth through supported student-led learning. This is a form of learning characterised by choice and collaborative learning opportunities and that therefore embraces personal relevance.

(Penney, Jeanes, O'Connor and Alfrey 2018, p. 1072)

These kinds of dialogical interactions 'bring forward knowledge as rooted in the lived, cultural experiences of diverse students' (De Luca 2013, p. 334) and aim to encourage an extended understanding, away from the familiar and recognised toward diverse and new forms of knowing and action. Thus the inclusion of all participants who may have previously been isolated or excluded may be encouraged. DeLuca's conception of inclusion is, however, transgressive in that it promotes an increased awareness of how stereotypes are seen as the norm, so that individual diversity may be 'used as a vehicle for the generation of new knowledge and learning experiences' (DeLuca 2013, p. 334). There is no dominant cultural group, he maintains: only overlays of divergent cultures that 'create[s] a shared and emergent learning' (ibid).

De Luca also argues that dialogical and transgressive approaches should promote spaces for deep and critical learning, as does Nixon (2004). Penney et al (2018, p. 1069) add that such approaches 'associate with efforts to support students to question matters such as what it means to be "healthy", "active" or "fit".'. They suggest that this is made possible:

... through curriculum offerings, pedagogical approaches and assessment tasks that all align with this critical stance. Furthermore, the transgressive conceptualisation calls for curriculum that legitimises and prioritises exploration of the types of movement experience that are personally meaningful and rewarding to students.

(Penney et al 2018, p. 1069)

In my attempt to disturb dominant discourses that privilege exclusionary practices for some people, my aim was to create a sense of belonging to, and within, the groups I taught, together with 'encouragement and differentiated learning experiences which provide[d] students with opportunities to meaningfully participate in PE' (Beamish and Sagers 2014, cited in Overton, Wrench and Garrett 2017, p. 417). Through this action, I hoped to develop a greater understanding of a strong ethic of mutuality that involved all participants within my PPE practice. Further, as Beamish and Sagers (2014) continue, an inclusive learning environment should be nurturing, provide access and opportunities for social experiences and maximise progression

and an acceptance of individualised success criteria. In doing so, such a practice may reflect an equitable and just society in action (Fitzgerald and Jobling 2004) that values individual difference and empowers individuals to be more caring ‘... about the self, others and the world’ (DeLuca 2013, p. 335).

I am aware of the multiple definitions of inclusion presented, including those with specific reference to special educational needs and disabilities, and acknowledge the complexities about what inclusion actually means with regard to social inclusion, integration and educational inclusion (Ainscow, Farrell and Tweddle 2000). In my HE practice, I adopt a wide all-encompassing view of inclusion in that ‘inclusion’ is the clear opposite of ‘exclusion’ from learning and understand that teachers should work to remove barriers to participation that currently exclude. I connect with their (ibid) definition of inclusion which offers four elements, which are as follows:

- Inclusion is a process. That is to say, inclusion has to be seen as a never-ending search to find better ways of responding to diversity. It is about learning how to live with difference and learning how to learn from difference. In this way, differences come to be seen more positively as a stimulus for fostering learning amongst children and adults.
- Inclusion is concerned with the identification and removal of barriers.
- Inclusion is about the presence, participation, and achievement of all students.
- Inclusion involves a particular emphasis on those groups of learners who may be at risk of marginalisation, exclusion or underachievement.

(Ainscow et al 2000, cited in Ainscow 2005 p. 15)

I challenge a view that identifies individuals as needy or weak and reject a definition of people in terms of:

the ‘amount’ of ‘ability’ or ‘intelligence’ they are deemed to possess ... and that failure and difficulties in education can be attributed to traits believed to be inherent in [individuals] themselves.

(McDonnell 2000, p. 20)

Inclusion in my practice therefore involves the celebration of each person as a unique and valued human being. I view students as capable and competent practitioners who have a right to learn and achieve.

2.4.2 Emancipation

‘Emancipation’ suggests a process of setting free; like ‘inclusion’, freedom itself may be seen as a criterion of a form of participation that is done voluntarily, not through coercion. The idea of freedom to participate became a core theme in my work, as was the case in the work of Isaiah Berlin, another author who has strongly influenced my thinking (2013, p. 25). Berlin’s focus was

largely about the problem of knowledge in our time, which he explained through his metaphor of a 'three-legged stool' (see Introduction, p. 25). His argument was that a healthy society is pluralist, and a feature of a pluralist society is the understanding that there is more than only one way to live. He was therefore concerned that people are persuaded to buy into only one particular epistemological and social tradition. This also became a main concern for me, in light of the neoliberal practices that are promoted as the only right way of being. It is also an assumption of PPE and has now inspired my desire to encourage more pluralistic attitudes through emphasising the need for critique in the teaching and learning of PE. This could go some way to stopping a care-less process of education that allows people to be definitively labelled and to accept their positioning in society. Berlin's view was that each leg of the stool mentioned above represented one aspect of the following argument:

- 1 To all genuine questions there can only be one correct answer, thus no one question can have two different or correct answers and all other answers apart from the one 'correct answer' are considered 'incorrect'. If there is not a correct answer available, then the question could not have been genuine.
- 2 The answer may be found through pursuing a 'correct' form of enquiry, i.e. 'the scientific method' which is a method for the discovery of answers that is knowable.
- 3 All the correct answers must, at the very least, be compatible with one another. These answers are not open to question and will be consistent with one another to form a harmonious whole

(Berlin 2013, p. 25)

PE and HE may be seen as contexts that promote the ideas discussed by Berlin (2013, p. 26), especially to critique the idea of 'the correct sum of knowledge' gained through studying PE. The dominant methodology of education acts as a specific pathway to find utopia through the top down delivery style often seen in university or schools. Academics are positioned to provide the necessary knowledge and the correct answers to life. However, many academics like myself understand how the pressures within universities can restrict personal and professional freedom, resulting in reduced capacity to challenge and change. As productivity demands are increased and opportunities to care for oneself and others are reduced, it is often difficult to find ways to resist particular forms of knowledge that are often internalised and can become normative for even the most caring people. Individuals like myself have to balance institutional, personal and professional values to prevent becoming part of the educational production line, and to prevent the possibility of freedom becoming just an idea rather than action. Also, ideas about the negative and positive forms of freedom proposed by Berlin (1969) are important for teachers and for education in general. Berlin's idea of positive freedom indicates a person's ability to choose from a limited number of options, whereas negative freedom refers to the idea that an individual should be free from interference or coercion in choice-making: but such

negative freedom may never be realised in education because educators must follow directives from policy makers or institutional mission statements. To secure liberty, educators must agree to abide by the rules of the society of educators, though this means that they have to give up their unrestrained right to act as they choose. In reality, I use my freedom to make choices within my higher educational practice, but the fact that I have to follow institutional directives and complete tick box exercises for assessment purposes, means that I am already restrained in choice and therefore not completely free.

Becoming free also brings the concept of capacity into my practice, where I encourage new learning and support the idea that, while we may not know everything, we know more than we can say (Polanyi 1958, 1966). I encourage those I work with to look beyond established forms of knowledge or accepted labels of self and academic worth and encourage critique to explore what is currently known in order to know differently. In practice, I present activities that allow students to explore learning in ways that are different from those currently dominant in traditional physical education lessons. PE to most people conjures up memories of taking part in games, running races in athletics or doing handstands in gymnastics; these are all traditional and practical activities. However, PE requires the acquisition of skills other than the physical. I see PE in the same way as Bell and Penney (2004), who suggest that developing critical, cognitive and social skills require freedom of thought and communication. I encourage the development of these, together with decision making, leadership skills and aesthetic judgement, which, according to Doherty (2003) are lacking within physical education pedagogy but, if promoted, could offer a pragmatic and emancipatory view of physical education. Realising these kinds of practices requires reflection, which also means allowing for thinking time so that trainees can explore new ways of performing or teaching that emerge from interaction with others in their chosen groups. This process requires good communication and an emphasis on enquiry, not direction, though this would probably silence the voices of many students. This may be achieved through encouraging dialogue with other students during lectures, amounting to what Dewey (1958, p. 178) called a process of making something in common. This process can establish cooperative activities, where those involved become partners whose actions and thoughts are transformed through the interaction without necessarily arriving at a truth or 'right' way of thinking. This form of logic and practice, of course, contradicts the dominant ways of schooling and knowledge delivery in universities and links with Berlin's (2013) critique of the assumption that there is only one way to live, and only correct answers will do.

These views have implications for my practice and the students, and for my hope to realise the value of freedom. I have realised through this research that ideas about positive and negative

freedom influence any decisions I might make for myself and those I teach. I am reminded that negative liberty does not mean simply freedom from interference, coercion or restraint when making choices, but freedom in making choices altogether. Positive liberty means freedom to choose, act or be as one chooses within a limited choice of options. Also in his explanation of positive freedom, Berlin (2013) suggests that there are two selves that must be considered; a higher self that determines, and a lower self that is subject to determination. He warns that in relation to political ideology, the higher self can become closely aligned to particular ways of thinking or views about an ideal life. There is a danger, therefore, that positive freedom can transform into conformity or obedience, thus shifting the experience of being free, as one chooses, into one that is restrained by authorised models of knowing. This reflects the importance of understanding that, especially in today's educational institutions, even though individuals may have the freedom to make choices, the range of choice is limited and restricted: this has been my reality throughout my professional life, with inevitable implications for my practice.

Through my research, therefore, I set about developing a practice that would require teachers to think for themselves through critical collaborative learning. I especially initiated a strategy that I call 'learning pods', that is, small groups of people working together: participation in these required them to take responsibility for directing their learning. I hoped this process would be emancipatory for them. But achieving freedom does not apply only to students: it includes me within the process. Developing a practice that is open to change, welcomes discussion and searches for new ways to succeed as a human being means that I can also learn within my practice. To live the value of freedom means that I have to step aside from the traditionally associated role of one who directs and dominates content, to one where I facilitate a learning environment that allows for the development of new ways of knowing and being. This links to Pring's idea (2015) that through education, learning should transform 'how people see and value things' (2015, p. 24) and builds on Dewey's claim that the 'actuality of mind is dependent on the social conditions set' (1954, p. 209).

2.5 Towards developing a practice of care

The development of my hopes for a practice of care.

Throughout my enquiry, care has developed as my main core value: it includes ideas about well-being, happiness and associated practices which arise from realising the values of emancipation and inclusion. Care was always the value I held for PE as the NC subject I had loved and taught

for over twenty years. My value of care was denied when students spoke of their negative experiences in the subject area, which was difficult for me to understand. Today, I understand better why caring for PE was limiting for me and for those I taught. Through a process of reflection and a comprehensive critique of key literatures, I now have a firmer conceptual grounding for the value of care. I draw on Noddings' (1992, 2003, 2016) ideas, and Tronto's (1993, 2013) about an ethic of care to explain how and why I care for my own practice, the subject, the students and myself, and try to model the need to be cared for. Caring in my practice means that I value each individual and the life experiences they bring to our learning together. I respect and value the students' voices, which I understand are central to the development of a caring practice. I build on Noddings' (2016) care ethic within educational institutions to explain that I am a caring teacher; it matters to me how people feel, what their needs are and how we can learn together through a relationship that values personal worth and life itself. I care for those I teach and how my practice may affect them as developing people. In practical episodes I observe and judge learners' reactions and emotions alongside their developing practical skills. Being able to express emotion and thought is a skill that I try to encourage, and I make sure that people feel respected and safe. I try to model a trusting relationship that provides time for people to share ideas which may not always be complimentary about PE or the quality of my teaching, and whilst potentially disturbing, their ideas are welcomed.

Working with and through care means accepting the need for cooperative decisions, a variety of possible outcomes and a multitude of options to achieve them. Care brings the human side of education to the front of the class. Asking and caring about how students are as persons who have a life outside the sports hall is more important to me than how far or how well they can throw a ball. The spiritual and social aspects of life that emerge within learning are openly discussed and critiqued to generate greater insights about how to improve our own cognitive, social, emotional and spiritual skills. This reflects a value of learning to care for others and also the need to learn to care for yourself: each individual is a part of the practice, so being comfortable with your own value and worth is important. I believe, as do hooks (1994), Noddings (1992) and Tronto (2013), that the inclusion of a range of skills, beyond just the practical, are important for the growth of people. It remains to be seen whether the students I teach choose to model this care ethic and practice within schools to support the holistic development of the children within their care.

2.6 Chapter summary

This chapter has provided an overview of different forms of care within PE, HE and its relevance within TE. I have explained why care may be eroded from HE and PE, through the continued focus on performance and its management and associated virtues of competition, assessment and drive for excellence. I explain how education processes can become more mechanistic where products of education may hold greater value than the process of education, and how educators and students within HE and schools can become compliant servants to the implementation of government and institutional policy and practices.

I have also suggested how care might be reinstated as a natural and important aspect of educational practice so as to support the development of more relational and pluralistic forms of teaching and learning. I have proposed that the development of a more humanistic form of education, well-being and health may be viewed as more than just through a physical form. In doing so, I propose that my practice, and that of others, may become less exclusive and more appropriately relevant to address the needs of those within them. This links to the phases of care outlined in Chapter 1 and outlines the need to move from a reliance of abstract theory to inform practice, which reflects a basic level of care about something, towards a more relational and co-created practice that views caring with one another as more appropriate for educational practice and theory.

To develop the ideas of care, I suggest how a more inclusive and emancipatory form of teaching can enhance the process of learning and develop key skills necessary for challenging the image of a caring practice as serving only the weak or needy. In developing a culture of care, I outline that care of the self is also necessary and enables a more respectful learning environment that cares for people holistic well-being.

The next chapter, Chapter 3, deals with methodological issues related to the research design, providing a research timeline across three main action research cycles, and outlining the methods used to gather data and how the data were interpreted in order to generate evidence. It will explain my choices regarding the methodology chosen, the selection of participants and associated ethical conduct. Importantly, it explains how my values became standards of judgement by which the thesis might be judged and my claims to knowledge tested.

GET SET

Chapter 3. Action research as a caring methodology

3.1 Introduction

Chapters 1 and 2 provided a context and a rationale for the research, exploring the reasons why I intended to develop a more caring physical education (PE) practice within higher education (HE). The two chapters provided a theoretical framework for the thesis as I raised concerns about how PE within the National Curriculum (NC) (DfE 2013), and its strong links with health agendas, competitive sports and an assessment of performance and ability, may be seen as mirroring a neoliberal form of education in both school-based and HE-based sectors; a form that aims for efficiency, excellence and cost-effective ways to achieve desired end products. I also expressed concerns about how dominant forms of knowing often restrict opportunities for individuals to care for themselves and one another, within pre-set educational processes and thus deny my core value of care and their associated values of inclusion and emancipation within a higher educational context.

In an attempt to redress the performative and competitive focus of education in general, and PE in particular, I needed to interrogate my own understanding of PE and the nature of my educational influence as a teacher of PPE within HE. I have claimed to have developed a culture of care in primary physical education (PPE) within HE; therefore the narrative of the thesis explains why I took an interrogative approach towards my practice in order to gain an in-depth understanding of both my own ideas and actions, and also to find out more about my practice and about myself. Hamilton and Pinnegar (1998, p. 236) suggest this involves finding out new things that are to do with the '... not self', by developing greater understanding of oneself and the world beyond one's current view. The research reflects a process of coming to know, grounded in practice and enhanced through experience.

This chapter now deals with methodological issues and argues that, because my thoughts and actions changed as I developed greater clarity around my own practice, and the nature of my educational influence and how care can be realised within PPE, the research required a flexible and personalised methodology that allowed for both planned and unforeseen actions in educational settings. Consequently, action research seemed to be the most appropriate methodology to research my educational practice and take action to improve my PPE practice. Later, in Cycle 2, I adopted a self-study approach which allowed me to begin to consider my own

self and presence within the research, but always in relation to others, to help me develop greater personal and social insights into my HE practice.

I will provide an overview of the research design to detail when and where the research took place, who was involved and why those people were invited to become participants in the research. I will consider the methods used to gather data throughout the three research cycles and how the data were interpreted in order to generate evidence. I aim to demonstrate how I am generating my own dynamic and transformational (Whitehead and McNiff 2006) theory of practice of PPE within HE as I work towards developing a culture of care. I will also demonstrate how I was able to change my thinking and actions as I moved from a form of PPE that focussed on the assessment of others, in terms of their practical performance and/or their teaching of PE within primary schools, towards a more caring and inclusive approach with those I teach within my HE practice. The chapter therefore addresses the reasons and the importance of participants' voices within the research process to reflect a 'voice of care' (Gilligan 1982) based on the values of relationship, responsibility and concern for others.

By offering an explanation and justification for my choice of methodology, and its associated choices regarding participants, data collection and ethical conduct, I hope to demonstrate that action research, as a form of enquiry that enables people to study their professional practice from an insider perspective, may be seen as methodologically rigorous and ethically valid. I wish to explain how the guiding principles of action research provided the necessary means to realise my values in action and to develop caring relationships with those I worked alongside. I aim to articulate how action research can be 'a powerful methodology for social change' (McNiff 2013, p. 121) and can model the importance of care as a core value for personal and educational well-being. As I developed greater understanding around the nature of care throughout the research cycles, I realised that inclusive practice and emancipatory action were now also visible within my practice: therefore, inclusion and emancipation became interrelated values within the research. All three values are explored in greater detail within this chapter and explained further throughout the analysis chapters 4–6.

I understand that my methodological choices have been influenced by the historical, political and social contexts in which I practise, and also by my theoretical positioning and my ontological understandings. I will set out, in detail, how my values became the standards of judgement by which the quality of my work might be judged. I will explain why setting my own standards is crucial to an understanding of my claim that I am developing a more inclusive, free and caring practice. This consideration is important as the values that I hold emerged out of practice as

articulated standards and become standards of judgement by which my thesis might be judged and my claims to knowledge tested (McNiff and Whitehead 2006). For this reason, it is also important that this chapter explains why I have chosen not to use technical rational forms of research which are more dominant in HE, and especially in the field of PE, that can often position research and practice as separate.

Dominant forms of research often separate the researcher from those being 'researched', and the researcher from the heart of the research itself. I view myself as both a practitioner and a researcher, mirroring the practical and evolving form of research that action research encourages, as emerging understanding influences new actions and thinking within practice. Challenging dominant forms of research highlights the possibilities of generating personal knowledge and the capacity to break from 'the mechanistic and obsessive sort of action' (Palmer 1990, p. 8) that often fails to ask questions about the motive or force behind decisions but can bring about 'automatons who move but do not choose' (ibid). My hopes for my practice, as documented throughout this thesis, include finding opportunities where 'caring needs and the ways in which they are met are consistent with democratic commitments to justice, equality and freedom for all' (Tronto 2013, p. 6).

My choice of methodology links to the concerns expressed in Chapters 1 and 2 about the domestication of educational practices, and teachers' all-too-ready absorption of dominant messages about 'right' ways to teach, learn and live. Ball (2001) suggests that research in education can be 'about providing accounts of what works for unselfconscious classroom drones to implement' which may predict 'an absolute standardization of research purposes, procedures, reporting and dissemination' (2001, pp. 266-267). To fulfil espoused, external ideas and imposed strategies, experts (Gibson 1993) are often required to provide the theory for others to use in practice, and external affirmation is necessary for people to be seen as worthwhile and successful. This abstract view of theory reinforces the historical form of research in education that Whitty (2006, p. 161) suggests is characterised by the following features:

- Lack of rigour
- Failure to produce cumulative research findings
- Theoretical incoherence
- Ideological bias
- Irrelevance to schools
- Lack of involvement of teachers
- Inaccessibility and poor dissemination
- Poor cost effectiveness

Whitty presented a possible distinction between ‘studies of education’ and ‘studies for education’, suggesting that ‘one way of handling the distinction might be to use the terms “education research” and “educational research” more carefully’ (2006, p. 172), reserving the term ‘educational research’ ‘for work that is consciously geared towards improving policy and practice’ (2006, p. 173).

My concerns are about which opportunities are necessary and available for people, including myself, to question the need to apply others’ theories about education to practice, and to find ways of generating personal theories of educational practice, thus taking responsibility for one’s own and/or shared practice. Action research offers such opportunities for people that enable them to express, interrogate and live out their values in practice so that they can make informed decisions for themselves, grounded in their values and generated from lived experience. This process reflects a framework for ethical decision-making and moral reasoning within the ethic of care that Tronto speaks of (1993) and aligns more closely to Whitty’s (2006) call that research

needs to be more diverse in its nature than the rhetoric of ‘what works’ sometimes seems to imply. Research defined too narrowly would actually be very limited as an evidence base for a teaching profession that is facing the huge challenges of a rapidly changing world, where what works today may not work tomorrow.

(Whitty 2006, p. 162)

Through my research I aim to show how this has been possible and how evidence may be generated from data in relation to articulated standards to realise my educational values in action.

3.2 Research timeline

I now provide a brief timeline (Table 3.1) to signpost the different stages and aims of my research across three identified action research cycles, spanning eight academic years. I hoped my doctoral research would extend my learning from my masters degree (Pearson 2008) and strengthen the quality of action within my practice with a view to providing a ‘holistic understanding’ of the particular situations I found myself within (Elliott 1991, p. 313). Elliott (1991, p. 314) presents a useful model of ‘new professionalism’ which challenges traditional forms of research and practices that offer outcomes of ‘studies of education’ (Whitty 2006). In his new model, Elliott suggests that:

(1) all worthwhile professional learning is experiential, even the acquisition of relevant and useful knowledge;

(2) the professional learning curriculum should essentially consist of the study of real practical situations which are problematic, complex and open to a variety of interpretations from different points of view;

(3) a pedagogy to support professional learning should aim to provide opportunities for 'learners' to develop those capacities which are fundamental to competent reflective practice, e.g. for empathy with other participants' feelings and concerns, for self-reflection about one's own judgements and actions, for looking at a situation from a variety of angles and points of view, etc.;

(4) the acquisition of knowledge should proceed interactively with reflecting about real practical situations.

(Elliott 1991, p. 314)

Working with Elliott's (1991) suggestions that previous experiences may help to clarify new situations and guide appropriate responses, I began the research with the aim of improving my practice and my understanding of care through a form of purposeful action. Below, I identify three action research cycles as important phases in my experience-based learning, which, through the process of reflection present 'the story [my understanding] of the situation' (Elliott 1991, p. 314). I hope to model the possible transformation of practice from one that was initially restrictive and controlled, to one that reflects my core value of care and the emerging practices of inclusion and emancipation. The titles for each cycle are adapted from Tronto's (1993, 2013) phases that she suggests form the core of an ethic of care. Each research cycle will be explained in greater detail in sections 3.5–3.7 of this chapter.

Table 3.1: Research timeline 2010–current day

<p><u>Action Research Cycle 1: September 2010 –July 2012</u></p> <p>Caring About Standards of Teaching and Learning in Primary Physical Education</p> <p>Whilst working as a lecturer within PPE in HE, I also delivered continuing professional development courses in primary schools as part of government strategy. I gathered data via course feedback forms from the primary school teachers I taught to develop ideas about how I could improve my teaching and gain a more in-depth understanding of the teachers' needs. I brought this understanding back to my university-based practice to inform how I delivered lectures for students, and gathered data through end of course/module evaluations, personal diary entries or field notes: the data referred to whether I was improving my teaching in relation to encouraging greater understanding of teachers' needs. Within this cycle, my value of care was about other people's practices and the standards of teaching and learning those practices were encouraging. I operated largely as an outside agent whose responsibility was to observe and comment on their work.</p>
<p><u>Action Research Cycle 2: September 2012–July 2013</u></p> <p>Caring For Those I Teach within Primary Physical Education</p> <p>Building on my learning from the work with teachers and students during the academic years 2010–2012, this cycle was aligned with the development of a principle of responsibility and moral matters. I decided to move the focus from an outsider perspective towards a more self-</p>

reflective and inclusive view of my own practice. I refer to useful empirical research that involved primary PGCE students undertaken with the purpose of obtaining specific information about my changing university PPE practice. This piece of the research forms an important part of the whole research, and also provided a strong basis for the development of my understanding that a caring practice involved the associated practices of inclusion and emancipation. Therefore, this Cycle 2 saw the shift from the earlier 'care about' stance towards the emergence of a more relational 'care with' form of practice that involved a more humanistic attitude of care towards those involved: it also represented a shift towards a process of caring for and with people more than about the results they produced. This understanding continues to develop today.

Action Research Cycle 3: September 2013–the present

Caring With Those I Teach and Learn Alongside

Cycle 3 is an amalgamation of many briefer cycles of learning and action across four academic years following the standard action research process of: plan, act, reflect, observe. Cycle 3 reflects many 'spin off spirals' (McNiff 1988, p. 48) that emerged whilst studying my own practice and the nature and effects of my educational influence. It develops the concepts of plurality, trust and genuine dialogue as my research question became more focused on how to develop a culture of care within PPE. I became more concerned with well-being and the growth of my students, and realised the importance of living as a carer, and a cared for, within my own practice (Noddings 2016). Cycle 3 sees the interconnection of and harmonising of all three core values as I began to realise the possibilities that caring with people could produce. These inclusive activities and ways of being with one another allowed for the use of voice and the emergence of a respectful, listening practice.

Throughout this research, I have also learned alongside and been influenced by students, critical friends, colleagues within university and at conferences, my supervisors and members of institutional review boards.

Table 3.1 aims to provide a concise overview of how my emerging thinking and subsequent actions influenced the different stages of the research, and how, together, these influenced choices about which forms of data I should collect and which methods to use to gather those data within Cycles 1, 2 and 3. Throughout the three action research cycles, data were gathered via a range of methods during my teaching in primary schools, and as part of my institution-based primary physical education (PPE) lectures: these included university end of module feedback, personal communication via email and focused group discussions which were arranged at mutually suitable times or during spontaneous moments of open discussion. Section 3.6 of this chapter outlines the detail and related appendices for each research cycle.

I aim to show how my values, in relation to the values of participants, colleagues, HE and PPE, were tested and at times denied in practice. I also explain how I tried to overcome and at times creatively comply (MacDonald 1987) with the tensions that surfaced so that where possible, I adapted the constraints I found myself working with, and found other ways to realise my aims and, I hoped, influence wider thinking.

Whilst through experience I have come to understand that action research cycles should never cease to move toward further learning and informed action, it is necessary within this thesis to see these three cycles as separate because of the important learning and actions they each generated. By doing so, I hope to demonstrate the personal, relational and practical nature of action research and how this facilitated a more caring approach to my research and thus, the generation of a personal theory of practice.

3.3 Rationale for the choice of methodology

At this point I offer reasons for my choice of methodology.

3.3.1 Forms of research

Decisions about which forms of research to use and the potential relevance of their outcomes often vary from institution to institution and for the individuals within them; therefore when considering my choice of methodology, it was important to demonstrate awareness of the context of my research, the initial research question and the methods available. As my contexts were to do with education while working with humans who are unique in their actions and thoughts, I had to account for a dynamic and often complex process of education (Elliott 1998, Scott 2008). This meant choosing a form of research that would allow for the development of a more personal and caring practice that encouraged people, including myself, to ask questions and analyse current ways of knowing and being in order to improve them. It would require a methodology that recognised the more humanistic side of my practice to counteract the uncaring and physical mis-education form mentioned in Chapters 1 and 2. In doing so, the research may also help to counteract teachers developing their own discourses of derision through a lack of practice-orientated research (Ball 1990) and their willing acceptance of abstract theories about school-based education, HE and PE. Thus the form of methodology would have to be able to create an emancipatory and critical process that has the potential for radical reform, based on social justice' (Meyer, Ashburner and Holman 2006, p. 485).

Because I was aiming to gain greater understanding of reports about teachers' alleged resistance to research and their acceptance of directives, and the lack of institutional valuing of teachers' personal and tacit knowledge (Polanyi 1958), I chose to engage with both qualitative and quantitative forms of research. This choice was also linked to ideas explored in chapters 1 and 2 about the uniqueness of people and the need to take differing viewpoints in order to gain greater

depth and knowledge of a situation. It involved recognising that educational settings and practices, such as my own, are usually complex and require greater depth of study than that offered by the linear forms of traditionalist research methodologies. Most traditionalist social science research methodologies generate knowledge about other people, viewed from an abstract, external perspective, to provide ideas about what is happening 'out there' to other people. They tend to be concerned with identifying and defining underlying themes in a search for universal laws, usually characterised by hypothesis testing, the gathering of numerical data, an objective stance and the desire to generalize. I was concerned about using such abstract, normative methods in my own practice, as this may serve to maintain the 'doctrinal system' that Chomsky (2000, p. 17) spoke of, and situates me and those I taught as unthinking operatives. Through my research I hope to challenge the myth that objective 'facts' of PPE exist and that the principles of PE can simply be taught by sources of authority, such as literature or an expert practitioner (Gibson 1993).

In order to prevent the development of a disconnect between my view of teachers as capable and creative individuals who can speak and think for themselves, and a different view that positions teachers as helpless and incapable of rational thought, it was appropriate to gather mainly qualitative data within my three research cycles to allow for the emergence of multiple viewpoints. The process would, however, retain the rigorous nature of my research, while also allowing for subjectivity to provide a suitable base to study 'a small number of naturally occurring cases in detail' (Hammersley 2013, p. 12). In my view, this choice to gather mainly qualitative forms of data is more commensurable with a view of education that supports the generation of personal theory in the real and lived world (Fullan 1993). This form of research would both locate me as a living practitioner-researcher within the practice and also 'consist[s] of a set of interpretive, material practices that make the world visible' (Denzin and Lincoln 2008, p. 3).

Whilst qualitative and quantitative research are both regarded as legitimate forms in their own right, they are also associated with specific methods and approaches. At times during my research, I chose to use mixed methods research as this tends to reflect the idea that the world of education is not straightforward or simplistic in form. I therefore gathered numerical data, verbal and oral accounts, and written and pictorial accounts of learning: such a range of methods draws on Heron and Reason's (1997) ideas that research concerns knowledge creation that comes through practical knowing. Bryman (2007) also states that mixed methods research should not see qualitative and quantitative research as separate; rather they emphasise that components may be fully integrated into the research design so they can be 'mutually

illuminating' (2007, p. 8). Mixed methods research allows for greater depth of explanation in educational settings through a triangulation of qualitative and quantitative data sources and methods to confirm the findings and to build on each other.

Triangulation in social sciences tends to be a process of studying human behaviour and events from a variety of different viewpoints and is often used to explain more fully the complexity and richness of practice. Using different data sources within the research was a way to ensure methodological rigour and counteract any possible bias that may have occurred had only a few data sources been selected. Having several data sets also allowed me to become more confident about the findings, especially when more than one method generated corresponding evidence (Cohen, Manion and Morrison 2018). Thus, the choice of multiple data sources both acted as a way to test the validity of the competing theories presented in the literatures, and also helped to demonstrate the validity of the evidence generated. This point is evident in Cycle 2 where participants' answers to questions based on a Likert scale required further explanation; otherwise the numbers chosen would have remained as meaningless numerical data. Therefore, I used different methods to gather and collate further data to gain a richer understanding of the meaning behind the numbers.

3.3.2 The importance of voice and collaboration

I hoped to develop new learning experiences that promised to be life enhancing, reflecting the idea that education can be more than just a product to be assessed. This meant that I had to step out of the known world view of PPE and engage with uncertain forms of knowing, grounded in an understanding that some things would be 'messy, confessional and tentative' (Strega and Brown 2015, p. 10).

In order to live my three values in practice, I understood the importance of presenting a believable story of developing practice, also representing 'a community of storytellers speaking for themselves' (McNiff 2014, p. 68). The involvement of students and teachers within the research allowed me to gain a deeper understanding of their concerns and requirements in and of my practice, and also reflected my interest in their lives and allowed dialogue between us. Working collaboratively meant that they too could learn from, and be important contributors to the theory generated, with an understanding that through 'living and telling, reliving and retelling' stories (Clandinin and Connelly 2000, p. 20), research can offer a way of understanding shared and personal experiences.

The inclusion of other people's personal learning stories, other than my own, can contribute to the idea of a form of research that allows for the exploration of multiple lenses and contexts, helping to disperse any possible power relations within the research 'so each person has both a vote and a voice' (Moore Lappé 2007, p. 9). The use of multiple voices and many sources of inspiration also challenges the idea that 'objective' knowledge is the standard form (Pillow 2003, Strega and Brown 2015), and that only facts and neutral approaches count as legitimate knowledge (Sevenhuijsen and Svab 2004, Tronto 1993). Developing collaborative forms of research allows for the use of 'imagination to see things from another's standpoint' (Young-Bruehl 2006, p. 166), and may begin to address concerns that give shape to their life, an educator should do more than just listen to, adopt or even agree with another's opinion or judgement (Young-Bruehl 2006). Tronto (2010) shared similar concerns about care within institutions, which is often 'used' more as a commodity to evaluate and reflect customer satisfaction than as a process that engages with people and acts on their needs or concerns.

A recognition of the interconnectedness of all participants can offer multiple perspectives of PPE, HE and TE, potentially informing personal and collective actions, and possibly preventing a disjointed physical form of mis-education from developing, as outlined in Chapters 1 and 2. Flick (2002) suggests that the use of multiple perspectives in a study can add rigour and breadth and allows for complexity. Elliott (1991) adds that an interlinked form of thinking, action, learning and interaction with one another acknowledges the importance of collaboration and communication amongst those involved in practice and research. The idea of an interlinked and collaborative form of practice returns my research to act upon Nixon's (2008) and Shor's (1999) common vision that opportunities are needed for students and teachers to learn together and from one another. Shor (1999, p. 13) suggests:

Besides learning in-process how to design a course for the students, the critical teacher also learns how to design the course with the students (co-governance). A mutual learning process develops the teacher's democratic competence in negotiating the curriculum and in sharing power. Overall, then, ... the mutual development ethic constructs students as authorities, agents, and unofficial teachers who educate the official teacher while also getting educated by each other and by the teacher.

(Shor 1999, p. 13)

Planning for shared learning required an understanding that we are never alone in the world and an idea that, through every choice made, 'we send out ripples' as 'we exist in densely woven networks' of other thinkers and doers (Moore Lappé 2007, p. 74).

In Figure 3.1 below, McNiff (2017, p. 87) presents the image to show the mutually influencing relationships between personal and shared learning and actions.

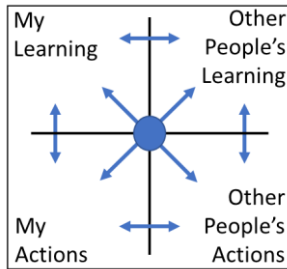


Figure 3.1: Transformational relationships of mutually reciprocal influence (adapted from McNiff 2017, p. 87; McNiff 2016, p. 164)

I hoped that students could create their own worlds of possibility, as I created and modelled my own, knowing that they could release themselves from those forms that may restrict, dominate or control their thinking and actions. In order to find further guidance for my actions, and question and act upon Whitehead's (1989) question 'How do I improve my practice?', I had to begin to interrogate my practice. This meant that I needed to become what Somekh and Lewin (2005) call an active insider-researcher and start to uncover what was going on in my own area of professional practice rather than being a researcher investigating others in practice. McNiff (2017, p. 10) states that insider researchers:

see themselves as part of the context they are investigating, and ask, individually and collectively, 'Is my/our work going as we wish? How do we improve it where necessary?'

To realise my core value of care within practice I needed to be part of the research, working and learning from inside practices and in relationship with others who are also working and/or learning in the practice. This began to happen more within Cycles 2 and 3.

3.3.3 Why action research?

Action research was my chosen methodology because it offered a multiple lens approach to research (Brookfield 1995) and allowed me, and other people, to view the world in action and embed our findings within it, as we lived it (Denzin and Lincoln 2008). Action research was a suitable choice for educational research, the kind of research I was doing: that is, a form of research that will help others to think and act for themselves: this form is dialogical, situated in the real world of teaching and gives individuals opportunities for people to decide whether 'they want to change their own lives' (McNiff 2013, p. 121). As a methodology, action research provided me with opportunities to develop a collaborative and supportive approach to research and practice, seeing both as one, not in a dualistic form. It also offered possibilities for my research to be about 'doing things with' (Cycles 2 and 3) as opposed to Cycles 1 where the research involved 'doing things to' others (Loughran 1999, p. 271). This adds to Palmer's (1990)

suggestion that 'when one acts, the world acts back'; thus 'we and the world are co-created' (1990, p. 17).

To find opportunities to realise my 'educational values in practice' (Elliott 2007, p. 20), my research required a methodology that emphasised relations of reciprocity, linking my practice and values to what Valenzuela (1999) and Noddings (1986) call authentic caring (see Chapter 1). This counteracts the limited form of collaboration that is often seen in abstract forms of research which can reflect superficial or aesthetic caring (Valenzuela 1999, Noddings 1986). Action research supported the development of a deeper, more personal level of enquiry, where sensitivity and respect were modelled and concerns and care were offered and received as genuine. In Palmer's (1990) terms, this form of personalised research can be organic and be seen as an intentional act of making meaning.

Developing a caring practice that is genuine and authentic often requires time, effort and attention. Linking to Moore Lappé's (2007) ideas around democracy and possible actions that emerge from learning within enabling and co-creative environments, action research as a methodology provided opportunities and time to develop dialogue and a level of personal knowing. I was pleased to read that Van Manen (1995, p. 33) suggested that, with time and care, a teacher should 'feelingly know' what is the appropriate thing to do in ever-changing circumstances with people who are unique in their needs; and this, I hope, is shown through my changing practice and evolving understanding of how to nurture the development of a culture of care.

However, to be able to 'feelingly know' demands more than the application of abstract instructions (Van Manen 1995, p. 33). It also involves a practical active form of knowledge, or tact, which enables a person to begin to understand another's experience or 'to sense the pedagogical significance' (Van Manen 1995, p. 44) of the encounter. Action research allowed me to teach, not only from observing the practicalities of practice, but also with my head and heart, bringing the caring, human side of research to the forefront of practice. As a methodology, action research provided opportunities for me to live towards what Noddings (2006, p. 238) calls a 'genuine education', which aims to educate the whole person.

In order to develop a more genuine lived experience of my work as a teacher educator, it was necessary to participate in what Polanyi (1958, p. 24) suggests are 'acts of knowing based on indwelling', or tacit knowing. This involved intense reflection on the messy process of creative 'trial and error' moments of my practice (McNiff and Whitehead 2009, p. 8). Therefore I sought

critical insight and guidance from other people within the practice, so that I could disturb my habitus, defined by Bourdieu (1984, p. 170) as a 'structuring structure, which organises practices and the perception of practices'. Understanding the concept of 'habitus' and its nature had the potential to influence my actions in the effort of co-constructing my social world, which often placed me, the researcher, as a subject of the research. I aimed to become a more intrinsic part of the whole, not remain separate. Therefore, in Cycle 2, I chose to adopt self-study as a more intense, involved form of action research in an attempt to stand back and develop greater personal critique of my own values and potential influence. The aim was to inform future thinking and actions to find greater meaning in my practice by immersing myself within it and engaging in dialogue with those I taught. Pillow (2003) suggests that by immersing oneself in practice and through interrogating perceptions, assumptions and positionalities, one may enter into 'uncomfortable reflexivity' that 'seeks to know while at the same time situates this knowing as tenuous' (2003, p. 188).

As I was hoping to claim that I was developing a more caring and relational practice, I did not wish to repeat my previous positioning within the research process where I was disguised as an insider but was still providing theory to guide the actions of others rather than considering myself in relation with other 'I's who were already deciding on their actions. The aim was to ensure that research Cycle 2 did not turn into a self-indulgent form of research with an exclusive focus on my PPE practice and standards of teaching, as may have been the case previously. The concern was to make sure that I did not become 'The Centre' of the research and ignore the presence or influence of others within the practice but to also acknowledge that I may also be conjoined.

3.3.4 The importance of values within action research

In an attempt to achieve a core aim of action research, which is, as Elliott (1991, p. 312) notes, to improve one's practice through participation 'in a process of collaborative problem solving', I aimed to live and model my strengthening understanding of the place of values within my PPE practice. Harland and Pickering (2011) believe that values are the driving force of our thinking and living in everyday life, yet those values often remain in the background as sub texts in professional practice. Morrison (2001) also suggests that academics should understand that what and how people teach is already inscribed by values already possessed; therefore it becomes difficult to teach without recognising that practices are always influenced by the values that inform them. It was therefore important to identify and share the values which underpinned

my practice and have guided this research: these are based on inclusive practice, personal and professional freedom, and the overarching value of care.

Articulating and sharing my values was not easy within a higher education context that can be informed and at times restricted by institutional and political decisions or directives. Barnett (2000) suggested that it is often difficult to be a part of a self-critical community and live one's values in practice, especially when a neoliberal ideology promotes competitive and performance-driven practices that aim to maximise personal gain and develop a culture of acceptance rather than critique. In effect, the aim to please an institution can push personal values and care for the self and others to the side-lines as values relating to efficiency, accountability and performance are promoted as more important than those of care and kindness.

In an attempt to dislodge the dominance of the neoliberal values that micro managed my thinking and actions, I placed my own humanistic values at the core of what I did; and they directed my practice and emerging theory. In terms of this thesis, as a narrative of my practice, my values emerged as 'living practices [that] come to act as criteria and standards to judge the validity of knowledge claims' (McNiff 2013, p. 141). The basis of this research is to check whether I managed to live in the direction of my values and how successful I have been at doing so. I hope to show, through the story of the research, how my values, as living critical standards of judgement (Whitehead and McNiff 2006), may also sit alongside the institutional standards for research set by the examining committee of the accrediting University.

As explicated in Chapters 4–6, I gathered data from episodes of practice that demonstrated my efforts to live in the direction of my values and transformed those data into a strong evidence base against which I could test the validity of my claims to knowledge. I did this by initiating two validity checks (McNiff 2016). The first check was in relation to personal validation where I checked my findings and claims against my personal values, including my social and political values. The second check was to do with social validation, where I invited the critical analysis and feedback of others to my claims, as per the collaborative and dialogical nature of action research. The aim of conducting these two validity checks was to ensure that my claim would be taken seriously in the public domain. They involved listening to the continuous feedback and critique from critical friends, doctoral supervisors and research participants. As well as inviting critique of my claims, I have also offered my current thinking and subsequent actions for public critique at conferences and validation meetings with critical friends: this could be seen as another source of a demonstration of social validity (see Figures 6.1, 6.2 and 6.4).

The thesis is offered as a reflective and dialectical critique (Winter 1989) of living practice (McNiff 1989). Action research provides a platform for me to show how I hold myself accountable for what I do in relation to my identified values, and how I can claim to have improved my practice. It offers truthful accounts so that all parties can trust what is said and acknowledge my sincerity.

I found the ideas of Carr and Kemmis (1986) and Stenhouse (1983) appealing: their views were that, through emancipatory practice, teachers and students could be enabled to experience a life outside the direction of an external agency, feel confident in directing their own practice and thus become self-determining and self-authoring. However, it should be noted that Carr and Kemmis worked within the limitations of critical theory: an example, perhaps of Foucault's notion of a 'regime of truth' (2008, p. 37) where ideas may prove to be restrictive in themselves yet still control the thinking and actions of self and others.

To enable opportunities for those I taught to take greater responsibility for their learning and subsequent actions, it was important to find ways also of enabling myself to take focused action: in Arendt's (1958) terms, this could be construed as bringing something new into the world and modelling and facilitating this for others. These ideas reflected my belief that I am capable, as are others, of using my own personal knowledge to monitor and understand concerns and change and improve them where appropriate. Any change and possible improvement was not done in isolation, but with recognition of other forms of research and, importantly, in relation to other people in my practice. In doing so, I drew on Winter's dialectical and reflexive principles (2002) around the idea of plurality of perspective and the need for collaborative processes. I was in fact showing a capacity to learn from multiple viewpoints and to respect the provisional nature of knowledge. Those multiple viewpoints were communicated through the many conversations I took part in and the reports I read during the research. Within Chapters 4–6, I include data of audio and written reports from participants: I show how these data are transformed into evidence that are used to test the validity of my claims to be living my values in action. By communicating my claims through the thesis, those claims are made public and put into the public domain for possible approval or amendment, as appropriate.

Below I present my core value of care and the interrelated values of inclusion and emancipation, which emerged during the process of the research as criteria by which my provisional claims might be tested: these related to my ability to develop a culture of care within PPE in HE. These criteria were central to the analysis and interpretation of data for generating evidence and testing the validity of my knowledge claims. Throughout the three research cycles, I asked

different questions as I learned from researching my practice: these will be identified in each of the cycles discussed in sections 3.5–3.7 below. The final questions and criteria used for Cycle 3 developed from the previous research cycles undertaken. The questions used in Cycles 1–3, related to my three values, are shown in Table 3.2 as my chosen ‘values-as-criteria’ (McNiff 2017, p. 186) together with the standards that I felt demonstrated the criteria in action.

Table 3.2: Criteria and associated standards of judgement

Cycle 1. Criterion: Caring About	Care	Inclusion	Emancipation
Did I demonstrate ‘caring about’? Did I...	1. ... develop a learning environment where people feel respected, valued and safe? 2. ... create opportunities for people to experience the benefits that PE can offer?	1. ... develop activities that catered for differences in ability and knowledge of PPE?	1. ... encourage participants to explore and critique their practices?
Standards of Judgement I looked for evidence in the data where I trusted that I had ...	1. ... provided a safe and respectful environment. 2. ... critiqued the traditional dominance of competition and performance by trying to develop a more caring form of practice.	3. ... shown people how to develop and teach differentiated activities that cater for all levels of assumed ability.	4. ... created opportunities for those I teach to interrogate and make sense of PE as a subject for themselves.
Cycle 2. Criterion: Caring For	Care	Inclusion	Emancipation
Did I demonstrate ‘caring for’? Did I ...	1. ... develop an environment where people feel respected and valued? 2. ... create safe places so people have time and opportunity to think for themselves, ask questions and test ideas?	1. ... encourage people to learn by ‘doing’ so they feel included and active in the process? 2. ... work to understand students’ perceived barriers to learning in order to support them in developing greater	1. ... encourage participants to critique their practices in order to re-learn? 2. ... model the capacity to create personal theory?

		confidence in themselves?	
Standards of Judgement I looked for evidence in the data where I felt that I had ...	1. ... provided a respectful environment where people felt valued and supported.	2. ... prioritised differentiation within my practice to encourage people to become more confident to celebrate their unique and different qualities.	3. ... modelled a capacity to critique inherited values and beliefs to encourage people (including myself) to think and speak for themselves.
Cycle 3. Criterion Caring With	Care	Inclusion	Emancipation
Did I demonstrate 'caring with'? Did I ...	1. ... model the need to care for oneself and with others?	1. ... reflect a value of personal and social capability?	1. ... encourage people to speak for themselves and develop their capabilities to be autonomous and emancipated learners?
Standards of Judgement I looked for evidence in the data where I felt that I had ...	1. ... modelled the importance of a responsible regard for self and for other people.	2. ... encouraged people to grow according to their own capabilities and aptitudes within a relational and respectful practice.	3. ... found ways to develop a capacity for criticality to enable and encourage people (including myself) to think and speak for themselves.

3.4 Ethical considerations

Ethics has been defined by Cavan (1977, p. 810) as 'a matter of principled sensitivity to the rights of others' which aligns with my core values and the safe and caring culture I hoped to create in practice. Ethical considerations are necessary when making decisions and taking action connected to those decisions; this means that researchers must take responsibility for both. Cohen et al (2018) add that it is essential that researchers take care of research participants and act in ways such as to preserve their dignity as human beings. I would suggest that this is also an important message for the researcher themselves to follow, so that they too can preserve their dignity and uphold professional conduct within the research. Howe and Moses (1999) connect to my core values when they state that people should be treated with respect, dignity and value: as ends in themselves rather than as means. This philosophy should be lived within practice, not just for research purposes, but to preserve the integrity of the practice and the research. From my perspective, my practice is my research and my research is my practice. However, whilst the research is mine, I also had a responsibility to care for those included in the process and

therefore must demonstrate rigour and quality in the design, conduct, analysis and reporting of the research (Morrison 1996). Consideration was also given to the changing contexts in which I worked, the procedures to be adopted, methods and types of data collected.

According to McNiff (2017, p. 126), ethical considerations involve three main aspects; negotiating and securing access, protecting participants and assuring good faith. I will now detail each aspect in regard to the ethical considerations followed within the three research cycles.

3.4.1 Negotiating and securing access

When examining the ethical considerations for the research, I referred to, and followed, three codes of practice. These were: (1) the institutional guidelines for ethical approval and safeguarding procedures from the ethics committees at St Mary's University (SMU) as my place of work and context for my PPE practice, and (2) York St John University (YSJU) as the institution where this doctoral thesis is to be examined. I produce documentation seeking and securing formal permission for the research in Appendix 1. I also referred to (3) the British Educational Research Association code of practice (BERA 2018) and used their guidelines to structure and maintain a research practice that was 'conducted within an ethic of respect for: the person; knowledge; democratic values; the quality of educational research; and academic freedom' (BERA 2018, p. 5). Together, all three sources provided guidance to minimize negative influences on the research and those involved, whilst providing guidance in relation to the rigour and quality of the research.

To demonstrate my professional responsibility, align my research to the ethical guidelines of BERA, YSJU and SMU, and to model my own core value of care, I sought voluntary informed consent from students, teachers and colleagues to become active participants involved in the research cycles (see sample letters in Appendix 2). Signed permission letters, personal field notes, module evaluations and emails have remained securely stored on a password protected computer throughout the research. Hard data such as paper copies of PE audits and reflections have been kept in a secure safe and locked drawer of my office desk.

In all cases, I informed participants why their participation was necessary, what they would be asked to do, my plans to retain and share the data within the thesis, alongside the possible secondary use of the research data at conferences, doctoral review boards and with critical friends. This was to ensure that they were fully informed and involved in the data collection

process, and also so that I could be seen to be living my value of inclusion in practice and to be modelling respect for their contribution and contexts.

I was mindful of the sensitivity of the content of my research at all times and that it may possibly challenge participants' current normative practices and beliefs about education and PE. Using BERA's guidelines (2018) to support me, I understood that within university settings, there may be a case of 'power relationships arising from the dual role' of lecturer/ researcher 'and the impact on explicit tensions in areas' such as assignment success and progression within modules (BERA 2018, p. 13). Therefore, I made sure that my actions were appropriate and attentive to participants' needs and circumstances so that I did not cause any undue stress for their progress and/or jeopardise their chances of success within their learning environments.

3.4.2 Protecting participants and assuring good faith

To reflect my core value of care and the interlinked values of inclusion and emancipation, it was necessary for me to work similarly with all students and teachers, irrespective of whether or not they became participants within the research, so that no disadvantage or special allowances could, or would, occur. This was also essential in assuring participants and those students who had not given consent that researching my own learning and practice would not impinge on their learning or well-being.

To align my research with the BERA guidelines (BERA 2018) I ensured that matters of confirmation of confidentiality were shared in written form and that I would not name participants unless they requested me to do so, or use pseudonyms by arrangement. To action this promise, and model respect and an ethic of care, I asked participants to indicate their wish to be named by noting this on their consent forms, via personal email or providing verbal consent. Periodically during the research, it was mutually agreed that participants' names would not be used in order to protect them from voicing their concerns or to remove school links: these were important considerations made by myself, the people involved and school management. Where possible and appropriate, I named those participants who had given their consent to be identified, as this not only respects their contribution in a more personal way, but also adds strength to Richert's point (1992) that teachers, and in my case students, are often removed from research and their voices are seldom heard.

Teachers aren't heard because they don't speak, and they don't speak because they are part of a culture that silences them by a set of oppressive mechanisms such as overwork, low status and an externally defined standard of practice.

(Richert 1992, p. 193)

Whilst I modelled a caring and respectful process in Cycles 2 and 3, Cycle 1 offered limited opportunities for others' voices within the research, given that it was conducted through operating in what Mills (2003) might call technical action research, which is more scientific in nature and often focussed on reform and social impact. Upon reflection, and using Whitehead's terminology (1989, p. 45), at this early stage of the research I could have been seen as a 'living contradiction' as I was not living my values fully in practice. In Cycle 1, I was researching others' practices rather than my own, which counteracts the philosophy and aims of the emancipatory and practical form of action research that I had initially hoped to achieve. It should also be noted that whilst the focus and aims of the research and the data collection methods were different from those adopted in later cycles, at this stage of the research process I remained aware and acted professionally to protect and respect participants.

I take support from Stern (2008) who acknowledges that at times, researchers (and therefore participants) can get caught up in restrictive forms of research and, as Cycle 1 shows, the research took place with pre-set parameters for action. Stern adds that research can be virtuous or vicious: in my case, I was endeavouring to support and improve my PPE practices with teachers and can claim that I have been virtuous because I gathered data in a truthful manner, even though it may not have contributed to 'the whole truth' (Stern 2011, p. 15) about the schools and PPE practices being studied. I do, however, understand that perhaps Cycle 1 highlights Stern's warning that research may not allow for 'nuanced and complex responses' (2008, p. 5). However, as Habermas (1972) suggests, it is not possible to know with absolute certainty, so I continued to reflect, plan, act, observe and reflect once again as I developed more understanding of my practice. In doing so, I suggest that I became a more reflective and responsive practitioner who demonstrated ethical conduct by ensuring that participants were protected throughout the research process. In Chapters 4–6 I produce evidence to show that I have tried to be virtuous. The extent to which I have succeeded may be judged in relation to whether I managed to live my values of care, inclusion and emancipation in practice.

As McNiff (2017) suggests, I followed the ethical procedures I set out, remained open and honest with participants, and reminded them of their right to withdraw from the research at any stage whereupon all data about them would be destroyed. In order to follow the ethical guidance of both institutions (SMU and YSJU) and BERA, I ensured that participants were protected from any physical injury or psychological harm that might result from the research. This not only aligned to guidance about research involving human participants, but also offered a clear platform from which to build trusting relationships (BERA 2018), which further emphasised care and a

commitment to emancipatory practices as important values to live by. Respecting and honouring all participants' contributions to the research, and to my understanding of my practice, was essential if I was to live by my core value of care and develop a more respectful and open practice.

3.5 Research participants for Cycles 1–3

In this section I explain which participants were involved through Cycles 1–3.

Because I was aiming to develop greater understanding of my own practice and thus contribute to the improvement of PPE teaching and learning experiences at my institution, and possibly in primary schools in general, I needed to focus my research on the reality of both contexts. Research participants were therefore chosen from both university and primary schools settings where I was engaged in teaching and learning, and where I felt I could exercise some educational influence. The participants involved in Cycles 1–3, other than myself and critical friends, were either students learning how to teach PPE whilst enrolled on a primary post graduate certificate of education with masters modules (PGCE (M)) at my institution or were primary school teachers.

Within all three Cycles, I followed the ethical considerations suggested by McNiff (2017, p. 126) regarding three main aspects; negotiating and securing access, protecting your participants and assuring good faith. The reasons for the choice of participants will be explained in greater detail in the subsequent sections, but below in Table 3.3, I offer a brief overview of participants and a timeline for their selection throughout the three research cycles.

Table 3.3: Participants throughout the three research cycles

Cycle 1: Date of data collection	Participants
October 2010–March 2012	36 Primary school teachers (across 5 CPD schools)
October 2011–May 2012	20 PGCE Students
Cycle 2: Date of data collection	Participants
September 2012–March 2013	27 PGCE Students
June 2013	8 PGCE Students
Cycle 3: Date of data collection	Participants
May 2014–July 2014	10 Primary school teachers (1 CPD school)
February 2015	1 PGCE student
March 2016	14 PGCE Students
March 2017	3 PGCE Students (PE ITTE Conference)
September 2018–July 2018	8 PGCE students
October 2018	26 PGCE students

March 2015	3 Colleagues
May 2017	2 Colleagues
Oct 2017	1 Colleague (CARN 2017)
October 2018	1 Critical friend
October 2018	5 NQT teachers-previously PGCE students
November 2018	Supervisor

I now provide an explanation for the choice of participants in relation to their context and the specific research cycle where they featured.

3.5.1 Primary school-based participants: Teachers

At the start of my research I was already involved in the delivery of CPD to support the aims of the Physical Education and School Sport for Young People strategy (PESSYP) (DCSF 2008) within five different primary schools. In Cycle 1, I worked with fifty-four teachers who participated in six CPD sessions across the different schools to help them improve their teaching of PE. Thirty-six of the fifty-four teachers granted permission for me to use their data from the evaluation sheets and have their reflections shared beyond the CPD evaluation process. I did not know any of those teachers prior to working with them. After discussion with head teachers or senior members of staff who were coordinating their school's CPD, it was agreed that the schools and the participants should remain anonymous. At this stage of the research, I believed that these decisions would not affect my ability to gather data to show possible improvement in teachers' ability to teach PPE, and of my capacity to support them in that process.

Within Cycle 3, I also worked with primary school teachers ranging from established teachers to newly qualified teachers. The teachers offered a range of lived personal and professional experiences to enhance the research. In many cases, I did not know the teachers prior to working with them during my CPD work in their schools, though I had previously taught some whilst they were studying at my institution.

3.5.2 University-based participants: Students

I chose to work with primary PGCE students at my institution across all three cycles, as their PE module was validated for twenty contact hours: this would allow a longer working time together than any other PPE module I taught. In Cycle 3, some of the participants were enrolled on our PE Specialism PGCE programme and therefore the hours allocated to PPE increased to approximately 100 hours within their module. Learning from my master's studies that trying to

engage with too many participants could generate amounts of data too large to manage during the research, I limited my research to smaller groups. Therefore, in Cycle 1, I worked with two groups and, during Cycles 2 and 3, reduced this to just one group in each.

Apart from reducing the number of participants in order to manage the collation and analysis of data in each cycle effectively, I also considered other reasons for working with smaller groups which were:

- To maximise opportunities to gain a multiple lens view of PPE and gather data from a variety of different sources (Cycles 1, 2 and 3).
- Ensure enough time was available to work with students and establish a high quality learning environment to enable the improvement in students' teaching of PPE (Cycles 1 and 2).
- To collect more qualitative data to offer greater description and explanation of learning beyond the numerical and limited data previously sourced (Cycles 2 and 3).
- To develop a more personal and relational learning environment which had been absent in Cycle 1 (Cycles 2 and 3).

The final point above was an important consideration for Cycles 2 and 3 with regard to developing an ethic of care (Noddings 1984), which requires an environment where people feel secure enough to share values and concerns openly and truthfully. This closely related to the amount of time available to me to establish trusting relationships, so I made a conscious decision to select participants within the one group where I would be their PPE lecturer, their masters tutor and also their personal tutor. This provided weekly contact of a minimum of four hours (Cycle 2) or ten hours (Cycle 3) during PPE lectures and masters seminars, alongside up to an hour of pastoral connection. I hoped that by having a greater number of contact hours with these groups, alongside the more informal moments of interaction and dialogue, enough time would be available to develop more caring and interconnected relationships.

In Cycles 1, 2 and 3, I did not know any of the students prior to the commencement of the primary PGCE course and my selection of groups, thus no preconceived ideas or personal information influenced my choice of participant other than initial timetabling benefits and the points discussed above.

In order to adhere to ethical guidelines previously outlined in this chapter and engage with issues about authority and power relations, in all three cycles I presented my research ideas to each

individual group within the first PPE lecture. I explained my research focus and why I wanted to engage in a more detailed examination of my practice and my possible educational influence. I asked all members of the group/s if they would like to become participants within the research and offered a letter for them to take away and sign if they wished to give consent (See Appendix 2.1, for an example of a permission letter).

Towards the end of Cycle 2, I worked with smaller groups of participants who chose to continue the research after their final lecture and participate in a focus group activity involving audio and video taped conversations. The selection of participants for this process occurred naturally within the group I was already working with. To maintain and uphold ethical and democratic considerations within the research, I asked if everyone wanted to be a part of the final discussions and made it clear that all current participants could choose whether to participate in the final planned stage of data collection in June 2013. A small group of eight asked to be a part of the conversations.

3.5.3 Myself as a research participant

In order to monitor how my own learning was developing throughout the research, alongside the learning of others, it was important to study my own practice in relation with those I taught. I did not use any pre-set criteria or systems to record my own learning throughout the three cycles other than a reflective diary in which I noted emergent thoughts from or in action. To connect with my core value of care and the emerging values of inclusion and emancipation, alongside the underpinning principles of an ethic of care, I was aware that my practice should be relational, reciprocal and responsive to the needs of others and therefore noted such matters when I felt these aspects of practice had been experienced.

Within Cycle 1, whilst the researcher positioning I adopted could be seen more as that of a specialist located on Schön's (1995) metaphorical high ground, where I assumed a less relational approach to the research, I was still involved in the research as a participant through the use of personal reflection in and on action. It was never my aim to position myself as only a researcher, where I studied other people in order to improve their practices; however this specialist positioning was evident in Cycle 1. During Cycles 2 and 3, I found ways to involve other people within the research and therefore I increasingly positioned myself alongside other participants as equal contributors to new knowledge. I modelled reflection to inspire students to become active agents in a 'dialogical community of equals who are co-creating' knowledge (McNiff 2008, p. 355).

3.5.4 Critical friends

My understanding of the term 'critical friends' is based on the concepts of plurality, trust and caring with, which mirror a value of an ethic of care. My critical friends were never positioned or positioned themselves as being more knowledgeable about my practice than I. They were from the same educational context as I was, so their critique of my work was understood as being supportive and honest yet critically appreciative of the contexts we work within. Throughout research Cycle 3, those critical friends became important participants in the research as I became more aware of the need to connect with a wider range of viewpoints about different aspects of my research claims.

Whilst critical friends had been part of my practice in Cycles 1 and 2, it was only in Cycle 3 that we began to link more explicitly. In doing so, I was increasingly sharing my practice with colleagues who were also helping me to develop an inquiry stance. In this way we could be seen as working together to improve practices through improving the standard of teaching within HE. We systematically engaged in critical reflection together, which helped me to move from being only a self-reflective knower to someone who comes to understand their lifeworld and the professional context they are part of (Habermas 1987). The nature of our relationship was mutually agreed, not enforced, thus reflecting an open and trusting environment where multiple viewpoints could be shared, often through frank and open discussion.

One participant, who had been a critical friend since before the start of the research, observed me teaching gymnastics to analyse aspects of my teaching practice that may otherwise have been difficult to capture (Sherin 2004). I made the decision to ask this participant to be present in my lecture as I hoped her observations could increase my knowledge and effectiveness.

At times throughout the research, but more so in Cycle 3, I worked with colleagues within my own university and other HE settings, and these people have offered feedback from meetings, conference presentations or from less formal interactions during the working day. I used my diary to note reflections on these moments and communicated my comments via email with those whose permission I had sought to share their words as data within the research.

3.6 Data collection methods for Cycles 1–3

Throughout the three research cycles, I used a range of data collection tools appropriate to the context and the focus for the different cycles as they progressed. They were:

- CPD evaluation forms
- Personal diary entries / field notes and personal correspondence
- Lecture observations and feedback
- End of module submission: Post course personal reflections
- PGCE (M) PPE Audit
- Focus group discussion: Audio and video taped conversations

In Table 3.4 below, I offer an overview of the six data collection tools used within each cycle in chronological order.

Table 3.4: Overview of data collection methods, dates and participants, research cycles 1–3

Cycle 1: Care About Date	Data Collection Tool	Participants
October 2010–March 2012	CPD Evaluation Forms	36 Primary school teachers (across 5 schools)
October 2010–July 2012	Personal diary entries / Field Notes and Personal correspondence.	Myself
October 2011–May 2012	End of Module Submission: Post Course Personal Reflections	19 PGCE Students
Cycle 2: Care For Date	Data Collection Tool	Participants
September 2012: 1 st PPE lecture	PGCE (M) PPE Audit: Pre course questions 1-3.	27 PGCE Students
September 2012–March 2013	PGCE PPE Weekly Audit Reflections	27 PGCE Students
March 2013: 10 th PPE lecture	PGCE (M) PPE Audit: Post course question 4. Post Course Personal Reflections	27 PGCE Students
June 2013	Focus group discussion: Audio and video taped conversations.	8 PGCE Students
September 2012–July 2013	Personal diary entries / Field Notes and Personal correspondence	PGCE Students
Cycle 3: Care With Date	Data Collection Tool	Participants
September 2013– December 2018	Post Course Personal Reflections	PGCE students
	CPD Evaluation Forms	10 Primary school teachers
	Lecture observation and feedback	M. James

Specific details of dates and participants are shared in Chapter 6 (p. 59): Analysis and Findings for Research Cycle 3	Personal diary entries / Field Notes and Personal correspondence	PGCE Students/ Critical Friends/ Colleagues/ Teachers/ afPE Conference Organiser
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I will now explain my choices and the relevance of each of the six data collection tools within the three action research cycles.

3.6.1 CPD evaluation forms (Cycles 1 and 3 only)

I used evaluation forms in Cycles 1 and 3 to collect data from teachers in primary schools but there were differences in their design, content and focus as one was used for a national strategy and the other was designed by myself. I will explain these differences, separating the two where necessary by their context and cycle.

Cycle 1. It is important to note that prior to my research in Cycle 1, I had been involved in writing documentation to support the delivery of PE for in-service training events (INSET) to support the delivery of the PESSYP strategy (DCSF 2008). However, I had no input into the design or the function of the evaluation forms provided by the strategy team to gather data across schools in the United Kingdom. The evaluations were structured to reflect generalizable data from which the national team could evidence the strategy's aims in practice.

Data were collated by school number, 1–5, to indicate how each school responded to the teaching and learning within their CPD session. Teachers within all five schools were requested to complete an evaluation form at the end of the session to offer an evaluative rating for eleven pre-set questions. The data collected were mainly quantitative in form, with 7 out of 11 questions requiring a response mode according to a bipolar rating scale from 1 (Excellent)–5 (Poor). Two questions required a response to an either/or option and the remaining two questions provided opportunities for participants to expand on specific aspects of the CPD INSET (see Appendix 3 for a blank evaluation form).

The CPD evaluation form covers similar areas to those Guskey (2000) describes as they move through five critical levels of information for evaluation (see Appendix 4 for a comparison). In both cases, the first level asks questions about participants' reactions to their initial satisfaction of practical needs, such as the venue, timings and refreshments. The fifth level focusses on the impact of learning outcomes on students which was an important area missed from the PESSYP (DCSF 2008) evaluation data. This may reflect the objectivity of the PESSYP strategy (ibid) which

was more focussed on upskilling teachers and their ability to teach high quality PE, rather than being focussed on the pupils during the INSET, even though within PESSYP literature, pupils and young adults' participation levels in PE and sport were highlighted as a long term aim of the strategy.

On the CPD form, the evaluative questions were presented in a straightforward, unambiguous and easily answered form. The assumption behind this form of presentation was that after taking part, participants should be able to offer an informed opinion, their recollection would be reliable and a response would require limited demand on their time (see Cohen et al 2018). Champagne (2014) adds that rating scales should be 'focussed and concrete, yielding useable and relevant data required by the research aims' and that the response scale should match the item (2014, p. 47).

Likert scales, which should only measure one thing at a time, are one way of achieving a measure of response which 'build[s] in a degree of sensitivity and differentiation whilst still generating numbers' (Cohen et al 2018, p. 480). The CPD form used within Cycle 1 contained a semantic differential (Osgood, Suci and Tannenbam 1957) which allowed teachers to indicate how they felt about the research from both ends of the scale: 1: Excellent–5: Poor. However, it was important to note that how one person feels about their experience may not be the same as someone else's interpretation of the same event; therefore rating scales, whilst quick and easy to use, can often generate ambiguous data, requiring a more subjective form of enquiry into the initial numerical response received. Another important point to note while collating data from the CPD evaluative forms was that the layout of the rating can effect response bias, as typically, 'categories on the left-hand side of a scale are used more frequently than those on the right hand side of the scale' (Cohen et al 2018, p. 482).

On the whole, data from thirty-six different evaluation forms throughout Cycle 1 reflected a positive outcome from the CPD INSET within all five schools, with the majority of responses rated as 1 or 2 (see Appendix 5, 5.1-5.2 for collated data and also Chapter 4 for the analysis of the data gathered). Some responses were placed at the midpoint of the rating scale: 3 (sound) which allowed teachers to perhaps withdraw from showing bias towards either end of the bipolar scale. It was useful to note that avoidance of end bipolar scales is common (Friedman and Amoo 1999) especially if the end point descriptors are extreme, as perhaps excellent and poor as in this case. Champagne (2014) argues that without a descriptor at each point, the response may be less reliable, and adds that a verbal label for each point would offer greater clarity for the

respondent to consider in their response. This was certainly a point to consider when designing a rating scale for use within the PPE Audit in Cycle 2.

Cycle 3. Reflecting on the data gathered from Cycles 1 and 2, my CPD work within schools aimed to be less prescriptive and formal; therefore, prior to the delivery of any courses, I aimed to speak with the head teacher, subject lead or CPD organiser so that open discussion with participants could take place. Our discussion tended to focus on the school's aims for PPE and the needs of learners, including the children and teachers. This meant that I was able to plan and deliver the most suitable learning opportunities and create 'a shared way of working and to ensure that professional development has an impact on practice' (Keay 2006, p. 381).

To build on the idea of stepping back and giving time to think, I removed the Likert scale format used within Cycle 1 and offered instead open-ended questions which required personal reflection from those involved. I also arranged for a delay process in completing the form so that teachers could test emergent ideas in practice rather than having to comment on only the few hours of learning on the day. I sent the form to the coordinator a few weeks after the event so they could discuss progress within the school or year group within meetings and the forms would be returned to me via the one contact link. My intention to provide a time delay was also designed to counteract the one-off delivery of skills and knowledge within packages as Keay and Spence (2010) identify. They suggest that this is often the case as teachers inevitably meet difficulties in applying new learning in school when externally-provided professional development activities and opportunities are not contextualised in the teachers' own work with the children they teach or the facilities they have to use. I hoped that the design and delay process of feedback would improve opportunities for teachers to experience the impact of their own learning and actions in practice, and those of the children they taught, whilst grounding and generating personal knowledge.

3.6.2 Personal diary entries / Field notes and personal correspondence (Cycles 1–3)

Diary/ Field Notes: In addition to gathering data from teachers, students and critical friends, I used a reflective diary to enter post-event personal and contextualised thoughts to capture what was going on around me and my thinking at the time. I also used my diary, whenever possible, to enter immediate brief ideas as field notes during my teaching, and to add to a personal narrative of my research journey and act as data from which to evidence new thinking or actions that required greater critique. Clandinin and Huber (2012, p. 10) suggest that narratives are 'composed around a particular wonder'. They build on the ideas of Clandinin and Connelly (2000,

p. 124) who see this process as a puzzle that researchers may use in a 'sense of a search' beyond a definitive and precise research question or expectation of an answer and 'a searching again' in 'a sense of continual reformulation'.

I did not align my diary entries to pre-set criteria; rather they were to be free flow in nature in order to capture emergent ideas or questions. In the dynamic process of education, remembering every action or thought can be difficult; therefore, in order to maintain a strong ethical approach to the research, I recorded reflections as close to the event as possible. These reflections, or memos as Glaser (1978, p. 83) calls them are the 'theorizing write-up of ideas' which can often be initially short, less well-formed ideas which the researcher can return to in order to problematise the concepts and make further meaning from them.

My personal reflections were an attempt to theorise my practice of PPE within HE as a teacher educator. Even the simplest of questions indicates my desire to critique my practice and learn more. My question 'Totally confused - what actually is PE?' (diary entry: 28th February 2012) reflects the ongoing transitory nature of my lived experience and a positive view of continual learning; it also reflects the idea that lived narratives do not necessarily travel along straight lines or on conveyor belts (hooks 1994). Examples of some of my reflections can be seen within Chapters 4–6 as I analyse the data and present possible findings from the three research cycles.

Dewey (1933) identified reflection as one of his modes of thought through which meaning-making becomes a continuous process of learning. Reflection, he says, can be complex, rigorous and emotional, requiring the thinker to draw on past experiences to make sense of the current flow of thoughts. My comments, scribbles and drawings are examples of Dewey's (ibid) idea of a stream of consciousness, amounting to an 'uncontrolled coursing of ideas through our heads' (1933, p. 4).

At times my thoughts were recorded on paper or screen to capture a second stage of thinking about the previous uncontrolled coursing of ideas that informed my teaching. These reflections perhaps moved closer to Dewey's ideas about reflective thought (1933), comprising 'definite units that are linked together so that there is a sustained movement to a common end' (1933, p. 5). Whilst locating my research in an action research methodology, I am not sure there is 'a common end' to the research or 'a harmonious state of settledness' (Dewey ibid) around new understandings and emerging knowledge, but my reflective diary entries did make me curious and moved me to inquire further into my thoughts and consider how they may inform possible future action. Since collecting and recording some of the data, I have revisited these entries over

the eight years of research and Appendix 6 shows one example of how I have re-engaged and reflected for sometimes a third or fourth time; still curious. This perhaps reflects Elliott's idea about how 'the interpretation of part of something depends on interpreting the whole, but interpreting the whole depends on an interpretation of the parts' (1993, p. 18). Elliott's idea of whole and part influencing one another is something that became more obvious to me whilst collecting and analysing data: the analysis and findings Chapters 4–6 engage with his ideas in greater detail as I interrogate the many parts and whole aspects of learning.

In an attempt to encourage dialogue within a reciprocal relationship (Buber 1970) and model a learning environment of trust and plurality, I often shared my learning with participants. I hoped especially that PGCE students would see the positive effects of using a diary as they were encouraged to use a reflective diary as part of their practice within the two masters modules on their programme of study. I hoped that they too would link with Freeman's (2007 pp. 137-138) suggestion that

the interpretation and writing of the personal past ... is ... a product of the present and the interests, needs, and wishes that attend it. This present, however—along with the self whose present it is—is itself transformed in and through the process.

I aimed specifically to encourage personal reflection and the use of diary entries within Cycles 2 and 3 so that students could experience the process of making memos which may become a meaningful and natural part of their practice. This I hoped would reflect what Boud, Keogh and Walker note when they state that 'reflection is an important human activity in which people recapture their experience, think about it, mull it over and evaluate it' (1985, p. 19).

Personal correspondence: As the research became more natural, in the sense that I chose to try to live my values instead of only searching for them, it also became less formulaic; data emerged from informal conversations, interactions and events outside of the required university or school INSET feedback requirements. This is certainly evident within Cycle 3, though less so within Cycles 1 and 2, as I received more correspondence from critical friends, students or teachers via email or text. Sometimes written forms of data were received after verbal dialogue had taken place in previous moments or at events such as conferences or meetings and served to extend or clarify points of view and initial thoughts. The emails and texts were not enforced ways of communication between myself and other people; this served to reflect an open and trusting environment where multiple viewpoints could be shared, and the importance of frank and comprehensive discussion could emerge or be extended. I note here that in subsequent years, I have continued to receive emails from some of the participants, and their discussions and reflections on school life inform my work today.

3.6.3 Lecture observation and feedback (Cycle 3 only)

I invited a critical friend and university colleague to observe my teaching to offer her personal reflection on the reality of my practice in the hope of producing a critical narrative of her reflections about my work in action. As we were members of an already-existing small critical friendship group, her observation allowed our earlier professional discussions to be tested and enhanced. This is an act that Bambino (2002) suggests practitioners should engage with because through the act of observing each other's teaching, it is possible to critique areas of weakness and also encourage the stronger aspects to emerge. This would emphasise the importance of mutual trust (Swaffield 2004) and the realisation of multiple voices within the practice. It would also model trust and respect for one another as human beings in a hope that we may improve practice for ourselves and those we teach. It reflects an ethic of care for ourselves and others.

My request to be observed in my teaching was not only in the interests of establishing triangulation, but also to gain further insight from a colleague who understood the tensions and benefits of working with students in higher education, thus offering personal and professional feedback on the lecture. I was aware that disconfirming data may emerge from her observations but appreciated that it was only through being more open and willing to be cared for, that areas of improvement and vulnerability could be found. It seemed more comforting to have a person I trusted to help me learn and challenge my established theories-in-use (Argyris and Schön 1978).

By her presence my critical friend (M. James) could become part of the research, an active participant who could offer an outsider's reflections on the quality of my teaching. Thus we would be able to co-create our own theories of practice through learning from each other and show the plurality and care that I claim is necessary within educational settings to encourage growth and enhance personal well-being.

With their permission, she asked students questions about the nature and extent of my influence in their learning and shared their responses with me after the lecture verbally and then through email correspondence. This also provided an opportunity to participate in a professional development experience with potential for helping me to 'become skilled in mastering new teaching ideas rather than just familiar with them' (Thorburn, Jess and Atencio 2011, p. 396). This was something I also hoped to do for those I observed and supported in their teaching.

3.6.4 End of module submission: Post course personal reflections (Cycles 1–3)

I gathered mainly qualitative data within my university context to offer a more subjective response, with a focus on verbal rather than statistical responses (Hammersley 2013). This form of data collection may be more akin to the philosophy of action research, which seeks data from people who are capable of generating meanings from within their own realities. However, this did not rule out the possibility that participants, whilst viewed as capable of making meaning from their situations, could not also be positioned as instruments of the research and thus dominated or oppressed by the pre-set methods and processes of research (Cohen et al 2018).

In all three research cycles, I gathered data from students' post course personal reflections which were a mandatory part of the PPE assignment submission. These reflections consist of a personal reflection of up to 500 words explaining their learning within the PPE module, presented as part of their learning portfolio. They are additional to a university-wide module evaluation process completed by all students, whereupon data are compiled by subject tutors for presentation at programme board level.

The university evaluation form was designed by management to be a generic source of feedback, consisting of pre-set general questions requiring a rating from 1–4, with only one section asking for development and improvement points. This evaluation was similar to the feedback forms used in CPD schools 1–5 within Cycle 1, offering generalizable data though limited depth of analysis, to be presented at University Programme Board level. I found the university process to lack opportunity for personal voice; it was also restrictive, lacking any possibility for depth of analysis. Therefore I chose to collate data from students' more open ended, personal reflections to evaluate their learning and the quality of my influence in their learning. I hoped that this would help contrast the mainly quantitative data collection methods used in CPD schools, and also offer opportunities for students to highlight their own learning and steps towards improvement, alongside development points for myself as a tutor and for the module structure and organisation.

As all students submit their personal reflection after their final PPE lecture of the academic year, I believed that their year-long reflections on their learning from PPE lectures would help me to track changes in their thinking and actions from when lectures started in September, and look for improvements in terms of the demonstration of caring, inclusive and emancipatory practices. Having read their submissions, I emailed students for permission to use their words within my research, reminding them that their names would not be used as a means of identification. It

should be noted, however, that those students in Cycle 2 who became part of the focus group are named, with permission: this also reflects the more intense relationship that developed between us. The use of names within the analysis chapter 5 also possibly makes the presentation more accessible to the reader.

Students were able to offer accounts of their personal learning by means of evaluative comments, enabling them to compare ideas from previous learning about PE with current ones at the end of the module, such as the reflection below.

At school I was often demotivated when it came to PE and I was informed by my teacher that I was placed in the 'bottom' set. In my lessons, I want to replicate the teaching of my lecturer ... and make the subject fully inclusive, where every child feels safe and enjoys exercise.

(Participant 5. PGCE (M) student's personal reflection, 2012)

Importantly, the PE-specific post-course reflections provided a final opportunity for students to speak for themselves in relation to their learning in PPE. These personal summative reflections could be linked to, but not restricted by the Teachers' Standards (Department for Education 2012). This helped students give meaning and context for their reflections, reflecting a belief that learning is continual, and that university and school based action may be linked, whilst showing care for children in classrooms as a newly qualified teacher (NQT).

I monitored data based on the students' reflections throughout the cycles in order to make ongoing changes to the organisation, content and management of the module.

3.6.5 PGCE PPE Audit (Cycle 2 only)

Building on my learning from Cycle 1 about the need for time to develop an in-depth understanding of practice, I redesigned a PPE reflective audit for Cycle 2 which had originally been developed and piloted in my masters research. This audit was to be completed weekly by every PGCE student throughout their PPE module and was therefore not to be viewed as an additional task for participants who had agreed to be involved in the research. Whilst a Likert scale was still used in the audit, I also initiated these changes to improve the quality and relevance of data collection methods so that numerical data were not left as isolated random figures without a grounding narrative.

The PPE audit followed a survey approach to collecting and structuring data, focusing on the views and attitudes of research participants. It provided a mixture of quantitative and qualitative

data (see Appendix 7) with the aim of gathering data from all ten lectures within Cycle 2 to track the development of students' perceived levels of confidence and competence, alongside their learning, in the hope of accounting for any possible changes throughout the module. Their data entries would remain their personal and confidential reflections unless they chose to share them with critical friends and eventually with me when they submitted the audit at the end of the PPE module.

Data were gathered in two sections; one on pre- and post-course reflections and the other on a weekly basis detailing their learning within the lectures. I now detail both sections and the content of each.

PGCE PPE Audit, Section 1: Pre- and post-course learning reflections

Pre-Course questions (1–3)

Question 1: Using your own experiences of physical education (PE) to date, would you please describe what PE means to you?

Question 2: Indicate your knowledge of National Curriculum PE using the Likert scale provided, placing a date in the appropriate box.

0	1	2	3	4	5	6	7	8	9	10
no experience									proficient	

Question 3: Indicate how confident you feel about teaching PE using the Likert scale provided, placing a date in the appropriate box.

0	1	2	3	4	5	6	7	8	9	10
no confidence								competent/self-confident		

The results of the analysis of data from questions 1–4 can be found in Appendix 7.4.

Questions 1–3 were to be completed before I introduced and explained my research focus in order not to influence their initial thoughts and feelings about PPE through exercising the power and knowledge relationships Foucault describes (1980).

Question 1 invited participants to use words, diagrams, pictures or other means to share their ideas or feelings. I chose to use a qualitative data collection tool to enable me to search for meaning behind their response that a quantitative method might not allow. For questions 2 and 3 at pre-course level, I required participants to select a number on the Likert scale, anticipating

that this would reflect their comments shown in question 1. Their explanations could later be extended through their weekly reflections.

In order to understand students' experiences of PE to date and perceived levels of confidence and knowledge of the NC, I briefly reviewed their completed pre-course sheets within the next lecture.

Post-course questions (2–4)

Quantitative and qualitative data were gathered at the end of the module as participants re-assessed their responses to questions 2 and 3 on the Likert scale and entered a new date within the Likert rating to indicate any changes in their knowledge of the NC for PE and level of confidence to teach PE following conclusion of the module. Data would be gathered from post course reflections regarding questions 2 and 3 to explain any possible changes and to add to the quantitative data. With regard to question 4, participants are asked to revisit the same question asked in question 1 and enter comments as they chose. Chapter 5: Cycle 2, Research Findings, shows how these data were analysed in greater detail.

PGCE PPE Audit Section 2: Weekly learning reflections (see Appendix 7.2)

Figure 3.2: Example of a completed weekly PPE audit reflection from Cycle 2

Each week participants were asked to complete three questions to evidence their learning within each PE lecture (see below). Data collated from these questions would reflect their feelings and/or their learning before and after each lecture and the reasons why there may have been changes. Question 1, Section 2 asks for a pre- and post-lecture learning score, as follows:

Question 1: Using the Likert scale 0–10, indicate a number for how confident you feel at the start of the lecture and where you are by the end of the lecture. Briefly explain your placement choice.

The scores from each participant could be tracked over the ten weeks of PE lectures, with reasons for any possible moves on the Likert scale explained in the audit.

Question 2: Reflect on one aspect of your learning from today's lecture.

Question 3: What research did you undertake and what did you learn from it?

Questions 2 and 3 within Section 2 were included in the weekly learning section to encourage personal agency within the learning process, with the hope that students would engage in further reflection and action to continue the learning outside our face to face teaching and learning time within the PPE lecture. Literature or resources from the University library or online sites were suggested, but students were not limited to those, allowing them freedom of choice and enabling a more personalised form of reflection and explanation of understanding and learning. I hoped to identify themes as they emerged from the data to show what participants were learning from the lectures and how they were extending this learning for themselves. Without an explanation for the Likert number chosen in question 1, data would have remained at a quantitative level, indicating a lack of personal reflection on the process of learning. Baseline data from questions 2 and 3 aimed to show common themes of which aspects of lectures the students chose to be fully engaged with.

3.6.6 Focus group discussion: Audio and video taped conversations (Cycle 2 only)

Working with a small focus group of eight self-selected participants in Cycle 2, I used audio or video recording to capture conversations between the students around their learning throughout the academic year and an indication of my possible influence on the quality of that learning. A small group of eight out of the possible twenty-eight asked to be a part of the conversations and we agreed a place and time for the conversations. I left the selection of work partners up to the participants so they felt comfortable with the situation and the people they had selected. One participant chose to reflect in his own time and collate his thinking as he progressed, whilst the other seven chose to work as one group.

To avoid positioning myself as central to their reflections and to not bias the discussions, I opted to be absent when they recorded their thoughts: it may have been difficult, and perhaps contradictory, to be present whilst some may have wished to comment on personal or even negative issues or speak with me about me. This may have resulted in 'required' answers or even silence. This kind of consideration may be seen as part of recognising the tensions in my potentially contradictory roles as researcher, lecturer and learner in relation to people who had

become closer to me throughout the academic year: I therefore made it clear that my absence was intended as an act of support and an opportunity for them to use their voices, not as a positioning of hierarchy or power. This also represented an opportunity for the exercise of freedom: at their request I also provided brief questions to encourage reflective conversation but emphasised that these were not meant to be a tick list of compulsory targets.

Each person was asked to state their name or regnum at the start or end of the audio or video recording and give permission to use their name or number in the thesis if they wished to be identified: otherwise they could remain anonymous in the thesis and were thanked in advance of the recording for their comments and contribution to the data collection. Participants were asked to return video and/or audio equipment only when they had listened to the conversations and were happy with the shared content and their personal contributions.

Working with Ezzy's (2002) advice that transcriptions should be completed shortly after interviews in case meaning and context are lost, I transcribed the recordings within three weeks. Doing this myself also meant I was able to engage more fully with the data and listen to participants' emotions and personal expressions. I then returned the transcriptions to participants for them to check whether their ideas had been properly communicated, with a recommendation that they keep the transcriptions. I also suggested that they retain a copy of any audio/video recordings for the duration of the research.

I note here that, in subsequent years, I have continued to receive emails from some of the participants and their discussions and reflection on school life informed my work within Cycle 3.

3.7 A rationale for the shift in my methodological approach within Cycles 1–3

A changing focus of care:

I began the research believing that all people had the capability to learn and influence their future (Sen 1999) but understood that they must first be able to test their capacity and knowledge about how to improve their own practice (Dewey 1960). I therefore set out to provide opportunities for participants to engage in activities that would challenge their teaching, with a view to improving the learning experiences of the children they taught. By facilitating opportunities for teachers in schools and students in my University to become active participants in PPE, I hoped that they might also begin to realise their capacity for educational research and professional improvement. These research aims influenced my choice of methodology, the level of involvement of participants and my forms of data collection. I now offer a brief rationale for

the actions involved in each cycle and the factors that influenced my methodological choices and actions.

Action research Cycle 1:

Caring About Standards of Teaching and Learning in Primary Physical Education

Cycle 1 was driven by my value of care about PPE. I felt that as a PE specialist within HE, I was best positioned to 'fix', or put right, the poor standards of teaching and learning within primary schools as communicated through literature, media sources and sometimes through practice. Sims (2017 p. 12) suggests that 'fixing' something, which refers to 'material processes of trying to make order from apparent disorder' comes from someone deciding to improve something while using a form of tunnel vision which usually relies on top-down activities. Working from Sims' ideas (ibid), especially in Cycle 1 where I aimed to 'fix' the professional concerns of both teachers and students, I could be seen to have been 'fixated' (Li 2007) on the standards of teaching of PPE in schools. Therefore, as Li (ibid) asserts, a deficiency had been identified and judged as in need of improvement, much like Foucault's (1979) way of thinking about governmentality. To 'improve' the quality of teaching, I had transferred the need into interventions designed by experts as at that time I was more focussed on

directing intense emotional, cognitive, and perceptive energies towards something in particular while excluding awareness of and concern for just about everything else.

(Sims 2017, p. 11)

By taking such a narrow view of PPE and of research in general, I was, in retrospect, creating an unhealthy and disruptive fixation by 'directing [my] gaze towards a particular object' (Sims 2017, p. 11) in order to provide data to be used to reify the existing negative image of PPE, as previously reported in Chapter 1. I began to understand that to care more fully required stepping away from the unhealthy fixation on PPE and those teaching it and learn from studying the lived experience of my own practice while trying to influence others through reflexive action.

Stepping back also reignited the idea that knowledge formed within practice, in an active and emerging form, can help disrupt the currently dominant propositional forms of theory in education by exposing and decoding power relations, thereby potentially creating opportunities for educators and students to be curious 'about the process of learning rather than to be dominated by their conclusions' (Stenhouse 1975, p. 26). I became curious about how I could develop a more caring practice that encouraged cooperative and dialogical forms of learning so that no one person becomes or directs another to be 'a prisoner in the world of objects' (Palmer

1990 p. 42) or requiring confirmation from others to be seen as worthwhile. In doing so, I was aiming to disrupt the traditional teacher-pupil role I operated from in Cycle 1 and challenge those 'influences which educate some into masters, educate others into slaves' (Dewey 1916, p. 98).

Action research Cycle 2:

Caring For Those I Teach within Primary Physical Education

The data from Cycle 1 reflected that I was positioned as an external researcher, resulting in a dominating form of practice rather than enabling. My research had edged towards a focus on me as the central 'I' of the research, in charge of other 'I's: this amounted to 'a dialogue of the deaf between itself and the community' (Silverman 1997, p. 240). It was clear that I cared more for the subject area of PPE than the people teaching it.

This understanding required new thinking about how the world is socially constructed, made up of many forms of human beings, some of whom are thoughtful and capable and all of whom should be cared for and should care for others. Consideration of this kind of positionality and level of participant involvement, including of myself, was important for Cycle 2 if the aim was to improve practices. This idea is similar to that of Giddens (1984) and Bourdieu (1980), around the ideas of agency and knowledge generation; a necessary understanding that agency 'refers to doing' (Giddens 1984, p. 10) which may be intentional and unintentional. He (ibid) adds that agency refers 'not to the intentions people have in doing things but to their capability of doing those things in the first place'. It was the intention to understand that theoretical ideas should not just be applied in a particular situation or context but should be generated in real-life contexts to explain the experience and the emerging knowledge from practice.

Viewing the 'research as practice and practice as research' (McAteer 2013, p. 48) I started to question the aims of my research as I became more aware that my current practices could not be seen as free, relational, collaborative or 'responsive to the reality and needs of others' involved in the practice (Palmer 1990, p. 8) and therefore did not align with my espoused values. Stepping back as a 'person-pedagogue' (Armour and Fernandez-Balboa 2001, p. 106) allowed me to reflect on whether I was living my values in practice and the realisation that perhaps emancipation and inclusion were not being demonstrated as explicitly in action as I had hoped.

Action research Cycle 3:

Caring With the People I Taught and Learned Alongside

In Cycle 3, I positioned myself as an equal contributor to new knowledge alongside the people I taught, which was in contrast to my positioning in Cycles 1 and 2 that maintained the presumption that one person may help another in a uni-directional way (Sevenhuijsen 1998), reflecting a hierarchy of power and status. The aim in Cycle 3 was to reduce the distance between myself and students, reflecting a basic ethic of care, that caring requires connection and interaction. I understood from my learning within Cycles 1 and 2 that this would need a more relational and trusting form of practice built on the understanding that people do not always function as autonomous or equal human beings. I aimed to connect more with students to begin to deconstruct the role of power in care (Tronto 1993) and develop mutual respect.

The development of a more relational pedagogy was always intended to provide opportunities for students to use their voices to celebrate and explore difference, as well as express their personal and professional needs and develop trust in their lived experiences (Tronto, 2013). I realised that to live my value of care and the now-identified related values of inclusion and emancipation would involve reconceptualising my own ways of being and come to see care as multi-directional and located within relationships. This is a view championed by Pease, Vreugdenhil and Stanford (2018, p. 101) who state that we come into being, not through pre-existing or pre-organised relationships, but through and via complex emergent webs and systems of relationships. In order to understand and live care more fully, I would have to embrace Tronto's advice that it is responsible to 'admit human vulnerability' (Tronto 2013, p. 146) and allow myself to be cared for, in order more fully to understand the deep layers of learning Palmer (1998a) speaks of.

3.8 Chapter summary

This chapter has explained my choice of methodology. Through considering forms of data collection, standards of judgement linked to my values, and the choice of participants, I have tried to show how the aim was to work in ethical ways in order to develop a culture of care within PPE.

I have emphasised how a practitioner-based form of research has been important for critiquing my own practice, and how an insider stance has offered a lived view of PE and HE in action rather than resorting to an abstract perception of both. I outlined how a more technical form of

research, as used in Cycle 1, would not have suited my research in Cycles 2 and 3, as it tends to exclude the people involved and lack recognition of their situatedness in living contexts.

My intention to be both a participant and a researcher has highlighted enabling personal and professional values to merge to form a strong, ethical basis for practice, as a central principle for living and working with others. I have discussed how voice and values, my own and others, have acted as reasons for my methodological choices; and have explained how my practice of care transformed from an abstract conceptualisation into a lived reality.

The analysis chapters (4–6) are designed as separate individual chapters to maintain the important learning experience of the research and the resultant changes in my ways of knowing and being. Chapter 4 explains how my practice started to transform from a more abstract form of care to a lived practice: the story of this transformation continues until in Chapter 6, which focuses on the importance of valuing the well-being of others as well as my own.

In Chapters 4–6, I return to McNiff's (2016; 2017) ideas about transformational relationships of mutually reciprocal influence, and the suggestion that monitoring one's practice means finding episodes to show the relationship between one's own learning and actions, and other people's learning and actions). In the process of analysing my data, I will search for moments of practice where my values were shown to be lived and evident, in relation to my learning and actions and the learning and actions of others. I will further explain how I sorted the data into categories of analysis to see if they contained 'instances of the demonstration of values-as-criteria' (McNiff 2017, p. 185). In those chapters (4–6), I outline the themes that emerged from the analysis of data against my values acting as codes and how the data selected may be re-assigned as evidence in support of my knowledge claims.

Deep learning is often slow learning – critical, penetrative, thoughtful and ruminative. It is learning that engages people's feelings and connects with their lives... It isn't too preoccupied with performance. It cannot be hurried. Targets don't improve it. Tests rarely take its measure. And you can't do it just because someone else says you should.
(Hargreaves and Fink 2006, pp. 53–54)

GO!

Chapter 4. Analysis and findings: Generating evidence from data in Cycle 1

4.1 Introduction

In the previous chapter, I aimed to explain and justify my choice of methodology, the principles which underpin my work and associated issues of documentation, ethics and validity. I outlined the development of three interlinked practices: care, inclusion and emancipation. I also identified these values as criteria by which I can judge the validity of my research claims as I ask: 'Did I demonstrate care? Did I ensure inclusion? Did I work towards emancipation?' These then come to act as the chosen 'values-as-criteria' within the thesis (see also McNiff 2017, p. 185). In this chapter, and the next two, I set out the detail of what was involved in developing a culture of care within my primary physical education (PPE) practice within higher education (HE), and how the quality of my practice might be judged. The chapter concerns the analysis of the data gathered during Cycle 1 in relation to those practices and the values that informed them and I begin to generate an evidence base to test the validity of my claims that I am living my values in my practice of teaching PPE and offer findings in relation to this claim.

McNiff (2017) states that in order to support knowledge claims, and to test and establish their validity, data should be turned into evidence. Evidence can be generated through the analysis of the data collected, a process McNiff (2016) suggests requires interaction with and making sense of data.

In order to select data to act as evidence, McNiff (2017, p. 183) proposes three main processes: (1) analysing data, (2) authenticating data and (3) interpreting data. Each process interlinks with the others within 'an integrated holistic process' (ibid). I hope to show that all three processes are evident within this chapter.

In Cycle 1, the first step in the analysis was to code the qualitative and quantitative data collected from my personal diary entries/field notes and correspondence, together with teachers' CPD evaluation forms and students' end of module personal reflections. To move beyond using data at a basic level of illustration, where it offers only a picture of what is claimed to have occurred or achieved, it was necessary to add reasons and explanations for the choice of data collected

and selected. This chapter will explain the reasons for their selection and offer explanation for how the pieces of data selected became part of a body of data that could stand as evidence.

4.2 Cycle 1: Values as criteria and standards of judgement

To guide the analysis of data within Cycle 1, I searched my data archive for possible patterns that would demonstrate the realisation of my values in action, related to my claim to knowledge which appeared 'to show learning taking place, and how the learning enters into actions' (McNiff and Whitehead 2006, p. 81). I used the following questions for each value criterion to interrogate the data in relation to my attempt to show the development of a more caring practice of PPE within HE.

Criterion 1: Care

Did I ...

- Cycle 1, Care 1. ... develop a learning environment where people feel respected, valued and safe?
- Cycle 1, Care 2. ... create opportunities for people to experience the benefits that PE can offer?

Criterion 2: Inclusion

Did I ...

- Cycle 1, Inclusion 1. ... develop activities that catered for differences in ability and knowledge of PPE?

Criterion 3: Emancipation

Did I ...

- Cycle 1, Emancipation 1. ... encourage participants to explore and critique their practices?

According to McNiff (2017), data showing the achievement of values-as-criteria can stand as evidence. Consequently, as I searched data to judge to what extent my values as associated criteria were being achieved in practice, the initial 'Did I' questions transformed into standards of judgement (SJ) (McNiff 2017). This enabled a search for evidence in the data where I could demonstrate that I had lived my values in practice and could be judged according to whether I had:

Standards of judgement: Care

- Cycle 1, SJ1 Care. ... demonstrated that I had provided a safe and respectful environment.
- Cycle 1, SJ2 Care. ... demonstrated that I had critiqued the traditional dominance of competition and performance by trying to develop a more caring form of practice.

Standards of judgement: Inclusion

- Cycle 1, SJ3 Inclusion. ... demonstrated that I had shown people how to develop and teach differentiated activities that cater for all levels of assumed ability.

Standards of judgement: Emancipation

- Cycle 1, SJ4 Emancipation. ... demonstrated that I had created opportunities for those I teach to interrogate and make sense of PE as a subject for themselves.

I will structure the remainder of this chapter in sections based on each value as a criterion and develop a narrative to explain to what extent I lived each value in practice during Cycle 1. I select data which show the value of care in action and the emerging practice of inclusion and emancipation: these come to stand as evidence of the demonstration of identified standards of judgement.

Below, in Table 4.1, I offer a brief reminder of the timeline for Cycle 1, who was involved and the methods of collecting data.

Table 4.1: Overview of Cycle 1, data timeline

Cycle 1: Care About Date	Data Collection Tool	Participants
October 2010– March 2012	CPD Evaluation Forms	36 Primary school teachers (across 5 schools)
October 2010–July 2012	Personal diary entries / Field Notes and Personal correspondence	Myself
October 2011– May 2012	End of Module Submission: Post Course Personal Reflections	19 PGCE Students

I start with Criterion1: My core value of care

4.3 Criterion 1: Care

The aim of my work at this stage was to alleviate concerns that previous research and literature had indicated, about the quality of teaching within PPE, alongside the low levels of confidence, performance and knowledge that teachers and students showed regarding physical education (PE). My value of care aligned itself with Nodding's (2006) suggestion that a genuine education should be an education of the whole person, not just related to the physical or academic. I intended to offer students and teachers high quality provision to support their teaching in primary schools and model a view that they should be judged not by what they could or could not demonstrate physically, but what they knew and how confident they were in teaching PE. However, this hope brought with it underlying issues of '... social, emotional, and ethical

competencies', as Cohen (2006, pp. 201–202) and Noddings (2006) suggest, that they should be goals of education beyond the normatively accepted and valued academic issues. Cohen's (2006) point however prompts action, given that suggested 'additional' goals often remain only as professed aims in many educational settings and the personal aspects of life remain devalued in education and business.

In order to show care, it was understood that people needed to feel they were safe in my practice, that they would not be harmed or inhibited in their learning: this includes not only physical protection from harm, such as injury or unsafe practice, but also psychological harm from feeling excluded, unclear or of low self-worth. It was therefore important to provide people with opportunities to talk, raise questions and make meaning from their learning.

The process of analysing data gathered in the cycle began with open coding (see Spencer, Ritchie, O'Connor, Morrell and Ormston 2014) to select relevant phrases to reflect when participants indicated that they had felt respected, valued and safe (Cycle 1, Care 1) and where participants stated they had learned more about PE and the benefits it can offer (Cycle 1, Care 2). Issues started to arise when it became clear that what was emerging from the data differed from what probably the majority of people understood as safety, respect and valuing in practice, as follows.

4.3.1 Feeling safe, respected and valued: Care criterion 1

Alongside the concerns about the technicality and assessment of performance in PE, data from CPD feedback and end of module personal reflections indicated that health and safety concerns were prevalent in people's minds when they speak about PE. Typical health and safety concerns are often about issues such as clothing and jewellery, how to store or use equipment, whether to use mats around gymnastic apparatus or what rules are necessary to keep people safe in activities. These type of issues are usually covered in school or borough safe practice policies or documentation, often guided by literature produced by the Association for Physical Education (afPE) (see James and Elbourn 2016). It is not surprising that PE-specific health and safety related issues tend to generate worry as safeguarding is an important area within the teaching profession. It must also be borne in mind that teachers operate within a society that functions in a performance-driven and more increasingly financially motivated system that has created, and eagerly supports, a 'blame and claim culture' or a 'compensation culture' (Williams 2005, p. 5) which includes personal and professional litigation claims related to PE and sport/activity clubs.

Whilst these areas of health and safety were covered in my practice, my understanding of being safe was not fully aligned to those normative ones. I was hoping to demonstrate that I had provided a safe and respectful environment (Cycle 1, SJ1 Care) or in both Rowland's (2000) and Nixon's (2008) terms, places where people could speak openly and ask questions for further clarification and not be judged negatively for not knowing something. In my view, asking questions is natural and should be encouraged more, especially in education settings, yet, by asking questions, a person could be viewed as not knowing enough, which in a performance-related world could also be viewed as demonstrating deficiency or weakness; this could be inappropriate actions to take for anyone wishing to be seen as successful. Data selected from a diary entry (see below) shows that, disappointingly, I did not provide opportunities for students to question themselves, or me. The entry was based on McNiff and Whitehead's (2006) ideas relating to action planning whereby *three questions* help a researcher to step back from actions and critique them and emerging ideas.

1. What did I do?

Was it due to the fact that this was my 1st lecture on this topic (Games KS1), or perhaps that I had actually planned the lecture in more detail than normal? Why did I do this?

2. What did I learn / find out?

I like to question. I want to question. I want them to question! I need to be open to all avenues to facilitate the best learning environment for us all so that we can progress. I went against my usual practice which 'feeds off' the participants to work with their needs and I 'delivered' too much. I didn't give them enough time to think, let alone ask questions therefore I felt almost 'alien'. I was definitely in a position of authority.

3. What is / was the significance of this?

The link with me and 'them' is important within action research ... I focus on myself in relation to others, our learning and changing together. I am part of the equation. McNiff and Whitehead (2006) suggest action research is practical and grounded in real world processes, generating theory out of the action, not separate to the action. Today I was separated from 'them' and us.

(Pearson, Personal Diary Entry, 3rd November 2011)

The diary entry reflects the angst experienced when I 'feelingly' knew (Van Manen 1995, p. 33) that I had not connected with students, a moment that Arendt suggests demonstrates the supremacy of the individual, thus missing the opportunity to develop genuine political action. The entry also reflects what many practitioners in HE may try to do in practice; to communicate as much subject knowledge alongside pedagogical skills and experience as possible in the available teaching time. However, whilst the aim was to try to engage people in their own thinking and actions, using questions to probe and critique ideas with possible implications for new actions, it was obvious that this was not the desired effect. Rather, as the following diary

entry shows, it appeared that I may have dominated and limited opportunities for people to think freely and highlights the concern that I was positioning myself as an outsider researcher, outside of the safe communal learning space.

1. Did I just go off and blast them with my knowledge and speak too much – dominating them with my voice?
2. Did I do their thinking for them?
3. Whatever the reasons, I know I felt a little low afterwards and unsure of how they felt or if they had learned much / anything. I do not like the style of teaching used today. I was alone and now feel disappointed.
4. I need to find out from the group how they felt and what they learned and what we need to do to improve. Open communication. I value discussion and participation.
5. As teachers we should develop learning relationships that embrace the working term ‘I and Thou’, not ‘I and It’ (Buber 1970). To work inside action research practices, you must become part of the community, “speaking not to but with” participants (Chomsky 2000, p. 21).

(Pearson, Personal Diary Entry, 3rd November 2011)

Question 2 links back to the previous diary entry related to whether I ‘delivered’ too much, but limited time for thinking or questioning, and leads to further questions about whether my aim was actually to control the students, forcing them to give up their independence and conform to my way of doing things. I think by offering so much content they would have more to discuss in practice, I genuinely wanted to model a safe space to establish a practice of questioning, but was so far failing. However, my responses 4 and 5 may be seen as evidence of the ability for independent thinking and the exercise of judgement, and an expression of a commitment towards new ways of thought and action in the interests of improving practice. Comment 5 emphasises the importance of community and a process of interlinked thought, speech and action; without such connectedness, individuals may think only for themselves, as ‘isolated individuals’ (Arendt 1971, p. 47) rather than perceiving thoughts as to be shared and as incentives for action.

The influence of Buber (1970) and Chomsky (2000), evident in these diary entries, demonstrates a growing understanding of the need to be a part of a learning community, not a director of practice. This would require the development of practice as a space that facilitates opportunities for people, including myself, to know their social and intellectual positioning; and also provide a form of public domain where people can listen to others’ views. In practice, this meant developing ways that empower people to speak with one another and orientate themselves ‘in the public realm, in the common world’ (Arendt 1968, p. 221) to gain greater insights into the nature of difference. I was becoming more aware that I had to take a less dominant position and rather than direct, and at times, answer all the questions, I occasionally should remove myself from the process of enquiry. Instead, I began to use more open-ended tasks and activities that

required participants to become more involved in their own learning; a pedagogy often restricted within PPE by the dominance of technicalities of skills or rules, which require specialist PE knowledge and management. An emerging understanding concerned three key concepts at this stage:

1. that a developing sense of what 'safe' meant was contradictory within practice and forced me to develop a more critical look at my way of teaching; distancing myself from the practice in order to create space for others to be within it. Doing this took time and proved to be professionally de-stabing in adjusting to not being in control of them or the learning process as this was a position that had become routine; my habitus (Bourdieu 1984), and those of PPE and HE.
2. that my then practice reflected dominant perspectives of knowledge production and transmission in PE and HE, by my insistence that participants took away as much as I could offer them for replication in their future practice; placing students and teachers as recipients of knowledge, not contributors.
3. that whilst thinking for oneself is essential; also, in Arendtian (1958) terms, thinking must include other people within the process. Safe spaces where people have time to think are key in HE and TE (Rowland 2000, Nixon 2008) so that they can insert themselves into the public realm with 'words and deeds' (Arendt 1958, p. 7) and enact Arendt's concept of human plurality. This became a new aim for my practice.

4.3.2 Beginning to engage with what care means from multiple viewpoints

To be able to engage with, and bring to action, Arendt's concept of plurality (1958), involved collecting and sorting the data into initial categories to include participants' ideas of what 'safe' meant (most often based around practical aspects) with my own (a safe and respectful learning environment, Cycle 1, SJ1 Care). New categories therefore formed, representing themes dealing with health and safety, and a sense of personal safety in speaking and learning. Coming to understand our contradictory meanings of what safe meant, I realised that I may have projected the importance of health and safety considerations, as the first thing I do in lectures is to informally check whether people are wearing appropriate clothing and footwear for activity. I remove my jewellery to model best practice as outlined in 'Safe Practice' policy documentation and literature (see James and Elbourn 2016). I do this to abide by safeguarding recommendations, relevant case law and guidelines for physical activities and sports, and because it sets ground rules and expected standards of behaviour. However, a review of students' lists of considerations in their PPE self-reflective submissions showed how powerful and potentially intimidating PPE lectures must have been. As the self-reflection below shows,

participants expressed more concerns about everyday health and safety issues than about demonstrating their emerging confidence within PE, or communicating an understanding that PE lectures provided a safe space for dialogue and critique.

I learned quite a lot about health and safety in PE...the importance of creating a confined area which contains the children and keeps them away from areas of danger... the importance of scanning the room ... of being appropriately dressed ... that neither I nor any children are wearing jewellery.

(Participant 2, 2010–2011, PPE self-reflection)

I noted that similar health and safety concerns were also raised by teachers in response to CPD Question k (see Appendix 5) ‘What further PE courses would you like to cover?’, teachers raised many concerns, such as;

- Gym, especially working with apparatus as it is so risky. Apparatus scares me. What are the rules about mats and how do we make sure children are safe on apparatus? (Teachers, School 2)
- More gym, especially the hard stuff like handstands. Apparatus. How do we keep them safe? How do we get the wall bars out? (Teachers, School 3)
- Gymnastics. Apparatus in gym and more ways to keep children active and safe. (Teachers, School 5)

Whilst these responses were not uncommon in practice, their concerns became my concern as pieces of data suggested a more technical approach to teaching PE may be necessary to address such requests as, ‘how do we get the wall bars out’. Such requests, mainly related to gymnastics, which can be a predominantly technical-oriented activity, contested my aim of creating a safe space for people to share their concerns and co-create new ideas. It could be suggested that their concerns reflected the existence of a curriculum directed by NC outcomes which requires the delivery of high quality lessons alongside a school’s duty of care, and therefore a teacher’s, to keep children safe. It seemed that teachers and university-based students were more interested in learning how to manage a class than how to teach PPE. More importantly for this research, it was becoming clear that the idea of creating or being in a safe space to discuss issues and passions was at the bottom of a long list of things to do.

However, the fact that health and safety presented a high-level concern for both teachers and university-based students did not prevent my efforts to engage people in a wider vision around what feeling safe might mean. This was demonstrated through my deliberately developing inclusive pedagogical practices which meant taking an action and breaking it down into applicable steps, asking questions throughout to make sure that their learning was meaningful and being managed, and their concerns could be shared. This commitment to my caring for them

is shown in, for example, an email containing a student's response to an open message I sent to all Post Graduate (PG) students early in their PPE module asking:

How have the lectures been to date?

I would love to hear how you feel the teaching and learning is progressing and if the sessions are making sense.

Let me hear your feedback and if there is anything you might like me to change or help with.

(Pearson, email to PG students 7.10.2011)

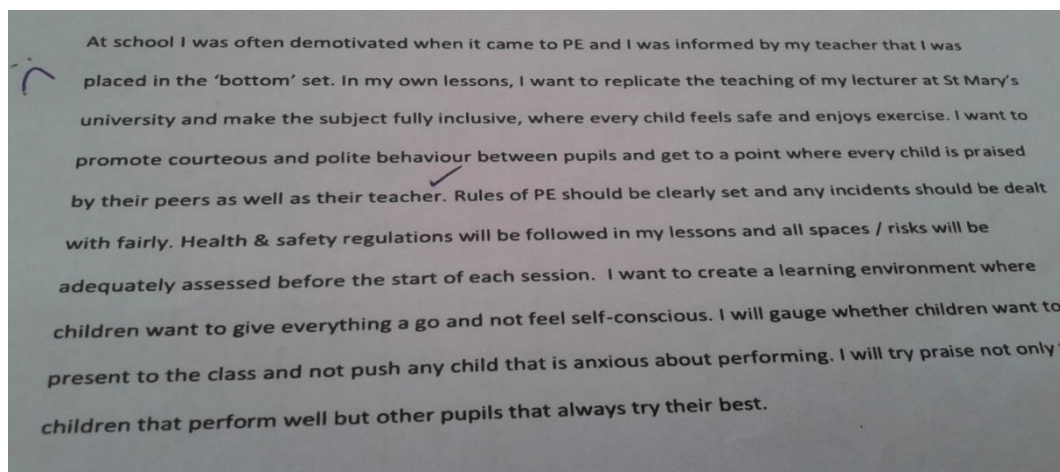
Catherine responded saying that 'A group of us actually had this conversation on the train yesterday'. She continued:

I am glad we got this opportunity to provide feedback because I genuinely appreciate the effort you put into the lessons and just for giving me such a sense of relief about this subject. I think you have a great attitude towards the subject and there is no feeling of dread when we are working.

This is especially true if we are doing something that we might not be very good at because we know that we will be given enough time to try and if we can't do something we are not going to be singled out as the example.

(Catherine, Personal email. 8.10.2011)

Analysing the data produced a clearer image of my practice in action, expressed through the reflections of those who had been a part of it. Data also showed that some people had been able to move beyond common sense practices that aim to keep the area, equipment and persons safe from harm, to include an awareness of personal responsibility to care about people (self and others). One student produced the following from her end of module submission (Figure 4.1 below) to show that alongside the common sense health and safety practices, she had learned how to manage the potential risks inherent in PE lessons in schools, as well as how to reduce the same anxieties experienced by children that she had faced in her own schooling.



At school I was often demotivated when it came to PE and I was informed by my teacher that I was placed in the 'bottom' set. In my own lessons, I want to replicate the teaching of my lecturer at St Mary's university and make the subject fully inclusive, where every child feels safe and enjoys exercise. I want to promote courteous and polite behaviour between pupils and get to a point where every child is praised by their peers as well as their teacher. Rules of PE should be clearly set and any incidents should be dealt with fairly. Health & safety regulations will be followed in my lessons and all spaces / risks will be adequately assessed before the start of each session. I want to create a learning environment where children want to give everything a go and not feel self-conscious. I will gauge whether children want to present to the class and not push any child that is anxious about performing. I will try praise not only children that perform well but other pupils that always try their best.

Figure 4.1: Section taken from Participant 3, 2010–2011, PPE self-reflection

In the comment, Participant 3 used words such as 'rules' and 'incidents' probably draw from our discussions about the organisation of activities and equipment to avoid harm to children by the use of inappropriate adult-sized and weighted equipment, or through non-age-related activities. These ideas link also to the criterion of inclusion (see section 4.4) but here they reinforce the idea of developing a safe and meaningful learning environment where children can 'give everything a go and not feel self-conscious' (Participant 3, PPE self-reflection submission, 2011). The data may act as an indication that I maintained an active form of learning within my lectures, where being physically active was as important as the social and cognitive forms highlighted in Figure 4.1 above. Pleasingly, her comment also demonstrates her own value of care as part of a respectful form of teaching that supports children's learning, their demonstration of practical skills rather than forcing them to perform in front of others. The data may act therefore as the beginning of a more personal and caring approach to teaching and learning within PPE that supports the mental and social well-being of its participants and moves beyond just keeping them 'physically' safe.

At this stage of the research, I was developing ideas about working with people in activities that had previously represented concerns about a requirement to 'perform' within PE lessons. I also tried establishing a more caring form of pedagogy. One strategy was to develop what I called 'JP's 3Ps' (Pearson 2011): this emphasised the need for time to practise ideas in private before demonstrating them in public, and constituted three stages of learning:

1. Stage 1: time to practise and test new ideas, developing foundational movement and skills before choosing to enter into ...
2. Stage 2: a perform stage, enabling the sharing of ideas with critical friends/peers to check learning against the critical feedback of others, and options to return to the practice stage to review movements or skills.
3. A proud stage, where students develop confidence in their capacity to achieve the required task and in their progression and action.

An aim of JP's 3Ps is to develop opportunities for practice whilst engaging in self and peer reflection. The achievement of this aim in action would be indicated when people felt sufficiently confident to show their work to others beyond their critical peer group. This confidence could be what Participant 3 demonstrates through her comments at Figure 4.1. She also demonstrates the capacity for personalised review, acting potentially as a sign of increasing self-critique.

4.3.3 Caring about PE

The data discussed so far show a growing awareness that PE-specific health and safety concerns were habitual aspects of practice, as per Bourdieu's concept of doxa (1998): keeping people safe was an expectation; it goes 'without saying' (ibid, p.113). However, my value of care was more focussed on the subject of PE than on those I taught. This became most evident in my search for data to 'answer' the two questions for care criterion 1: i.e.

Cycle 1, Care 1. ... develop a learning environment where people feel respected, valued and safe?

Cycle 1, Care 2. ... create opportunities for people to experience the benefits that PE can offer?

In some cases, data did not exist to show that either question had been 'answered'.

An immediate concern from analysing the data is that, although I claimed to be becoming a more critical and caring practitioner, I was still deeply engaged in the dominant technical discourses of PE, HE and professional development, positioned as an expert who delivered packages of knowledge about PE in order to improve standards of teaching and learning in schools-based PPE. My work in the PESSYP strategy (DCSF 2008) is an example of a didactic form of delivery of knowledge where I communicated content as per the guidelines in the strategy documentation which concentrated more on outcomes rather than the process of learning; therefore much of my work did the same. The rating methods used in evaluations of my work were attractive, reflecting the idea that I was exercising my influence 'on' others in order to improve their performances.

Such influence can be seen in the data collected during my CPD work in the five schools (see Appendix 3) . It is clear that the courses I delivered were judged as successful from the Likert scale scores that indicated a consistently high rating overall. In Figure 4.2 below, the overall rating for every recorded response from all five schools (thirty-six participants) show the lowest scale score is 3 (15 'sound' judgements), with the majority of scores placed at scale score 1 (excellent).

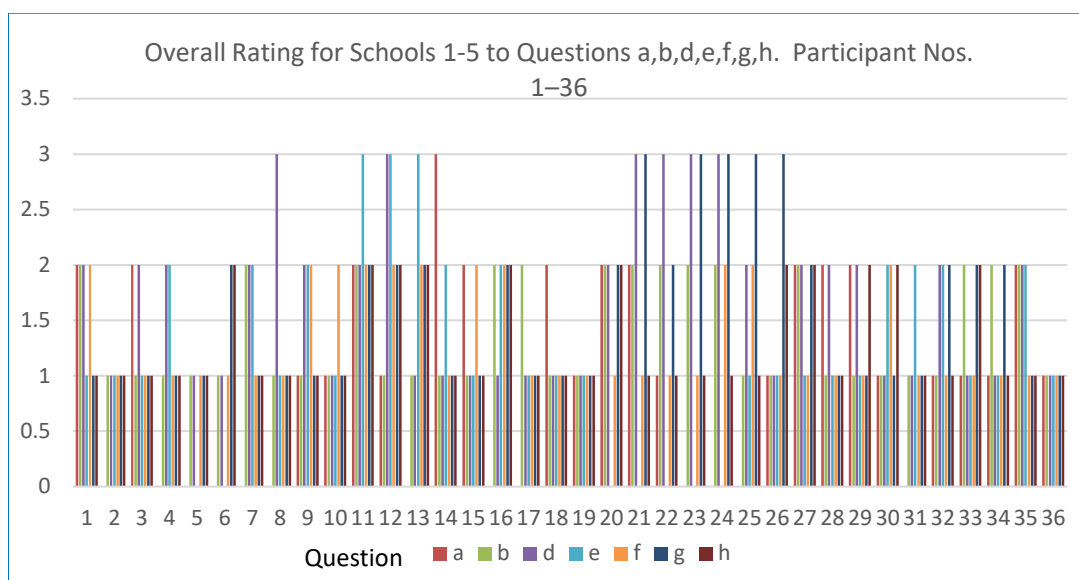


Figure 4.2: Responses to questions a, b, d, e, f, g and h. Schools 1–5, CPD INSET

Whilst the Likert scale results reflect a positive picture of teachers' experiences and their learning during their CPD session, the figures alone offer no explanation for why the grade was provided, what they learned and how the learning might impact the learning of children through their teaching.

To establish greater clarity from the quantitative data, I looked towards questions j and k which provided qualitative data, although limited, as these questions were the only two which required participants' written feedback. I was optimistic that the teachers' comments would demonstrate that I had lived my value of care in practice, at least to some extent, around the exercise of my influence in relation to my Cycle 1 care criterion and care standards of judgement, i.e.

Cycle 1, Care 1. ... develop a learning environment where people feel respected, valued and safe?

Cycle 1, Care 2. ... create opportunities for people to experience the benefits that PE can offer?

Cycle 1, SJ1 Care. ... provided a safe and respectful environment.

Cycle 1, SJ2 Care. ... critiqued the traditional dominance of competition and performance by trying to develop a more caring form of practice.

Having searched all the CPD feedback forms, I was disappointed to find that no comments directly related to the concepts of care from within Criterion 1, Care SJ1 and 2; a safe and respectful environment where the dominance of competition and performance are critiqued. Instead, they confirmed a process of learning and judgement similar to Freire's transmission model of learning (Freire 1970) where students are treated as objects and knowledge as 'a gift' from educators who consider themselves more knowledgeable than students (Freire 1970, p. 72).

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system.

(Freire 1970, p. 72)

My disappointment may signify a limited understanding of the educator's role within the CPD process, and missed opportunities to develop shared ways of working that ensured professional development impacted upon practice (Keay 2006). The emerging data simply showed the delivery of propositional knowledge, focussing on instruction rather than learning. This serves to highlight two key points:

1. an anticipated outcome was to deliver the PESSYP strategy (DCSF 2008) which aimed to impart ideas regarding specialist knowledge of how to teach PE for teachers to implement; the long term goal was to increase participation levels of young people in sporting activities both within and beyond school settings.
2. through the delivery of high quality PE-specific, technical content, rather than supporting the quality of learning of students, there was an obvious absence of dialogue at this point.

Whilst it appears that some data reflected the value of care in terms of keeping people safe from harm, related to on-going concerns about health and safety issues in schools, only a limited amount of data were available to show that I was modelling a respectful approach to teaching and where each person was valued. It is possible then to suggest that I had only partially achieved criterion Cycle 1, Care 1 (Develop a learning environment where people feel respected, valued and safe). This might have been because of my somewhat abstract professional positioning, but also because the data gathered just did not function to demonstrate the criteria in action; the data were mainly numerical so offered limited insight in relation to specific questions. However, it would appear, as no responses indicated possible complaints about my delivery of content, that I had respected and valued school-based teachers.

However, in response to criterion Cycle 1, Care 2 (create opportunities for people to experience the benefits that PE can offer), the answers to questions j and k did reveal that I had partially achieved the criterion by creating opportunities for people to experience the benefits of PE. Teachers expressed their learning about 'fun ways to warm up', 'different activities to stop repetition and boredom' and increased 'confidence' from their CPD sessions (see Appendix 5 for

full detail of responses). Teachers' comments linked to previous learning and teaching in PE where ideas and actions had been assessed in normative criterion-referenced form. This was important to acknowledge and act upon, as during informal discussions in CPD sessions, participants often spoke of negative memories of performing to an audience in PE. Teachers' comments (and students in university) suggested that as a pupil, they had felt isolated and at times, humiliated during their PE lessons. Data from my field notes (March 2011, October 2011) contain such comments, indicating concerns around practical performance and the open display of ability.

Don't expect much, I'm no good at sport.

Please tell me we're not going to have to run around the track.

I'm not going to have to do a forward roll am I? I'll tell you now, I can't. I won't.

(Comments from Participants in PE session: Source; Pearson, Field notes, March 2011, Oct 2011)

However, responding to question j, seven teachers spoke of their increased understanding about how to engage children in creating their own movement patterns and improving their level of progress. Some of these were as follows:

- Breaking movement into beats of 4 of 8.
- Movement patterns – simple pathways around, along and across the mats.
- Individual progress.
- Progression across the years.
- Child centred ideas and music.
- Link learning to literacy and numeracy.
- Cross curricular links.

(A selection of teachers' responses to question j: What will you take away and implement into your school? CPD Feedback from Schools 1-5, October 2010 – March 2012)

Once the teachers were actually immersed in the action of learning, it was possible to use a more individual assessment approach which, based around my '3Ps', encouraged the use of peer observation and feedback. Data from CPD feedback showed that eventually teachers began to enjoy different methods to capture their learning, including the use of cameras (video and stills), as these offered opportunities and time to watch their own ideas in action. Being able to see your own movement and 'performance' is one aspect of learning that is lacking in PE, as most of the 'seeing' is done by the teacher. Those 'performing' do not see, they only sense/feel their movements but hear feedback only through the eyes and the mind of an other. This links closely to an outsider form of research that does often restrict opportunities for a lived experience. I believe that their movements are theirs to own and seeing them in action could enhance their understanding of action and offer opportunities for further ideas and action.

The use of cameras also allowed teachers to achieve personalised targets for the session. and to plan and structure their steps towards improvement and progression. Teachers' comments included the following:

- Peer observation and feedback.
- Personalised learning and targets.
- Self and Peer observation and feedback.
- Individual and paired work.
- Time to focus on me and my targets.
- ICT linked ideas for immediate and longer term assessment.
- Individual and paired work.

(Teachers' Responses to question j: What will you take away and implement into your school?)

Teachers noted their improved understanding of how to use more creative methods to challenge some of the more technical forms they already used in PE (see Appendix 5.2 for teachers' responses to question j). It was a concern that many did not link the more child centred and inclusive forms of assessment I was modelling to the methods they were using in their classroom based lessons (English or history for example). They said they were beginning to understand different ways for assessment of, and for, learning in PPE lessons, other than linking to pre-set criteria related to technical skills and actions which would have to be performed. The following comments from teachers' feedback (below) reflect my attempt to project the idea of learning from and with each other as being important and viewing assessment from the Latin root of the word 'assidere', translated as 'to sit beside, or with' (Bower 2013).

Individual progress is a great idea for plotting [success criteria] in a PE logbook on line.
(Teachers' reflections CPD School 1, October 2010)

Working on pair and small group balance ideas—great fun—loved we created our own criteria for success. I actually wanted to carry on.
(Teachers' reflections CPD School 4, May 2011)

Child-led ideas and movements, especially the ideas of self-selection and assessment criteria for your own dance phrase.
(Teachers' reflections CPD School 5, October 2011, 15th March 2012)

The suggestion that some of the teachers had enjoyed working with their colleagues to create and improve their ideas in action could be seen as engaging in a learning process that Greene (1998) suggests should be with and for them, rather than something that is done to them. By reducing the focus on what I thought of their work and redirecting to back to themselves, the process of learning might also be seen as diminishing the idea of performance and excellence being the criteria used for judgement; moving the idea of competition closer to the Latin verb

'competito', meaning to question or to strive together (Hyland, 1984) and an understanding that performance is not against another person, but a testing of oneself alongside another, together.

These kinds of comments regarding teachers' different aspects of personal learning may be understood as demonstrating their new thinking about the assessment of performance, and possibly bringing these techniques to developing more creative and personalised ways of monitoring children's progress. This kind of data demonstrates that my efforts to challenge previously learned, competitive forms of performance may have been working. The aim throughout was to challenge a view of physical mis-education, where people are labelled by ability, opportunities for progression are limited or limiting, and the effect can become lifelong but not always life enhancing.

Such accounts are presented to support claims regarding the realisation of values in practice: the validity of those claims may be judged according to whether I had:

- Provided a safe and respectful environment (Cycle 1, SJ1 Care)
- Critiqued the traditional dominance of competition and performance by trying to develop a more caring form of practice. (Cycle 1, SJ2 Care).

I now move on to explain how evidence has been generated to test the validity of the claim that I have developed a more inclusive practice within PPE in HE.

4.4 Criterion 2: Inclusion

I return to the criteria and standards of judgement presented in Chapter 3 and at the start of this chapter in regard to my emerging practice of inclusion and offer a brief reminder regarding the nominated criteria and standards of judgement for the value inclusion.

- Cycle 1, Inclusion 1. Did I develop activities that catered for differences in ability and knowledge of PPE?
- Cycle 1, SJ3 Inclusion. Have I demonstrated that I had shown people how to develop and teach differentiated activities that cater for all levels of assumed ability?

To demonstrate that I have responded adequately to the questions (i.e. that I have modelled ways to include people within my practice and enabled them to participate, feel valued and make progress), I searched the data to show moments related to criterion Cycle 1, Inclusion 1, about catering for individual differences in practical ability and knowledge of PPE. I draw on

selected data sources, to generate evidence that I have demonstrated standards of judgement Cycle 1, SJ3 Inclusion, as above.

Inclusion criterion Cycle 1, Inclusion 1 – ‘Develop activities that catered for differences in ability and knowledge of PPE’ – indicates my understanding of the nature of an inclusive practice, in that teaching activities and the management of the learning environment should involve people actively in their own learning, and in others’ learning if appropriate. This view is informed by my own experiences of being unsure of the unknown and wanting to stay out of the action to avoid being seen as different or in need of support. This has often been my experience throughout where, at times, events have been overwhelming. This lack of security has resulted in numerous emails to my supervisors asking if my thinking or writing is ‘right’ or if the level of work is up to standard. Diary entries also reflect such moments:

Not too sure I can do this ... I’m feeling quite lost some days – with it another, but when asked a question in our group, I just can’t seem to say the right things!
(Pearson. Personal Diary Entry, 24th November 2011)

Understanding the isolating effects of such concerns has taken time. The benefits have been increased understanding of the need to engage in and attend carefully to experiences and learn from even the most turbulent moments. At times it has been important to retreat to the sidelines but I have learned the importance of confronting anxieties and of developing a self-image as capable of high levels of achievement. Such experiences have led to an appreciation of the need for the development of empathy for others who might also feel out of place or isolated. That such experiences are commonplace is reflected in a PGCE PPE self-reflection submission, where student Participant 11 describes early anxieties about his potential exclusion from some of the activities planned for in PPE lectures:

Until adulthood I have avoided physical education because of my own schooling. I felt unconfident and this provided a barrier to me accessing the learning at a level that I felt comfortable with. This module has provided me with the knowledge and skills to ensure that I never fail the children I teach as I feel I was.
(Participant 11, April 2012, Comment taken from their PPE Self Reflection)

He continues by stating that he has been made aware of the multiple options available for differentiation, so that ‘maximum learning is taking place at all times for all children’ (ibid), mirroring my belief that if PE lessons are planned with authentic care, all those involved should be able to access the learning. He states, with reference to the STEPS (Space, Task, Equipment, People, Speed) framework adapted and enhanced from the Youth Sport Trust’s (2008) that such small and simple adaptations to activities can be supportive to learning;

It will allow those pupils to access the same learning and development of skills without notice from other pupils and still feel part of the whole class activity rather than being segregated and made to do something else.

(Participant 11, April 2012, Comment taken from their PPE Self-Reflection)

Data collated from students' personal reflections and teachers' CPD feedback shows that the STEPS framework was a common strategy that helped them come to understand a more positive and supportive approach to teaching and learning in PPE lessons: participants from each school mentioned differentiation as one aspect they would adapt for their teaching. Comments such as 'simple steps to progress', 'easy changes... to make things easier or harder by STEPS' (School 2) and 'simple rolls to more advanced' (School 4) indicate teachers' growing awareness of the need to include, support and challenge the children in their class to ensure they would be active and successful in PE lessons. These ideas would also facilitate continued active learning within lessons, so no child needs to, or has to stand waiting their turn to move, learn or develop; being physically active would therefore not be viewed as a negative experience, rather, it can be a positive, progressive and life enhancing process.

One teacher in School 2 told me that she now appreciated the similarities between supporting and challenging children in PE and her strategies for teaching numeracy and other classroom based subjects:

So it's the same as setting tables in maths? Harder tasks for some, less for the reds?

(Pearson, 16.11.2010 Field notes from School 2)

The teacher's comment highlighted the importance of building upon teachers' existing expertise and general pedagogical knowledge as classroom teachers to help settle concerns about the practicalities of PE. In classrooms, teachers support their children's learning in many different ways, but they often fail to see, or have the practical and theoretical knowledge to do the same within PPE. Developing and extending content knowledge in this way could help teachers become more confident in their PE practice by making connections between learning in PE and other aspects of practice (Petrie 2010). This form of linked thinking connects to Keay and Lloyd's (2011, p. 9) suggestion that professional development could have a role in extending teachers' professional knowledge if it is embedded within a culture that recognises the holistic value of professional learning.

Such moments were important for my own learning. I came to appreciate the limitations of my then-current knowledge of primary classroom practice, despite career-long immersion in PE. My role was problematic, as described by Keay (2006) that, once inside teaching, teachers tend to make few changes to their practice and maintain 'a role with which they are comfortable'

(2006b, p. 370). This kind of personal learning is recounted also in Chapters 5 and 6, where I developed the idea of STEPS (see above) in PE: this involved explaining to students that my ideas regarding the nature of support have developed from experience, similar to their own classroom experiences. Further, communicating these ideas in practice models the belief that PE is not just about learning through the practical, but also involves the improvement of:

cognitive, motor, social, affective and other abilities in order to understand and act in the social and natural world and contribute to make a more humane (and civilized) society.

(Pascual 2006, p. 73)

I hope that data shows that I have demonstrated my care for teachers and students not only through the use of differentiated activities that allow people to be included and active in the learning process, but also the importance of understanding the relevance of people's personal experiences in their own educational contexts. I add that this cycle also facilitated my own learning about difference and knowledge of PPE, through lived experiences of my own altered thinking and action, from and in practice.

I now outline the process of generating evidence from the data to demonstrate that I have developed a practice that encourages people to rethink previous learning and experiences related to PE. I also hope to demonstrate the realisation of an emerging value of emancipation in my PPE practice within HE.

4.5 Criterion 3: Emancipation

Here is a brief reminder regarding the nominated criteria and standards of judgement for the value of emancipation.

Criteria

- Cycle 1, Emancipation 1. ... Did I encourage participants to explore and critique their practices?

Standards of judgement: Emancipation

- Cycle 1, SJ4 Emancipation. ... I had created opportunities for those I teach to interrogate and make sense of PE as a subject for themselves.

In relation to Cycle 1, Emancipation 1, only limited data was available to show the provision of opportunities for people to explore their own practices and share their thinking and concerns. The available data was restricted to end of module reflections which contributed to institutional Programme Board data, CPD evaluations, field notes and personal diary entries. In the process of analysing the data, I became aware that these methods were restrictive. As previously stated,

CPD evaluations offered only specific Likert scale rated questions and few other options for further discussion. A diary entry below notes a further issue related to the teachers' limited engagement with the feedback:

The session went well ... but it felt a little rushed at the end. Some forms weren't really filled out in detail ... some didn't even make a comment! KS issues? I would say they had had enough by 5.30pm and just wanted to get home!

(Pearson, Personal Diary Entry, School 2. November 2010)

In school 2, only three teachers provided data and of those three responses (participants 11–13), one teacher worked in a different KS to the area I was working in. This added to the tensions regarding the relevance of the current CPD training. My comment about teachers 'just wanted to get home' came from lived experience as a teacher, and now as a teacher educator, that a long day with additional compulsory training can be difficult to manage, more so when the content may be something you have little regard for. However, as Figure 4.3 below indicates, the majority of ratings were placed at good (2), with an equal number of scores at excellent (1) or sound (3): this reading, based purely on the Likert scale ratings, suggests that teachers were pleased with the content and delivery of the session.

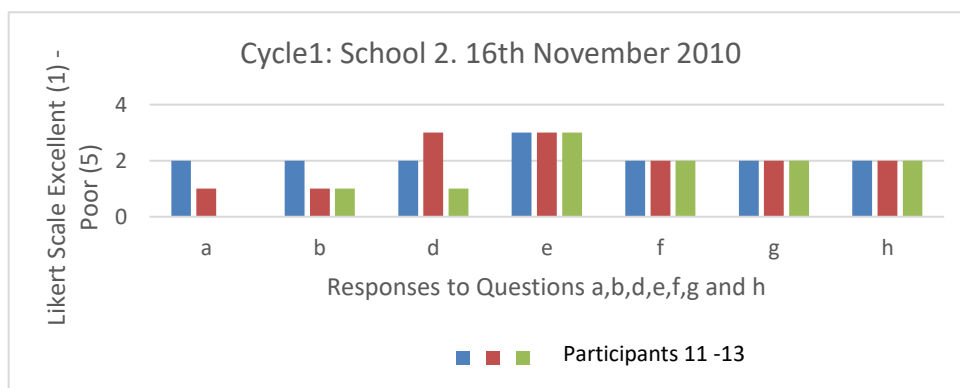


Figure 4.3: Likert Scale ratings for School 2. Cycle 1. November 2010

Perhaps students' responses about opportunities to critique their practices and share concerns were constrained because they had been asked, in their post-course reflections, to reflect on their learning related to the module-relevant QTS Standards (i.e. Professional Standards for Qualified Teacher Status and Requirements for Initial Teacher Training) (Training and Development Agency for Schools, Revised 2008). This moved discussion towards progress and away from their concerns. Students' concerns appeared to relate more to organisational issues experienced in the delivery or management of lectures, similar to those expressed by many teachers in school: many of the same concerns relating to health and safety issues have already been discussed for Care, criterion 1 of this chapter (see page 110).

It appears that the data gathering methods used in both settings did not offer the most effective ways of producing evidence for the realisation of criterion Cycle 1, Emancipation 1: opportunities to critique and make sense of PE practice. This understanding highlights an important consideration about the amount of time available to teachers and students, and perhaps, indirectly, the value of critique and the re-direction of learning. During CPD sessions, I was never in the school for more than three hours, which made it difficult to interact with teachers in each school and create a trusting relationship where they felt safe enough to critique and reflect on their own practices in the presence of myself, still a stranger. At that time, not only was I not known to them, I was also known as a PE specialist, which produced an unbalanced and difficult positioning. Whilst my hope was to be received as a practitioner who was working in Schön's (1987, p. 5) metaphorical lowlands, I also felt I was being positioned by teachers as on the hard high ground, observing and improving them. Data previously documented shows that this might have been the case and more importantly, that I might have positioned myself on the high ground.

As a lecturer, my very title could have indicated my positioning as having authority. This led to considerable ontological and epistemological dissonance for myself, not only because without an appropriately supportive environment, personal and professional critique could have been used 'against' a school or the students and teachers, rather than for them, especially with regard to PESSYP's (DCSF 2008) national context. I had in fact hoped to develop a capacity for critique in order to address the situation where PE and sporting experiences became determinants of teacher confidence (Elliot, Atencio, Campbell and Jess 2013). My hope of developing emancipatory and personal knowledge was built upon the belief that change can, and should occur through practice: however, I have since come to understand that change requires time and opportunities for people to question what they see, hear, know and do. Through my lived experience, I was becoming more aware that beliefs and prior experiences can place people in a metaphoric 'mental straightjacket' (Moore Lappé 2007, p. 5) and restrict their view of new possibilities; this may also affect teachers' and students' opportunities to critique PE practice and make sense of their learning. This concerned me because if students and teachers were 'unable to make confident decisions about their own development, it raises the question of who will make these decisions on their behalf' (Randall 2016, p. 49). It would seem that I might have stepped in to do so, and my actions, and perhaps theirs too, denied my values of care, inclusion and emancipation.

I would argue that the few pieces of data I was able to draw upon to act as evidence for Cycle 1, Emancipation 1, has been realised more by my own reflections and critique in and on action than

perhaps evidenced within students' and teachers' practices. Negative data has encouraged me to rethink strategies for the collation of data to show how and whether it may be possible to claim to be living my values in practice. Field notes (see Appendix 8) from working with critical friends show the start of engaging with ideas around the capacity to reflect on my own ability to reflect; in Habermas's (1976) terms, this amounted to developing an understanding of the need for critical awareness. Questions such as, 'Who am I?' and 'How do I position myself?' both link to ideas proposed by Gould (1996) and Benhabib (1996) around embodied identity, modes of being and dialogical pedagogies. Without such critique I may not have developed new forms of thinking, or the capacity to plan future actions, based on my learning from practice, as outlined in Chapters 5 and 6.

My hope, from the data already presented, is that the data demonstrate the creation of opportunities for those I teach to begin to interrogate and make sense of PE as a subject for themselves: Cycle 1, SJ4 Emancipation. I am reasonably confident that participants were enabled to explore and critique their practices, which also included a critique of myself. In one school, School 4, one participant said they wanted to stop the repetition and boredom of PE lessons, to encourage children's engagement in the lessons and progress. Students commented on their increased understanding of PE within the primary school NC (DfE 2013) and the differences between those activities and pedagogical skills used in our lectures to those they experienced in their own educational experiences as pupils.

In the process of gathering records of these differing thoughts and actions throughout the research, I have been able to step back and adopt a multiple lens approach to researching my educational practice. New opportunities have arisen for making meaning from the data and increasing confidence to question what I hear, see, read and feel: to find ways to improve my current knowledge and possibly begin to contribute to knowledge of the field. I have learned more about my role as a teacher educator and my positioning in that role. Consideration of the evidence from Cycle 1 has revealed a lot more about myself than about participants, and now takes me forward into wanting to know further about a more personally and professionally connected practice as outlined now through the presentation of matters relating to Cycle 2.

4.6 Chapter summary

In this chapter I have aimed to interact with and make sense of data in order to generate evidence from the analysis, authentication and interpretation of the selected data as 'an integrated holistic process' (McNiff 2017, p. 183). I have offered my values as criteria to guide

the process of analysis and interrogated the data in relation to my core value of care and the emerging practices of inclusion and emancipation, both of which also became articulated values. I have shown how the initial questions for each value criterion were transformed into standards of judgement and where I demonstrated that I had lived these values in practice. The emerging evidence suggests that I demonstrated all identified standards of judgement in action and moved towards a more caring, respectful and critical practice of PPE within HE.

Important learning occurred around my understanding of the concept of care and the lived reality of care. Data selected suggested that I was initially promoting a more depersonalised form of practice that served the outcomes of technical and performance-related criteria, rather than the more personalised and caring practice I had hoped to develop. It was becoming clear that my emerging theory of practice involved the multiple viewpoints of PPE in order to generate a genuine ethic of care that includes and involves the voices and concerns of all participants (Noddings 1984), and may contribute to personal and professional improvement.

The next chapter continues the story of the learning journey, beginning with a change in focus from an abstract and somewhat self-indulgent research process towards a more interconnected practice that moves care from the level of conceptualisation towards a more lived experience that benefits the cared for alongside the carer. Understanding that I cared about PPE underpinned my aim to begin to care for others and develop opportunities for me to realise inclusion as a related practice.

GO!

Chapter 5. Analysis and findings: Generating evidence from data in Cycle 2

5.1 Introduction

The previous analysis chapter explored my attempt to demonstrate my living the value of care and emerging values of inclusion and emancipation within practice during Cycle 1 of this research. The analysis of data uncovered a somewhat contradictory form of practice that in principle aimed for inclusive and caring ways of working with students and teachers but was limited in turning its actions into reality. I suggested that whilst I demonstrated that evidence for all four standards of judgement for Cycle 1 could be produced, areas of improvement still existed regarding the development of the relational and safe kinds of spaces that I believed would support a more critical appreciation of PPE, with the aim of developing emancipatory practices. The analysis of data suggested that I was still immersed in a practice which limited opportunities to develop trusting relationships with students and teachers as well as my vision of finding ways to support them in their practices. I was beginning to learn some hard truths about my limitations together with an increased understanding of the need to create personal and relational learning environments that might show the development of care as a foundational value.

For this chapter I will draw upon data collected during Cycle 2 with the aim of providing evidence that, in trying to reduce the gap experienced in Cycle 1 between theory and practice, I have developed Loughran's (1999, p. 271) idea of 'doing things with others rather than to others'. I will analyse whether I was able to step back from a directive form of practice and initiate opportunities for students to create their own ideas and feel safe enough to express them. The analysis involved looking for evidence in the data to identify whether I had encouraged people to learn 'by doing', in and from experience, and learn how to critique their own practices. This not only encouraged them to think in action and share their emerging ideas but also maintained an active form of learning. This represented a shift in my thinking and actions from my earlier approach where I cared more about the standards of PE teaching than for the people I teach.

In Chapter 2, I spoke of how performativity is the dominant force within the business of education, with its elements of competition and assessment, both of which create tensions within the fields of PE and HE. From my learning within Cycle 1, I understood that to help reduce

students' concerns about their performance and assessment, I started making changes to my practice and to the focus of the research. These changes revolved around how I intended to reduce the requirement for people to show their learning through a performance (unless they chose to) and placed a new emphasis on individuality and increased opportunities for dialogue within learning episodes. These changes did not inhibit the continued active form of learning within PPE which I maintain is still very much at the heart of my practice; they reflect the importance of researching my own practice in order to improve it, and also reveals how the negative data from Cycle 1 actually acted as supportive, rather than a sign of failure, and inspired the development of new ideas.

To develop further clarity around the need for this more caring kind of practice of PE, I asked students the following questions, and also developed appropriate standards of judgement for each criterion. I kept in mind that I needed to search the data for those pieces that showed how I was influencing learning, of myself and others.

5.2 Cycle 2: Values as criteria and standards of judgement

Here I revisit the criteria nominated in my research, as follows:

Criterion 1: Care

Did I ...

- Cycle 2, Care 1. ... develop an environment where people feel respected and valued?
- Cycle 2, Care 2. ... create safe places so people have time and opportunity to think for themselves, ask questions and test ideas?

Standards of Judgement: Care

- Cycle 2, SJ1 Care. I demonstrated that I had provided a respectful environment where people felt valued and supported.

Criterion 2: Inclusion

Did I ...

- Cycle 2, Inclusion 1. ... encourage people to learn by 'doing' so they feel included and active in the process?
- Cycle 2, Inclusion 2. ... work to understand students' perceived barriers to learning in order to support them in developing greater confidence in themselves?

Standards of Judgement: Inclusion

- Cycle 2, SJ2 Inclusion. ... I demonstrated that I prioritised differentiation within my practice to encourage people to become more confident in celebrating their unique and different qualities.

Criterion 3: Emancipation

Did I ...

- Cycle 2, Emancipation 1. ... encourage participants to critique their practices in order to reflect and re-learn?
- Cycle 2, Emancipation 2. ... model the capacity to create personal theory?

Standards of Judgement: Emancipation

- Cycle 2, SJ3 Emancipation. ... I demonstrated that I modelled a capacity to critique inherited values and beliefs to encourage people (including myself) to think and speak for themselves.

Before I begin the analysis per se, I offer a brief reminder of the data collection timeline, the tools used and participants involved in Cycle 2.

Table 5.1: Overview of Cycle 2, data timeline

Cycle 2: Care For	Data Collection Tool	Participants
Lecture 1 September 2012	PGCE (M) PPE Audit	27 Students (Participants A-AA)
Lecture 10 March 2013	PGCE (M) PPE Audit Reflective diary entries Personal correspondence Post Course Personal Reflections	27 Students (Participants A-AA)
June 2013	Focus group discussion: Audio/video taped conversations Personal correspondence Field notes / Reflective diary entries	8 Students (Participants B, G, H, L, M, N, O, AA)

5.3 Criterion 1: Care

Criterion 1: Care

- Cycle 2, Care 1. ... develop within an environment where people feel respected and valued?
- Cycle 2, Care 2. ... create safe places so people have time and opportunity to think for themselves, ask questions and test ideas?

Standards of Judgement: Care

- Cycle 2, Care 1 SJ1. Demonstrated that I had provided a respectful environment where people felt valued and supported?

Interestingly, apart from a brief look at students' pre-course Likert scale ratings after lecture 1, the first data I analysed was from video and audio recordings provided by the focus group (see Appendix 9 for transcripts). This reflects my intent to change my practice from Cycle 1 and listen carefully to the voices of those I taught rather than draw on abstract numerical data from the Likert scale ratings recorded in their weekly audits. I needed to understand the nature of their overall learning before I analysed their data across our ten lectures together.

From students' reflections, as captured on video and audio recordings, I searched for data to check whether I had provided a respectful environment where people could ask questions and felt valued and supported. All eight participants suggested that questioning was a major feature of my practice in Cycle 2. Participant M (hereafter, Maria McC) states enthusiastically that:

Every time I wrote something or shared my opinion, I would always think I better justify that as Julie is going to say 'and why?' It is not just questioning how we would teach but also teaching ourselves and our learning and stuff we had not necessarily thought about but have to think about. That was hard to start with wasn't it?

(Maria McC, Focus Group video transcript, June 2013)

As Maria McC suggests, being asked questions was something that students were initially not comfortable with as it disturbed their inherited understanding of educational practice. However, participants L (hereafter, Rachael) and B (hereafter, Leonie) suggest that I had encouraged them to think and then think again, stating:

She has always told us to have a rethink, hasn't she? Not that it was easy to start with. I was afraid that I would be seen to not know much if I couldn't answer her questions.

(Rachael, Focus Group video transcript, June 2013)

At school you wouldn't have been like that would you? ... just move on. Oh. I was wrong I didn't analyse it and then just become deflated because you didn't do it right.

(Leonie, Focus Group video transcript, June 2013)

Yeah you make the same mistakes as you have never addressed where you went wrong.

(Rachael, Focus Group video transcript, June 2013)

Such comments show the outcomes of my challenging their established thinking and actions. Also, at this stage of my research, I had started to use the term 're-learn' within my diary entries and academic writing and I became immersed in Freire's (1996, p. 14) idea of 'stepping back' to gain time to think, rethink and develop further clarity about the reasons for my actions and thoughts. Whilst there was a good deal of confusion around the shift from a traditional and static learning environment, I began to empathise with students regarding their anxieties about being asked to critique and explain the new ideas they were developing in and from practice. I was feeling a little lost and derailed. My writing for a draft chapter of this thesis (see Figure 5.1 below) acts as strong evidence of my turbulent thoughts and the questions I wanted to explore at this stage of the research.

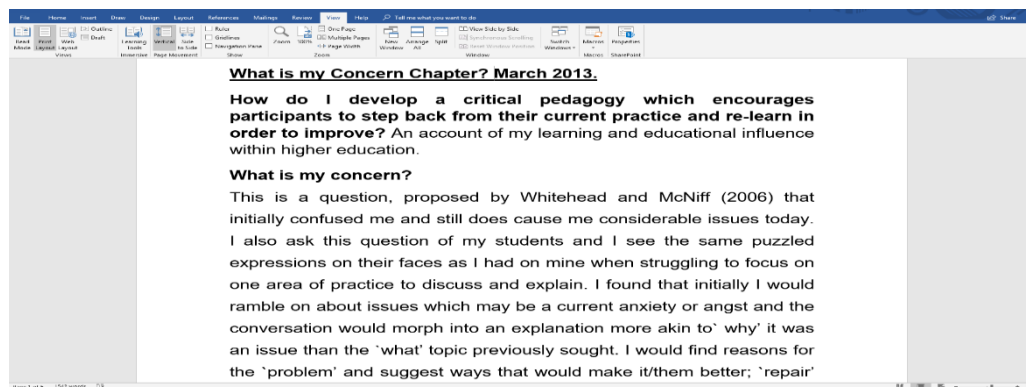


Figure 5.1: Pearson. Draft writing for 'What is my Concern? March 2013'

It was pleasing to read that Participant O (hereafter, Maria P) had come to understand the reasons behind some of the questions I posed in lectures: I had previously explained that what I say and do should not necessarily be taken as ‘the truth’, because teaching is never straightforward and liable to changes of thought and direction. Participants were encouraged to adapt ideas to make them their own, appropriate for their own practices. I was emphatic that they should not become clones: no one practice can be the same for everyone. Maria P’s words reflect this commitment clearly when she states:

I suppose that is her idea of us re-learning, so we cannot just reproduce Julie in school! Keep it true to us, to our teaching and be our own person.

(Maria P, Focus Group video transcript, June 2013)

Questioning became the ‘norm’ as we engaged in shared thinking moments within what I called ‘learning pods’, that is, the formation of self-selected learning groups where students were able to work together to trial the PPE activities we had explored together, critique their learning and try out new ideas and actions without fear of hostile critique. Maria P and Rachael reflect my questions, stating,

It makes you have to articulate the things you are thinking and feeling.

(Maria P, Focus Group video transcript, June 2013)

And that is good practice because then it got to the point: she wasn’t asking us ‘why’ anymore because we were asking ourselves the question.

(Rachael, Focus Group video transcript, June 2013)

Further emphasis on my use of questioning and critique is evident in feedback from Participant AA (hereafter – Neal) when discussing how I have helped him to enhance his ideas about PPE, which he has now extended into his masters work. His view is that I have used ‘a critical eye, being positive’ of writing he shared with me, and how my asking ‘why’ questions made him ‘look at it again’ (Neal, Focus Group audio recording transcript, June 2013). He states,

Julie is very good at challenging and provoking thought rather than just giving answers... There seems to always be something more to do, to learn and it is always delivered in a positive way.

(Neal, Focus Group audio recording transcript, June 2013)

Neal’s words reflect my understanding of the need to withdraw from directing learning such that it suits only my purposes, as had been more the case in Cycle 1. He comments that working in ‘learning pods has been a great way in which to learn’, offering ‘something for us to work on ... try out new ideas and work together to find better ideas and new thoughts’ (ibid). He continues by linking his appreciation of the freedom and time to think afforded by learning pods with the relevance of this process for future school use and the development of opportunities for

children's learning. He outlines how his current thoughts and experiences within lectures have been positively influenced by my form of teaching and academic research, suggesting that

it is really important that we and children go away from PE lessons feeling that we have achieved, maybe added something, learned something new too.

(Neal, Focus Group audio recording transcript, June 2013)

Such views about the benefits of shared learning were also evident in the group discussion where Maria McC, Leonie and Maria P discussed their experiences in learning pods and in masters lectures which encouraged them to become more inquisitive and critical. Maria P suggested that if people feel 'equal' to their peers, 'then you all work better collectively'. She adds further that shared learning should represent both a collaborative learning environment and also be a safe place within which to learn.

It is a safe environment and I'm not afraid of saying something that might be wrong. We are just saying ideas. She did do that for us didn't she?

(Maria P, Focus Group video transcript, June 2013)

Leonie made me smile when I heard her use the sporting analogy of developing a critical team, with me as the team manager, stating that,

I didn't ever feel like Julie would do anything to stop us learning, even if we were on the wrong tracks. She let us ride the thoughts and in the end we all helped each other.

(Leonie, Focus Group video transcript, June 2013)

From the data, it became evident that using learning pods and asking 'why' questions provided opportunities for students to think for themselves, in company with other students, to develop individual and collective capacity for developing new ideas and actions. Nixon (2008) and Shor (1999) see such a practice as an educational process that brings students and teachers together to learn and influence one another and is an important factor in challenging the dominance of technical rational forms of education. As well as the opportunity to ask awkward questions of one another (Shor 1999) and creating opportunities for co-learning, the data show that I provided opportunities for students to become 'authorities, agents and unofficial teachers who educate the official teacher while also getting educated by each other and by the teacher' (Shor 1999, p. 13).

Participant G (hereafter, Jess) reflects on her own schooling and the more traditional form of education she had previously experienced. She states that I have influenced her ways of working and the learning that has emerged through my encouragement of dialogue and co-learning.

It's strange, when I think about education ... I've never been encouraged to talk with others and doing things together, ever. It is so beneficial.

(Jess, Focus Group video transcript, June 2013).

Maria McC. reflects on the nature of education and traditional forms of teaching and learning, stating that she has learned from working with others in our lectures that 'it is okay to make mistakes as well because a lot comes from making mistakes' (Maria McC, Focus Group video transcript, June 2013). Her statement also provides evidence that suggests that she has learned to think for herself and try out ideas in practice. Jess suggests that different ways of thinking out ideas before putting them into action has been 'beneficial', indicating that she felt supported in the process (Focus Group video transcript, June 2013).

Maria McC is not alone in stating that making mistakes whilst thinking out or trying ideas in practice was seen as acceptable. Participant N (hereafter, Anna) and Rachael also reflect on learning moments where mistakes were made but learning still progressed. For Anna, PE had been a negative experience in her own schooling: she states that she would normally not be near the ball so she did not mess up the game for other people. But within our lectures I had shown her ways 'where you can perhaps give a child a different role or adapted activity so they will be successful...', adding that whilst trying activities and ideas in the learning pods,

Making mistakes wasn't really obvious, it didn't seem to be an issue for her and if she did see you, you got support and still progressed. You weren't singled out or excluded.

(Anna, Focus Group video transcript, June 2013)

Anna suggests she has been able to take part and feel that children who may be dispirited like herself can contribute 'to the team and leave PE feeling a lot more positive' (Anna, Focus Group video transcript, June 2013). She also comments on how PE has involved more than just the practical aspects of learning and she is much more enthusiastic now than before: 'One of the biggest things I took from PE this year was the emotional effects on me' (ibid).

This is not to suggest however that the activities we engaged in focussed mainly on cognitive and emotional aspects of PPE. Within their learning pods, students were encouraged to advance the possibilities of ideas initially suggested, and their learning was mainly in a practical form within mini games or activities. It was because Anna had been able to take part and not be 'out' as she may have been if engaged in full sized games, that she was able to become more fully involved in the learning. Rachael remembers an activity, commented on by Leonie within the focus group discussion, about the lack of support and respect shown to children who struggled with throwing and catching skills, and were therefore often excluded from the activity rather than being supported within it. I felt that such discussions allowed students opportunities to

express their thoughts and feelings, before sharing my own, about the painful consequences of not being sufficiently skilful to throw or catch. I reflected that this activity must be doubly difficult for someone who could not throw or catch to start with, without having to endure the humiliating consequences that serve to limit success and exclude rather than support and value difference. This is often something that those who may be more practised or deemed to be 'sporty' and 'talented' might not understand as they have never experienced what it is like to not be able to do such things. This lecture and the activity in question obviously had an impact on Leonie and Rachael as both reflect quite passionately about their learning that day.

Yes...that game Julie disliked where if you do not catch the ball, you have got to use one hand and then onto your knees... She's right, it is actually harder on your knees rather than easier. Then you just think I can't catch, I'm no good.

(Leonie, Focus Group video transcript, June 2013)

Mistakes were NOT allowed or you were punished in that game!

(Rachael, Focus Group video transcript, June 2013)

Rachael concludes the discussion saying the activity and its focus on exclusion was 'So not Julie': this was an excellent reflection of a challenge to my values in practice though I was always prepared to defend them if challenged. Rachael's comment made me consult her weekly audit to see if she had added any reflections about this lecture. The image below at Figure 5.2 shows her post-lecture comments and the grading she allocated to her confidence levels pre and post lecture.

Regnum: 123137 Date: 07.11.12 Lecture 8 Focus: Net and Wall KS2

Using the Likert scale 1-10, indicate a number for how confident you feel at the start of the lecture and where you by the end of the lecture. BRIEFLY explain your placement choice.

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

After the last few games sessions I feel more confident in teaching games that progress skills. I am still not completely confident in teaching Net and Ball as I think I need to do some more research and get some more ideas for games and progressing skills for rallying.

2. Reflect on one aspect of your learning of how to teach PE from today's lecture.

Today we worked a lot on making or helping children become more successful. The lesson was very geared to children measuring and improving their own success. With children differentiating for themselves, changing their spaces, speed, equipment and task to improve their success rate. My concern for this lesson would be children that may have physical needs as the games are very dependent on spaces of a couple of players.

What research did you undertake and what did you learn from it? My further research was on inclusion. I looked at TDA's 'Including pupils with SEN and/or disabilities in Primary Physical Education'. I understood that I should not be doing separate planning for SEN/student with disabilities it should be factoring in when doing planning that is already taking place. I also understand through the use of steps (which has been taught in our lessons also); that in games in order to make them inclusive. This paper will help

Figure 5.2: Rachael's weekly reflective comments and Likert ratings, 07.11.2012

In her writing placed above at Figure 5.2, Rachael references the idea of 'making or helping children become more successful' which links to her comment in the focus group video about

mistakes being punished. In her weekly comments for 07.11.2012, she states that she still has concerns about supporting children with physical needs: this is to do with the fact that some of ‘the games are very dependent on success of a couple of players’ (Rachael, 07.2012, PPE Audit, p.12). Her comment reflects my own view that all children have their own needs which should be supported; clearly the area of special educational needs and disability was at the forefront of her mind at this stage of the module. Perhaps this is a reason for her low grading for confidence in her eighth lecture out of a series of ten (see Figure 5.3 below) although I would have hoped to see higher confidence levels at this stage.

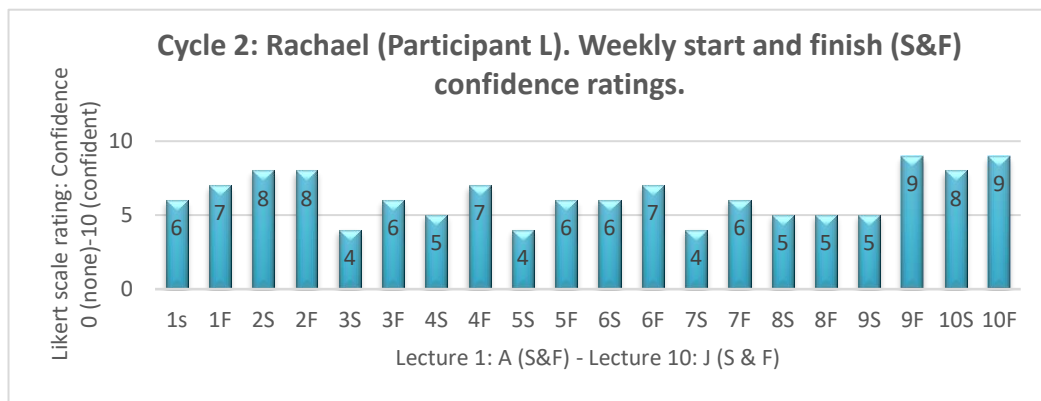


Figure 5.3: Rachael’s weekly start and finish (S&F) confidence ratings (lecture 1-10)

In trying to analyse this area further, I considered her explanations for those levels that showed progress; however, for this type of activity, she felt there was still a lot more to research, thus her rating stayed at 5. I compared her rating levels with others during this lecture and noted that Rachael was one of six who had a low rating at the start but was the only person not to improve her confidence level by the end of the lecture (See Figure 5.4 below).

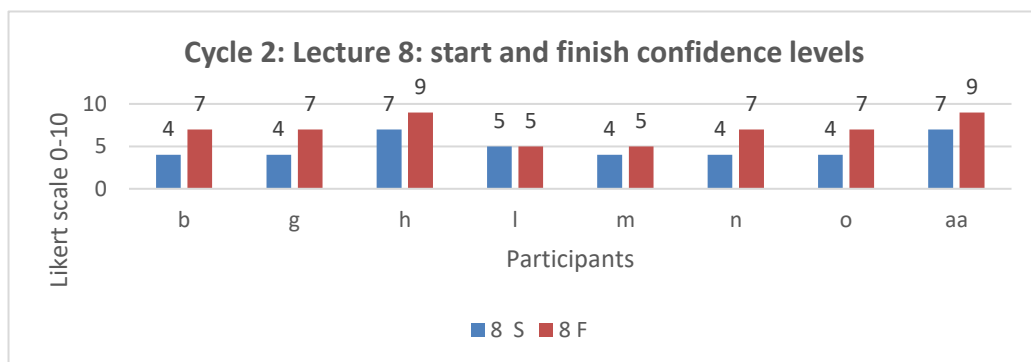


Figure 5.4: Lecture 8 start and finish confidence levels of all focus group participants

I concluded that the content of a two-hour lecture is what is normally taught across four years of PE; therefore I was pleased that Rachael had identified new areas to research that would help her improve her future practice beyond my constrained delivery. I was impressed and pleased

that, seven months later, she was now critically reflecting on learning from this lecture, speaking with passion about supporting children's efforts.

Winter's (1989) ideas about reflective critique are relevant to this discussion and help to demonstrate how Rachael's data not only shows how she and other students were beginning to become more critical of their own ideas but were also speaking about them, albeit in a safe and supportive environment: the real test of their confidence in criticality would come when they had to face hostile criticism. Importantly, too, they were beginning to show signs of care towards those who would be their future pupils in school. Like Said (2000), I understood that the development of critical awareness and understanding was key if students wished to understand and challenge the normative contexts within which they will work.

It was clear from the data that students wanted to have as much knowledge as possible in order to offer the 'right' support to the children in their class; that they were capable of questioning previous practices and suggesting what pedagogical actions might be acceptable for future practice. Within their learning pods, students had time to suspend judgement 'in order to learn more', without the need to find the correct answer (Hart 1995, p. 224). This could be seen as a moment where they were becoming 'change agents' (Fullan 1993) and beginning to make decisions about what their PE practices might look like in reality, and what their role might be within education and the values that would guide them.

I trust that I have generated evidence from the data that demonstrates that I provided a respectful environment where people felt valued and supported (Cycle 2, SJ1 Care) so that they felt free to test their own ideas against the feedback of others. I also trust that at this stage of the research I was also developing a form of practice that encouraged others, as well as myself, to engage in and transform key ideas in what McNiff (2007) calls a generative transformational process in which participants show their capacity for educational enquiry.

5.4 Criterion 2: Inclusion

I have spoken of my disappointment around the excessive use of traditional competitive activities within the primary school curriculum, as explained in Chapters 1 and 2. One such issue is how teachers are persuaded to follow the directions laid down by the NC (DfE 2013) and associated literature such as Ofsted reports: these state that competitive activity is core to making children resilient and ready to deal with the world outside schooling. Wilshaw (2014

cited in Ofsted 2014, p. 2) spoke of competitive sports as ‘a key component in building self-esteem, confidence, school ethos and academic excellence’, suggesting that:

...children’s education is the poorer if they are deprived of the chance to compete. Children enjoy competition. It pushes them to do better and try harder. Of course, it also carries with it the risk of defeat, but how better to prepare pupils for the setbacks that life will inevitably throw at them?

(Wilshaw 2014 cited in Ofsted 2014, p. 2)

Within Cycle 1, it was clear that students and teachers were concerned about having to perform in front of others and thus being seen as ‘not sporty’ or as someone who ‘can’t’ be seen to be a successful learner within PE. I therefore worked hard to develop ways of removing competitive activities where people would automatically be ‘out’ or excluded from activity because of lack of practice or limited current skills and understanding. My emphasis on ‘current’ is linked to Syed’s (2010) discussion about the myths around the concepts of talent and excellence in sport. He suggests, and as I have come to understand more fully through this research, that with greater practice, anyone can make progress though their level of success will be different to that of another person who has had more practice. Since reading Syed’s words, I have thought intensely about my own progress in sport. By beginning to articulate my interpretation of his ideas and developing a greater understanding of my own development as a sports person, I can now appreciate that I achieved a high level in many sporting contexts because of opportunities to practise for many, many hours. I became at ease with the increasing levels of competition; though never fully settled, I could manage the demands. It could therefore be argued that in Cycle 1, my expectations of and for others were built on my current level of understanding of my own performance. Syed (2010) warns that this is not the best viewpoint to take as an educator as:

The talent myth is built on the idea that innate ability rather than practice is what ultimately determines whether we have it in us to achieve excellence. It is a rather corrosive idea, robbing individuals of the incentive to transform themselves through effort.

(Syed 2010, p. 114)

My own process of coming to know has influenced my practice and strengthened my value of inclusive practice. Within Cycle 2, I set out to help people feel more at ease about their perceived levels of ability and to provide activities that developed their capacity for competitive activity. I searched my data for those times when people said they felt actively involved in the lectures, and where their unique and different qualities were celebrated. I also searched my data to find times when I differentiated activities to account for difference and offered support and challenge for everyone. My aim was to find data that would provide evidence of participants’ increased confidence in learning and their teaching of PPE.

playing about rather than learning. The link to playing adds further to the image of PE as a 'non-academic' subject, thereby projecting a sense that it is of low or limited value within the NC (DfE 2013). Participant F suggested that 'PE was a fun subject that was a way for pupils to blow off steam' (Response to Question 1, pre course Audit, September 2012).

Having fun is not only what I wanted to hear from students; unfortunately, Participant D was not alone in suggesting that PE should be fun. I know that PE can, and does, contribute to many more learning domains and it was clear from the pre-course Wordle image, that in the short time we had together, reflection and experience would become core practical strategies if the aim was to offer students alternative visions and experiences of PE to the accepted, and in some cases, desired 'fun' they required. Ward and Griggs (2107) warn that the 'fun' element associated with PE and sports can both promote a positive ethos, and also suppress it, especially with the involvement of adults other than teachers delivering PPE lessons in schools. Diverting the teaching of PE from teachers positions the subject as one that 'anyone can teach' (Ward and Griggs 2017, p. 402) and as an 'opportunity to get children outside and expend some energy' (Morgan and Hansen 2008, p. 382). The word 'fun' in my HE context, alongside the other pre-course key terms used by students, provided an idea of some of the possible barriers that may arise in my PPE practice in the future.

Responses to Question 1 provided me with a basic understanding of participants' ideas relating to the type of experiences they had had to date and the messages they had absorbed and accepted as truths. Whilst most students spoke about the potential health benefits and importance of teamwork or playing sports and having fun, some spoke of the more negative aspects of PE and sport, such as having to be in the rain, not liking PE and not being good at sports. Participant R stated that PE means 'reluctant participation in an area of a curriculum I would, given the opportunity, shy away from' (Response to Question 1, pre course Audit, September 2012). Participant R also reported his negative memories and feelings associated with PE in his audit responses and stated that in the past he had 'taken steps to avoid participation entirely' (ibid). From these kinds of responses it was clear I would have to work hard to promote PE as something other than a subject in which children would have to stand 'for prolonged periods of time and being reluctantly sided with whichever team would allow me in their fold' (ibid).

I was very keen to see if the quantitative data in response to questions 2, 3 and 4 showed that Participant R had developed a more positive view of the value of PE through our ten lectures. I therefore analysed his weekly reflections and Likert scores along with his post course comments

in search of data that indicated that he might have felt more confident. His initial response to pre course Question 2 about his knowledge of NC PE (DfE 2013) indicated that he had limited understanding, as shown by his rating of 5. His response to pre course Question 3 about his perceived level of confidence was also placed at mid-point, 5 as shown in Figure 5.6. below.

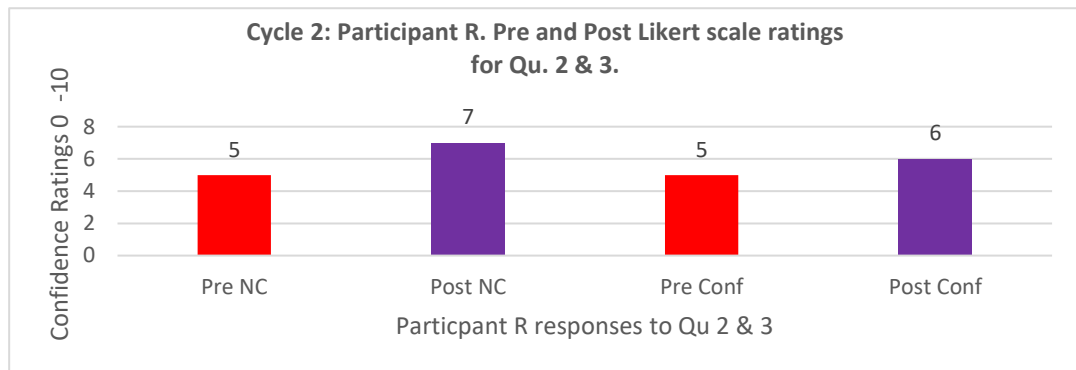


Figure 5.6: Participant R. Pre- and post-course response to questions 2 and 3

Figure 5.6 above indicates that Participant R feels he had made some progress in both his knowledge of the NC for PE and in his confidence to teach it, as both his Likert ratings are higher by the end of the ten lectures, albeit only marginally. However, in relation to peers (see Appendix 10) his final post course rating of 7 for his knowledge of NC for PE and his teaching confidence rating of 6 are one of the lowest ratings. Therefore, whilst the quantitative data shows that Participant R had made some progress in both areas, the limited increase in scores left concerns that barriers were still in place that may have prevented him, and others, from becoming more confident in their teaching of PE. In order to ascertain whether I had, or, in the case of Participant R, I had not fully addressed possible barriers to learning in my teaching, I searched participants' weekly reflective comments to find data that indicated my support or neglect. I hoped the data would show that participants had felt included and that I had helped to address, or where possible, removed barriers to their progress in PE. I aimed to produce appropriate evidence to test the validity of my claim that I had developed a range of differentiated activities to facilitate personal choice and vary activity levels to both support and challenge people in their learning and make them feel included in all aspects of the lecture.

Out of curiosity, I analysed Participant R's weekly audit, and noted that whilst he often commented on his limited knowledge and poor level of practical skills, his reflections indicated that he was making progress in all areas of his knowledge, performance and confidence. His reflective comments suggest that he had been inspired to see things differently and was able to show the group how to differentiate learning to support progress and success for everyone. He states,

Again, there was a very basic activity, which demonstrated to us ... this could be changed and adapted to support or extend learning. The use of differentiated equipment to help support learning in activity was somewhat impressive. I really enjoyed the use of STEPs again in this lesson and how we ourselves were encouraged to think about how we would implement this change in lessons.

(Participant R, PE Audit. Weekly reflections from lectures 5, 7 and 8, October 2012)

He also comments in March, much later in the academic year, how I 'maintained sensitivity towards others' whilst teaching running skills (Participant R, weekly reflection, Lecture 9, 15.03.2013). In the following lecture, he reflects that his not being 'a natural runner' was not a problem for me in my teaching, as he was 'pleased that as always, Julie modelled strategies which pre-empted this and allowed many within the group to succeed' (Participant R, PE Audit. Weekly reflection, Lecture 10, 22.03.12). Modelling sensitivity and providing activities that allow for progression is a point that Neal also highlights when he discusses the inclusive strategies I used in lectures:

I think the magic of it is, I know when Julie had asked me to do something, but I didn't know if she had done anything different or even the same with somebody else. I go away feeling I have succeeded and I know from talking later to them, that the rest of the class feel they did also.

(Neal, Focus Group audio recording transcript, June 2013)

Whilst I focussed on Participant R's reflections, these were not the only data source which provided evidence of personal progression, thinking and increased confidence, though his comments were interesting to analyse in that they seemed to contradict the quantitative data collated. His many negative and self-critical comments such as 'I generally have the co-ordination of a hippo', 'My hand eye coordination leaves much to be desired', and 'body co-ordination? ... something, which again I feel, I lack in spades' (Participant R, PE Audit. Weekly reflections) seemed to be devaluing of his own possibilities. It appeared that whilst he had made some progress in his levels of confidence and knowledge of the NC for PE, Participant R was restricted by a belief in his limited ability within, and value of, PE. Perhaps his first weekly reflective comment 'I may not be able to shake off 20+ years' worth of inhibitions' indicated a major barrier to his learning. After a full analysis of his comments and quantitative data, I felt that he was still living with a self-imposed identity that had become ingrained through years of exaggeration and neglect.

Such barriers and inherited beliefs about personal ability and potential are difficult to break. In my attempt to support students in developing confidence in their ability to progress and relearn through experience, I engaged with ideas about a growth mindset culture (Dweck 2006): these were ideas we had shared in our masters programme during the PGCE year. I spoke of the possibility of developing resilience and positivity within PE but understood that these traits need

time to become effective, and also require a belief that change is the courage to turn those changes into reality. I had only ten lectures in which to encourage students to believe in themselves and find ways of seeing perceived failure as the starting point of progress and success.

I also began to engage with the 'Head, Hands and Heart' approach (see Sipos, Battisti and Grimm, 2008 and Association for Physical Education, 2018: in Appendix 11) around the holistic nature of transformative experience: this links the cognitive domain (head) to critical reflection, the affective domain (heart) to relational knowing and the psychomotor domain (hands) to engagement. Combining the head, hands and heart started to make sense as it meant engaging cognitive, psychomotor and affective learning domains (Bloom, Masia and Krathwohl 1964) in order to encourage students to develop more positive perspectives (Mezirow 1985). However, as Moore (2005) describes, and as I experienced whilst working with Participant R, difficulties may be experienced when people are asked to engage with ideas that may disrupt their existing habits of mind and points of view (Moore 2005, p. 82).

Participant R's habits of mind, related to sports activity, appeared to be quite entrenched; like other participants, he shared these through his audit. I had hoped to be able to encourage individuals to alter their frames of reference by becoming involved in their learning and engaging in critical reflection (Moore 2005). I did this through initiating a process of reflection on learning within the weekly audits and providing opportunities for participants to revise old or develop 'new assumptions, beliefs or ways of seeing the world' (Cranton 1994, p. 4). Happily, some appeared to engage in new forms of thinking that could possibly lead to new ways of being (ibid).

Until I had analysed data from their PE Audits, I had not fully understood the level of personal critique and transformation that many participants had experienced. I became more aware that a process of critical reflection 'often involves an outpouring of emotions related to the grieving of the old self and the misunderstandings and frustrations of the new self' (Moore 2005, p. 83). Moore (ibid) appears to suggest that despite an educator's best intentions, transformation, challenge and personal reflection may possibly lead to unpredictable and unintentional events. I was becoming aware that these type of events were occurring in practice and that perhaps participants, including myself, were not always fully prepared for what might be involved in new forms of thinking and possible emerging action. Participant R's post course reflection (see below) suggests that whilst he has been able to alter his mental model (Senge 1990) he did find this difficult as it comprises 'deeply ingrained assumptions, generalizations, or even pictures and

images that influence how we understand the world and how we take action' (Senge 1990, p. 8).

PE as I knew it seemed much different. This difference has not always been easy to deal with through the year ... PE, it would seem, is not just playing a game energetically.
(Participant R, Post course Question 4 response, 27.3.2013)

I remained true to my commitment to inclusion: I did my best to make sure that participants were able to access learning activities developed in practice and that they were able to engage in learning in PE as much as possible. It could be seen that my value of inclusion centred around levels of participation and access to learning and therefore, I saw alignment when data showed that people were wanting to take part in activities and did not ask to 'sit out'.

With regard to criterion Cycle 2, Inclusion 1, the data analysis seems to confirm that participants felt that their learning had been supported and that they were included and active throughout the learning process, as outlined in the following section.

Learning by Doing

AfPE (2018) state that using a head, hands and heart approach to learning and assessment, a 'doing physical being' is physically competent, grows and develops, and is physically active and competitive (against self and others). I find that identifying the hands as the active element of physical learning possibly restricts a holistic view of PE: I tend to support learning by drawing on practical forms of doing: this means that the thinking being is seen as in relation with the doing physical being (see Appendix 11.2).

Participant Leonie speaks about how I have influenced her learning within PE through my philosophy of learning by doing. She states in the video that, 'essentially everything Julie teaches us, we have to actually do it and think about it to understand it' (Leonie, Focus Group video transcript, June 2013). Doing things practically and cognitively, she says, has helped her embed everything. Rachael adds that I did not give them all the answers: when working on an idea to teach in schools, I made them 'try it out and find out in action as well' (Rachael, Focus Group video transcript, June 2013) which reflects my belief around how learning emerges from and develops in practice. Rachael comments that understanding thinking and doing as combined makes the learning about how to teach more effective: 'I am physically engaged in the action [and] I find that quite helpful and I learn more' (Rachael, Focus Group video transcript, June 2013). This comment inspires Leonie to give her own example of having to think about the process of jumping and how we tried out the actions but had to find ways of teaching them if we could not actually jump ourselves. She found this task difficult and reflects,

Like jumping, you forget how to jump, you just do it as you do not think about it but we must have been taught that once? How teaching them to land before you teach them to jump, that would never have crossed my mind if we had not been told to think and try out ideas.

(Leonie, Focus Group video transcript, June 2013).

The comments above reflect a process of 'learning by doing' not just in its practical form but also through the social and cognitive forms that encourage dialogue, creativity and critique. It was important that students felt they could make meaning from our learning together and develop confidence in their capacity to think independently to make the process relevant and appropriate to their needs. This understanding would not have been so profound if I had remained within the physical mode of being with its focus on practical learning. Maria McC reflects that the group had 'been given opportunities in PE lessons for different people to learn in different ways' and how she has been able to put this into action during our peer teaching lecture when,

a few of us probably had to change things on the spot. We had a lesson plan but it did not exactly go right in action. We had to make changes and adapt things. That was learning by doing.

(Maria McC, Focus Group video transcript, June 2013)

Maria McC. highlights the importance of agency, which she appeared to think I facilitated in my practice. She suggests:

it is so much easier to get excited about something you have been involved in the process than it is to get excited about something someone has given you because they think it will be helpful.

(Maria McC, Focus Group video transcript, June 2013)

Maria McC's statement helped me understand this important element of practice, something I carried into my future practice, as described in Cycle 3, Chapter 6.

I trust that I have provided evidence for the criterion of inclusion, as itemised in 'Cycle 2, SJ2 Inclusion' in that I have demonstrated the prioritisation of differentiation in an attempt to encourage people to develop confidence in their unique and different qualities.

5.5 Criterion 3: Emancipation

I have previously discussed the importance of developing greater autonomy within education and have recognised that in order to develop a practice as a teacher educator that facilitates autonomous learning, I had become more of a facilitator of learning rather than a director. This also meant that students would have to develop new learning strategies that would allow them

to develop into active learning agents, thus becoming less reliant on receiving information: and this involved recognising and encouraging their capacity to think for themselves. This is where the idea of emancipation emerged as a key aspect of a caring practice. Freire advocated for a process that allows people's voices to be heard and ideas to be shared, whilst maintaining that the teacher should become a good listener and lead by example (Freire 1998). Anna exemplifies this point below when she says that during our learning within PPE lectures and in our masters seminars:

We have had to re-teach ourselves to learn. Actually, I don't think I was ever taught to learn, just spoon fed and crammed just to get through an exam and forgot it two weeks later. Actually, here we are being told to produce lessons, teaching children to think how they might learn.

(Anna, Focus Group video transcript, June 2013)

Anna's words show that even in recent years, education is still locked into a process of spoon feeding individuals in order to pass examinations, while the social purpose of education appears to have been side-lined to address 'the normative assumptions and prescriptions of economism' (Lingard, Ladwig and Luke 1998, p. 84). This returns to the idea of educating for some specific product, which in this case is an assessment of performance, to be evidenced by results. In Cycle 2, I was becoming more aware of the increased pressure on HE practitioners and school colleagues to deliver economic capital. I was also beginning to understand that my previous practice had contributed to this issue as I had focussed mainly on elements of performance. Saito (2003) says that human capital within the field of education can be conceived in terms of commodity production. Similarly Sen (1999) argues that education contributes not only in accumulating human capital but also in broadening human capability, through 'reading, communicating, arguing, in being able to choose in a more informed way, in being taken seriously by others and so on' (1999, p. 24). These ideas exemplify my new understanding around the importance of people being involved and valued within the educative process.

Developing human capability is core to action research, something Sen (1999, p. 75) describes as:

the alternative combinations of functionings that are feasible for her to achieve. Capability is thus a kind of freedom: the substantive freedom to achieve alternative functioning combinations (or, less formally put, the freedom to achieve various lifestyles).

(Sen 1999, p. 75)

This would fit with my aim to encourage and model a person's ability to think for themselves and make their own decisions about how they wish to live their lives. However, a key point is that, in order to realise these capabilities, people need to be free and able to exercise that

freedom. And because I wished to encourage students to develop their own capability, I had to provide 'support in the provision of those facilities (such as basic health care or essential education) that are crucial for the formation and use of human capabilities' (Sen 1999, p. 42). Therefore, building on my learning from Cycle 1, I hoped to develop a more inclusive practice that prioritised individual and collective critique (see also Giroux 1988). However, whilst I planned for a more emancipatory approach that encouraged students to develop critical thinking and action, this was not always possible. The aim now was to provide a safe space for students to practise and experience first-hand the strategies that would enable them to think independently and have confidence in their own decisions.

I used the criteria and standard of judgement below to guide my analysis as I searched the data to find times when participants felt I had helped them to critique their own inherited beliefs and values and encouraged the use of voice within practice during Cycle 2. I asked if I had:

Cycle 2, Emancipation 1. ... encouraged participants to critique their practices in order to re learn?

Cycle 2, Emancipation 2. ... modelled the capacity to create personal theory?

Standards of Judgement: Emancipation

Cycle 2, SJ3 Emancipation. ... demonstrated that I modelled a capacity to critique inherited values and beliefs to encourage people and myself to think and speak for themselves?

Participant S comments on the importance of developing a person-centred approach to teaching and learning, stating that some of the ways I did this, mainly by increasing activity and promoting confidence within lectures, were very rewarding. She says that when she becomes a teacher, she 'wants to involve children in the setting of personal targets and in feedback' because she has learned that being 'a part of the process will encourage participation in learning,' (Participant S, PPE Audit final reflection, 26.03.2013). She adds that she wants to live her values in practice and encourage children to explore and challenge their own learning and abilities, as she has. Her reflective comments contain many positive and forward thinking words, such as 'inspiring, rewarding, respect and commitment'. They also capture possible reasons for the changes in her pre-course Likert scale ratings to the post-course ratings (see Figure 5.7 below).

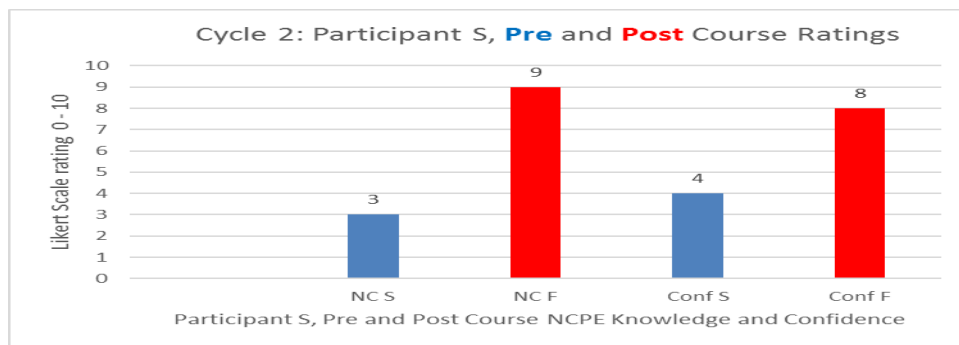


Figure 5.7: Participant S. Pre- and post-course response to questions 2 and 3

Whilst Figure 5.7 showed immediate levels of change for Participant S in terms of her confidence and knowledge of NC PE, Participant Z recorded only two levels of improvement for both the NC PE knowledge and her confidence to teach PE. If working only from the qualitative data, the change would not be judged as varied as for Participant S. However, an analysis of Participant Z's words regarding the changes in her pre and post course and weekly Likert showed that she was able to explain the impact of her learning across the year.

I believe that I have re-invented my attitude towards PE ... to promote, plan and successfully execute dynamic, progressive and fulfilling activities in schools.

(Participant Z, PPE Audit final reflection, 26.03.2013)

She added comments about 'gaining a positive opinion', 'instilling a passionate attitude' and that PE should be seen 'as important as any other subject within the NC' (ibid). Her weekly reflections showed a change in her ideas about PE over the course; she stated that she was 'apprehensive', feeling 'a little uneasy' and 'a little nervous' in her early lectures but this situation had clearly changed. Her use of words also changed as we progressed through the year and she started to use more positive language about how she feels before lectures, saying that she was 'quite comfortable' and 'really looking forward' to lectures (Participant Z, PPE weekly Audit Reflections).

Whilst Participant Z's increasingly positive comments proved to be a positive form of data, showing a changing attitude towards PE and learning within the lectures, her post course responses to Questions 2, 3 and 4, related to her final Likert scale ratings, came as a surprise. I had not realised that Participant Z had worked as a teaching assistant in a primary school for four years before enrolling on our PGCE Programme. She also says she viewed herself as a 'sporty girl' but because a PE specialist had taught all the lessons for her class, she felt she did not need to know anything about PE or think about its potential value. Her response to question 4 ('Using your own experiences of PE to date, explain what does PE mean to you today?') demonstrated her capacity to create new ideas about the place and value of PE:

PE, to me today, demonstrates principles that children can use not only in their PE lessons but in all areas of their learning, inside and out of school ... towards a common goal of high achievement.

(Participant Z, Post Course response to Qu. 4. PPE Audit final reflection, 26.03.2013)

In his final reflections for the PE audit, Participant A spoke of the challenges he faced when teaching PE during a school placement where his values were challenged. He explained that because of his learning experiences within our lectures and from his own research, his 'attitudes to the subject have changed' and that he could 'now see PE should be about the children being involved at all times and should be inclusive at all times' (Participant A, PPE Audit final reflection, 27.03.2013). He continued to explain that the school did not share his beliefs but stated that 'I endeavoured to implement what I learnt on the course as I now believe that this is the way PE should be taught' (ibid). His reflections suggest that he had developed personal strength of commitment to his values. What made this more powerful is that he was clear about how he wants to teach PE and the rights of the children he teaches, and about the importance of his own professional freedom, even though he appeared to be going against established perspectives.

Other participants also described how their changed understanding of PE can contribute to enhancing the quality of their own and children's lives. Participant F writes that she appreciates:

that a range of factors can inhibit pupils' abilities to learn and experiences of 'success' in a traditional form within PE. Consequently, I now value the practice of enabling every child to succeed through focussing on non-competitive activities or those which permit competition against personal performance.

(Participant F, PPE Audit final reflection, March 2013)

Participant Y suggested that although he had always enjoyed an active role in PE and sports, his view of PE had changed during our learning in lectures and from his experiences on school placements. He states:

Pre course, my love of PE was based on being physically fit and loving competition. Now I see the importance of PE for everyone, regardless of ability and it has to be inclusive.

(Participant Y, Post Course response to Qu. 4. PPE Audit final reflection, 26.03.2013)

From my own experience, I have found that it is often difficult to encourage people who have been successful in PE and sports to view a process of learning through a non-competitive lens. To not engage in competitive sports or activities would seem alien to people like myself, as playing to win against others has been the norm. Therefore I was pleased to read that participants, such as Participant Y, given their background, had been able to develop new understandings around the process of learning in PE and how this can contribute to children's

learning and lives beyond formal schooling, especially when progress and success are based on a philosophy of care within an inclusive and safe practice.

Data from the focus group perceived activity, learning and competition through a different lens: participants commented on the possibility of teaching children about valuing the experience of learning rather than focussing on its results. The comments below from a group discussion (involving Participant H; Helen) show the power of dialogue for inspiring individual and collective thinking.

I really like that point that she (Julie) has from day one shown us PE is for everybody. It does not really matter what level or age you are. (Rachael)

Between us, we all have got different sports we can do, rugby, running, badminton and we all do our different things, but we have all been included and done what we could during the whole course. (Maria P.)

The idea I really like is we have all been able to play and to be involved. I honestly didn't think that could happen in a PE lesson. (Helen)

Like there were people who put up their hands and hated PE at the start, but when we played an invasion game, like that Treasure Island game, none of us really thought that it was an invasion game or we were being competitive. (Maria P)

(Laughter within the group)

Every one of us loved that game didn't we and that is the way we must make our PE lessons, so that everyone enjoys it because they can do it. (Helen)

(Laughter within the group)

Julie had such a laugh with us, didn't she? She nearly lost control, in a nice way. She was one of us then, having fun. (Rachael)

It's so important that no one walked away saying that was boring, rubbish or they couldn't do it. I want my lessons to be like that. (Helen)

I'm going to make them like that. I can't see anything else being right if my kids don't get to experience fair play and loads of learning. (Maria P.)

(Participants, Rachael, Maria P. and Helen. Focus Group video transcript. June 2013)

I hope that their laughter within the discussion was testimony to the fact that I often use humour in my teaching and it was pleasing to hear that they thought of me as one of 'them' in that moment. Throughout the discussion there was a real sense of positive well-being. The conversation acts as a strong piece of data to evidence Cycle 2, SJ3 Emancipation, to demonstrate that through modelling my own capacity to critique inherited values and beliefs, I was in turn encouraging others to think and speak for themselves. It could also indicate that,

- Different ways to realise their own capacity to learn and relearn
- Opportunities for students to use their voice and speak for themselves

5.6 Reflections of findings

Reflecting on the comments made by the participants across all ten PPE lectures, it became clear that sometimes quantitative data offered only one perspective on learning. However, participants' reflections contained qualitative data, too, which contributed to strengthening the evidence generated. This in turn acts as a strong basis for demonstrating the validity of the claim that I have modelled a capacity to critique inherited values and beliefs and encouraged people, including myself, to think and speak for themselves.

Checkland (1999, p. 32) states that education, as a significant human activity system, is a means to achieve emancipation for learners and teachers. I aimed to generate greater understanding of new or improved processes that would provide students and myself with the freedom to achieve emancipation for ourselves, with implications for ongoing influence within education. I cannot claim to have achieved what Checkland calls the 'emancipation of education', which is described as emancipation 'from its existing structures and practices so that all are equally empowered to act within and benefit from education as a human activity system' (1999, p. 33). However, within this Cycle, I came to appreciate that, through engagement with key literature around emancipation and freedom (Arendt 1968, Berlin 2002, Freire 1976) and through my own experiences, and those of students within practice, it is possible to appreciate how some people manage to free themselves from many of the structures and restrictions of education. This is made possible by encouraging students to become autonomous learners and by facilitating opportunities for them to critique their learning, share ideas and take action in safe and appropriate learning spaces.

To ensure the continued development of their own capabilities and the capabilities of others (McNiff 2017), I should consider Berlin's (2002) warning, that when you impose an idea of freedom on other people, it can stop being freedom and may become a form of domination. This was at the back of my mind as I entered Cycle 3, where I hoped to develop ideas about how competition and performance can act as negative forces within PPE practices and in general education itself. I also aimed to continue to critique the importance of assessment as a normative value of success, rather than celebrating a process of continuous learning as at the heart of education.

5.7 Chapter summary

In this chapter I have aimed to interact with and make sense of data gathered in Cycle 2. I have offered my values as criteria to guide the process of analysis and interrogated the data in relation to my core value of care and inclusion, and the emerging practice of emancipation which has also become an articulated value. I have shown how the initial questions for each value criterion were transformed into standards of judgement and where I demonstrated that I had lived these values in practice. The emerging evidence suggests that I demonstrated all identified standards of judgement in action and moved towards a more respectful, critical practice of PPE within HE.

I continued to develop greater understanding of the lived reality of care as I learned to promote a more personalised and differentiated form of practice that supported opportunities for people to think, speak and be active in their own learning. It was becoming clear that my emerging theory of practice had begun to involve the voices and concerns of all participants (Noddings 1984) so that they too could speak and think for themselves and may contribute to personal and professional improvement.

The next chapter develops the story of the learning journey as care continues to be lived within an interconnected practice that values and encourages self-care and care with others.

GO!

Chapter 6. Analysis and findings: Generating evidence from data in Cycle 3

6.1 Introduction

The previous analysis and findings chapters have aimed to provide evidence of a shift in the focus of the research where I initially cared more 'about' the subject of PE than the people involved in my PPE practice, toward the development of a more personal and caring approach towards others and my teaching of PE, where I have learned to 'care with'. I have explained that Cycles 1 and 2 have highlighted important aspects of my practice that have challenged my personal philosophy of education and PE, and led to new learning, some aspects of which required further analysis. I explained how, through my more caring pedagogy including within newly created safe and respectful learning pods, students were able to interrogate their own thinking and critique their previous learning and actions without fear of reprimand or embarrassment. As a result, they were able to develop agency in their own learning, create their personal theories of practice, and test the robustness of their emerging knowledge in practice. I also established a clearer view of my role within HE, which was about helping students and teachers to become autonomous and stepping back from directing learning towards pre-set objectively assessed success targets. Such methods measured people's educational worth through comparison with other people or by the norms set by inspection systems. I continued to interrogate ideas around developing a culture of care continue through testing them and their resulting actions throughout Cycles 1 and 2.

Within this chapter I aim to demonstrate my current understanding about the need to create a culture of care, both in my PPE practice within HE, and also within life itself. I explain that in Cycle 3, I analysed how I initiated change through critically engaging with my own understanding of a culture of care, encompassing the interrelated values of inclusion and emancipation, and how these manifest themselves within practice. As a result, during Cycle 3, spanning five academic years, I engaged in many embedded mini cycles of action, evaluation and critical reflection with the aim of enhancing the quality of students' learning experiences in PPE within HE; accounts of these act as data from which evidence may be generated. I also outline my understanding that, as an educator, my task is to help students to think for themselves, and accept that they may also choose to think in ways different to my own. Evidence is produced in the chapter in the form of examples of their individual and often innovative thinking, possibly as a result of my commitment to an emancipatory form of pedagogy that focused on encouraging

original and critically reflective thinking. In Chapter 7, I consider how these kinds of emancipatory commitments should be the responsibility of universities as places that encourage critical thinking and practices.

In order to show the realities of this change, I continue to provide evidence through the analysis of data of my transformative thinking and informed actions within Cycle 3, and interrogate more deeply what care is and how it can be prioritised within education. I also show that caring for oneself can be modelled and encouraged within an often de-personalised performative culture. This, I suggest, can happen most effectively when people adopt a ‘care with’ attitude that encourages the practice of self-care; in other words, ‘caring with’ others enables ‘care for self’ to become a reality.

This chapter now engages with data collated during Cycle 3 from CPD reflections and reports from a range of sources, including from primary schools, personal communication with colleagues, students, teachers and supervisors, PhD review documentation, and post course personal reflections from practice. I demonstrate and explain how my values of inclusion and emancipation become embodied within a culture of care, where each value supports the others: these values transform into criteria whereby the validity of my knowledge claim may be tested (McNiff 2017).

Before I provide the criteria and standards of judgement used within the analysis of Cycle 3, I offer a brief reminder of the data collection timeline, the tools used and participants.

Table 6.1: Overview of Cycle 3, data timeline

Cycle 3: Care With	Data Collection Tool	Participants
September 2013– December 2018.	Post Course Personal Reflections	PGCE students
	CPD Evaluation Forms	Primary school teachers (10)
	Lecture observation and feedback	M. James (colleague)
	Field Notes and Personal correspondence	PGCE Students/ Critical Friends/ Colleagues/ Teachers/ The afPE Conference Organiser

6.2 Cycle 3: Values as criteria and standards of judgement

This chapter will offer explanations for the selection of data from my archive that have been identified as specifically in relation to the criterion below, and offer instances of the demonstration of my ‘values-as-criteria’ (McNiff 2017, p. 184) in action. I produce evidence in

relation to my articulated standards of judgement (see below) which have emerged from practice, to seek validity for my knowledge claim that I am in the process of developing a culture of care within PE in HE.

Here again is a summary of my nominated criteria and standards of judgement.

Criterion 1: Care

Did I ...

- Cycle 3, Care 1. ... model the need to care for oneself and with others?

Standards of Judgement: Care

- Cycle 3, SJ1 Care. ... modelled the importance of a responsible regard for self and for other people?

Criterion 2: Inclusion

Did I ...

- Cycle 3, Inclusion 1. ... reflect a value of personal and social capability?

Standards of Judgement: Inclusion

- Cycle 3, SJ2 Inclusion. ... encouraged people to grow according to their own capabilities and aptitudes within a relational and respectful practice?

Criterion 3: Emancipation

Did I ...

- Cycle 3, Emancipation 1. ... encourage people to speak for themselves and develop their capabilities to be autonomous and emancipated learners?

Standards of Judgement: Emancipation

- Cycle 3, SJ3 Emancipation. ... found ways to develop a capacity for criticality to enable and encourage people (including myself) to think and speak for themselves?

6.3 Criterion 1: Care

To review, within Cycles 1 and 2, my value of care had been expressed through my care about standards of teaching and learning within PPE and through caring for others. Now, within this current Cycle 3, I hoped to develop greater understanding about how I could develop a practice of 'caring with', which Tronto (2013) suggests includes moral qualities such as plurality, respect and trust, bringing about possibilities for shared care, well-being and a deeper understanding of self-care. I also show, as noted above, how a culture of 'care with' permits 'care for', including 'care for self'. By achieving greater awareness, and, I hoped, experience of self-care within practice, I planned to develop a practice that encouraged other people also to develop a sense of personal and communal well-being.

Initial evidence of my living criterion Cycle 3, Care 1 ‘to model the need to care for oneself and with others’, comes from a CPD evaluation in a link school where I had worked with a colleague (Teacher K): I had taught her earlier whilst she was studying for her PGCE at my institution. Now, in her school she was the subject lead for PPE and, like me, wanted to inspire her colleagues and enhance the learning opportunities for the children within PE lessons. Her initial email provides data to show the effects of my previous influence within her learning in PPE, and her desire to bring positivity and new ways of thinking about the potentials that she knew PE can afford children’s education itself.

Dear Julie, I hope this email finds you well? I wanted to email for 2 reasons. The first is that I wanted to share the news that I have been promoted to PE Lead within the school. Thank you for giving me the passion to teach PE in positive and inclusive ways. Second, I would love you to come into school and share your ideas for gym and dance so we can plan lessons that inspire the children as you inspired me.

(Teacher K, Personal email correspondence, May 2014)

She adds that some of her colleagues do not have the same passion for PE as herself, and that if they could be ‘shown’ ways to teach PE better, they may value the subject more. Teacher K’s concerns became evident when I attended the first of the seven CPD sessions we had agreed. Four of the ten teachers present had not changed into what I considered suitable sport kit. Two said they would prefer to watch and take notes rather than take part, saying they felt it would be more beneficial and ‘get another job done’ to support their colleagues. This showed the reality of my concerns about the ‘product versus process’ battle described in Chapters 1 and 2. The teachers’ somewhat apathetic approach placed me in a position that Noddings (1984) warns educators to be sensitive to, where unequal relationships can produce a contested ethics of care. While it was important for me to respect the teachers’ needs and concerns, it was also difficult not to care about my own educational purpose in this situation: the teachers’ lack of participation meant they would lose a valuable opportunity to engage in a process of new learning. My actions could have been seen as either ‘helping or hindering’ (Noddings 1984, p. 11), but without their active participation (the ‘with’ aspect of ‘care with’), the chances for a potentially caring relationship would have been lessened or even lost.

Further evidence of a capacity to care, especially to care with, lies in the fact that I now acknowledged the teachers’ concerns and my own concerns, explaining my commitments to a caring and inclusive practice and reassuring them that I cared for them as people and respected them as colleagues. After listening to the suggestion that they start by watching and then join in if they felt so inclined, both teachers did choose to join in and remained active for the rest of the session. Both made a point of saying thank you at the end as noted in my personal diary after the event, stating:

At the start, I just had a feeling that if she could see what I do, how I work with people, she may see that I do not humiliate or enforce performance and that I gently encourage progress. I'm so glad that she said thank you at the end. Just shows how a few words from us both helped the learning tonight.

(Personal diary entry, CPD reflection, 19.6.2014)

Reflecting on the tensions between imposing my authority and value of care on the teachers, and balancing my beliefs and their needs, I am reminded of the ideas proposed by Arendt (1958) and Greene (1988) regarding 'public spaces'. Akin to Arendt's idea of a 'common project' (Arendt 1958, p. 57), as a group of educators, we were capable of arriving at our own interpretation of issues and work towards possible ways of resolving differences. Linking this idea of relational thought and action to my work with students in HE, I draw on Greene's (1988) suggestion that it may be possible to help students realise a greater range of possibilities 'by struggling together with them to understand what this situation means with these [students] at this time in this place' (1988, p. 14). This learning process, she asserts, can only take place in activity, not through rote training.

Data from this CPD experience was chosen to show the development of a culture of care, both because it represents care for those I taught and a commitment to care with them in order to develop such a culture, and the development of a responsible regard for the self and other people (Cycle 3, SJ1 Care). It becomes possible to show that, by developing a more in-depth understanding of the tensions that can arise within practice, I have also been able to experience new ways of thinking and acting within new situations. The CPD situation tested my values and their possible denial in practice, and also raised concerns around potential exclusion from a public space (Greene 1982). The decisions made by the two teachers and myself could have led to one or more of us being excluded from collaborative action; this was not only about pedagogy or practical skills, but also involved learning from and with one another. This links to Greene's (ibid) suggestion that educational settings should develop opportunities for people to practise skills required for communal and public action which requires them to see from others' points of view and listen closely to their opinions.

The data also highlights the care that teacher K showed towards her colleagues and towards PE as a subject; reflecting the pluralistic form of care necessary within educational practice: this was further clarified through a thank you email from K, containing her feedback from the CPD sessions. In the email she said she had wanted support to help her care for herself: otherwise, she said, she did not know how else to inspire people about PE if they had not had her own experience of our university lectures three years earlier. Having shared how the teachers

seemed to be more confident in their lesson delivery, and how the quality of teaching and learning had also started to improve, K wrote:

Thank you for showing such kindness in coming to help me in school. I had no idea how I can inspire people who have a mental block when it comes to PE. You helped me unlock my passion ... I just knew you could help me help others to like PE as we do.

(Personal email correspondence from Teacher K, 15.7.2014)

Her guidance about how to support and challenge children and accommodate all needs was enlightening (LA/HA). We will aim to address this in the forthcoming phase meetings.

(CPD Feedback Form, 15.7.2014)

In demonstrating the importance of a more responsible regard for others, it was important to find data that showed my disregard of ideas about education as an experience of performativity (Ball 2003). Had I been working from this abstract form of logic, the success of the CPD session could have been seen simply in terms of customer satisfaction and value for money; this would have resulted in one of two possible options of exclusion from practice: my own or the two teachers. So whilst I cannot claim to have acted upon Noddings' (2016) guidance that, as a carer, I should leave my own reality behind and receive the reality of the cared for (the two teachers in this case), I can claim that I experienced the possibility of seeing a situation from its two poles and have thereby gained further knowledge of what caring involves and an openness to understanding how relationships might develop to benefit all parties. It is this type of learning experience that Greene (1973) suggests educators should facilitate in their practices so as to create opportunities for students to 'take initiatives and to act mindfully' (1973, p. 7) and become compassionate and critical members of society. I hope that the data provided supports the claim that both Teacher K and I acted in a respectful and compassionate manner to live our love for PE and care for those we worked with.

6.3.1 Beginning to care more for the self and care less about labels

At this point I begin to produce evidence to test the validity of the claim that a more relational practice was developing, that both involved other people and valued their contributions in its development. Previously, shown through the analysis of data from Cycles 1 and 2, one area of continued concern was about the unfair process of labelling. Such labels are created by people working within possibly hierarchical systems: they allocate people to roles or expectations according to their anticipated capabilities or level of skill. In positioning people according to assigned labels, the level of care afforded is also assigned and measured: in most cases this is minimal and unidirectional, certainly not mutualistic.

To illustrate this idea, the slide below (Figure 6.1), used at my initial presentation to an institutional review board meeting in June 2010, aims to explain that too often, people are assessed by methods that seek objective data by which to judge performance and knowledge, while opportunities for ipsative assessments that aim to recognise and celebrate unique qualities and possibilities for progress are ignored; thus labels are attached and people's capabilities are defined by their deviation from the norm.



Figure 6.1: Image. PhD presentation to the institutional review board meeting, June 2010

In the presentation I discussed how PE and sport are closely linked to sport sciences and often get caught up in the technicalities of what is seen as the 'right way' of carrying out actions. I said:

I am now becoming aware that in my role as a teacher educator in HE, I should not focus on the leading leg of the hurdler, or the driving arm, but on the ways that I can help students to get over, under, round or even through the hurdles, in order to succeed and overcome the obstacles they may face in teaching and learning in PE.

(Pearson, PowerPoint notes. PhD presentation June 2010)

I proposed that many of the obstacles were not limited to such practical matters; they were also obstacles formed during previous learning within PE so were now part of students' metaphoric 'mental straightjacket[s]' (Moore Lappé 2007, p. 5). Both teachers and students often used comments such as 'I can't do...' and 'I'm not good at...' before we had even started an activity; such comments showed how they were living out their assumed labels of ability and a disregard for self-care. I therefore started to think about what it means to care for myself in order to model this in my practice. One aspect of this was reflected by my rejection of those same systems and processes that label people by ability, often seen in PE, in terms of the practical and immediate demonstration of success.

So that teachers and students might take more control of their learning experiences, and thus hopefully develop greater regard for themselves as unique and capable human beings, I introduced differentiated activities into lectures, offering a greater degree of choice about the

complex activities that may both support and challenge, and from which they might develop their own understanding of the experience of performance and improvement. These ideas and changes in practice acted as data for criterion Cycle 3, Care 1 (to model the need to care for oneself and with others). They were shown in a recent conference presentation where the image at Figure 6.2 was used to communicate my concerns around the kinds of unfair and care-less practices of PE often experienced by those I taught, and to challenge what I see as a dominant and blinkered view of the assessment of performance within PE and of assessment processes within education in general.



Tribal Warriors
 Fighting Fit Nation
 Altius Fortius Citius
 Obesity Crisis
 Winning and Losing
 PESSCL / PESSYP
 60 Minutes of Activity
 Excellence in performance
 Learning to compete to live well in the future.

Julie Pearson. Addressing the Physical Mis-Education of Primary School Trainee Teachers.

Figure 6.2: Pearson 2018. Slide used at AIESEP World Congress, July 2018

The slide served as a visual metaphor about how some practices present an image of a careless, elitist culture of PE and success, in order to inspire critical engagement and elicit response within the presentation. I suggested a list of key concepts that potentially limited opportunities for the development of a holistic form of educating school children within PE. I asked the audience if the current form of PE is a fair system, and why a person has to fight to remove labels in order to be seen to be successful. I also asked whether they had ever been positioned as a gladiator, and whether as a member of the crowd or observer of the spectacle. The same question at the Collaborative Action Research Network annual conference (Pearson 2017) led to one participant's response that she had always been seen to be 'rubbish at PE', disliked by the sporty children and uncared for in her school days. She said that it hurts her to see the unfair practices of selection by ability still in use and 'accepted' in schools, adding: 'We have to keep thinking about these things' as it is 'unfair that people are left to believe such awful untruths' (Personal diary entry, 27.10.2017). Such data shows how the practice of assessment through ability can be uncaring; reflecting my thinking around the injustice of making judgments about the person as a whole and how a lack of understanding about how previous learning or limited opportunities to practise can affect people practically and emotionally. These experiences can limit a person's positive view of themselves and their capabilities within PE and life.

From the experiences at both conferences, I have developed a greater understanding that facilitating opportunities for people to share their ideas also involves them, providing opportunities to speak with one another and build on ideas. A colleague's words during my CARN presentation (Pearson 2017) could be seen as representing the possibility of what McNiff (2014) calls 'a community of storytellers speaking for themselves' (2014, p. 68), where personal learning stories are shared and provide the basis for networks of interconnectedness. Since such significant moments of reflection, I have remained in professional contact with the colleague and we share ideas via email, developing McNiff's (2016) ideas of transformational relationships of mutually reciprocal influence (see also McNiff 2017).

From a research perspective, colleagues' words and changes in my own thinking and in practice stand as data specifically in relation to criterion Cycle 3, Care 1 (to model the need to care for oneself and with others) and provide instances of the demonstration of my 'values-as-criteria' (McNiff 2017, p. 184) in action. These also transform into evidence in relation to my articulated standard of judgement for Cycle 3, SJ1 Care, that I have modelled and encouraged the importance of a responsible regard for the self and for other people, to seek validity for my knowledge claim that I am in the process of developing a culture of care within PE in HE.

6.3.2 Beginning to care with

As Cycle 3 progressed, I continued to produce evidence from my data to show times when moral qualities such as plurality, respect and trust were evident in practice, with possibilities for shared care, well-being and at times, self-care. Tronto (2013) suggests that such qualities and their associated possibilities can often be suppressed in a performative and competitive environment and may take time to realise in action. The development of trusting relations was not something that could be enforced and should allow those involved to flourish together. Tronto (2013, p. 5) states that '[t]rust builds as people realize that they can rely upon others to participate in their care and care activities': this became evident in practice when speaking with a student about her short absence from university. Data from my diary entry below records comments at the end of our conversation in which we both shared personal and professional concerns, and care was offered and received with sincerity.

Thank you for listening to me. I have never had a lecturer or teacher listen to me before. You let me speak even if you probably didn't want to hear some of the stuff. I can't thank you enough.

(Personal diary entry. Notes re: absence, 28.9. 2018)

There was a sensitivity in our conversation, each seeking to support the other, showing respect for each other as human beings, where one person was not dominated or directed by the other; evidence, perhaps of authentic caring (Valenzuela 1999). It was sad to hear that she had never spoken to anyone about her concerns; reminiscent perhaps of Noddings' (2006, p. 238) observation that through a 'genuine education', it is possible to support the whole person, thus addressing 'social, emotional, and ethical issues, as well as academic'. Her words could also reflect Tronto's (1993, p. 111) warning about 'privileged irresponsibility', questioning why care, which is a universal aspect of human life, has become 'so marginal a part of existence' (ibid) that it had not happened in her education to date.

Our interaction was also a significant episode for me in that the earlier desire to 'fix' her had disappeared; on the contrary, I wanted to hear her and support her. This would effectively reduce the space between us and deconstruct the possible role of power (Tronto 1993), thus cancelling out how we were positioned as lecturer and trainee. I explained that, speaking from experience, it was acceptable to admit to 'human vulnerability' (Tronto 2013, p. 146) and that I was beginning to allow myself to be cared for. As we spoke it became obvious that she had started to understand more fully the deep layers of learning Palmer (1998a) describes, that it is difficult not to care with others when you have experienced authentic care.

To summarise so far, in order to model the responsible regard for the self and others (Cycle 3, SJ1 Care), I had to learn more about what being cared for involves. Specifically, I looked for moments that contained evidence of the enactment of trust, reflecting a more open and accepting form of being with an other. The diary entry above reflects an episode where I realised such trust in action and a greater understanding about the need to reduce the gap between myself and those I taught, appreciating that this would mean possibly uncomfortable further changes of personal thoughts and actions.

In a diary entry (19.03.2015), I noted the dissonance experienced when 'trying to rebalance' following a discussion with HE colleagues about the complexities of demonstrating care with students whilst having to operate within rigid HE policy and procedures; rendering the process of care as caring about or for, only acknowledging and recognising a need for care. The meeting served as a reminder of Nixon's ideas (2004, p. 251) about educators within HE working to sustain a moral framework, where the virtues of 'truthfulness (accuracy/sincerity), respect (attentiveness/honesty), and authenticity (courage/compassion)' should be evident in practice. However, this view of virtue was contrary to the performativity involved in following academic

regulations and raised further questions about who and what we were trying to support, as well as what and who dominated the resulting actions of that meeting.

Since then I have reflected on those times where I have asked to be cared for professionally, and I too have been advised to follow procedure, on the basis that one person is not 'anyone more special than others' (Pearson, Personal diary entry, June 2017, August 2018). Such diary entries are examples of the experience of living within a system of control that denies the value of care for the self and with others. Words such as 'equity' and 'parity', used by managers when explaining their decisions and operating in terms of institutional interests, can contrast with my standard of judgement for Cycle 3, Care: it is assumed that no person should be seen to receive anything extra, thus demonstrating little regard for the individual and others. These kinds of responses reflect a somewhat authoritarian perspective towards accountability and the management of academic practices. They could also be seen to highlight the power relations Foucault (1982) speaks of, where there is imbalance between the degree of individual freedom and power over others, with potential loss of professional and personal freedom. Weber (1958, p. 181) warned that if education followed a pathway towards profit over people, it would produce 'specialists without spirit' who operate within a sterile environment that is uncaring of individuals. At this time, it felt as if the value of care itself was being tested, as was the value of emancipation.

Throughout such experiences it seems that spirit, values and passion are under attack where education, and those involved, are caught up in a fight for income generation and results orientated supremacy, focussed on performativity rather than individual worth. My doodle below (Figure 6.3, November 2017) represents the personal experience of such a situation of conflicted emotions and professional tensions, and how perceptions can centre around the denial of care and who makes decisions about who, and what, to care for / about.

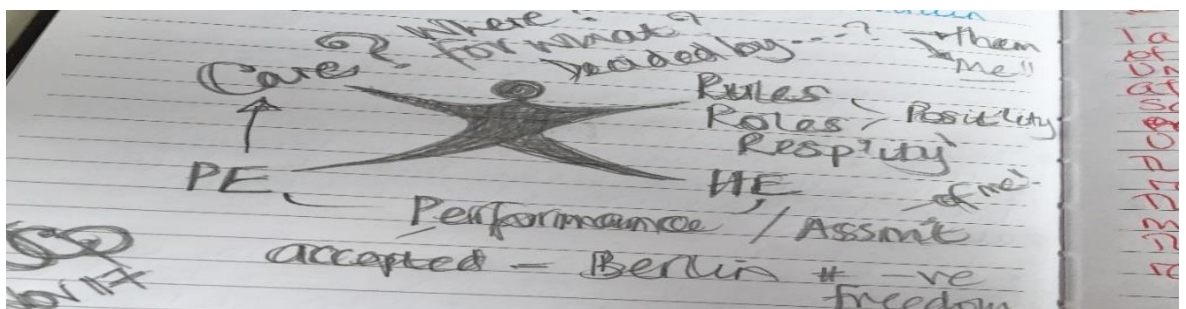


Figure 6.3: Pearson. Reflective diary entry doodle November 2017

The doodle, as data from that experience, was chosen to show the development of increased understanding of working in a system that denied, and at times ignored, the human elements of teaching and learning. The experience of feelings of inadequacy and suppression has at times given rise to a sense of being trapped in the sterile HE factory described by Cordal (2015: see also Chapter 2, section 2.1.3.), representative of today's for-profit universities. The 'ME!!' circled in red above shows how, although an individual may have personal capacity to think and speak for themselves, the performance and assessment of performance are often taken as more appropriate institutional values and practices than the practice of care. These issues were discussed in Chapter 2 and have been developed also in the public forum of the Association Internationale des Écoles Supérieures d'Éducation Physique conference (AIESEP) (see Pearson 2018) where evidence was produced of personal or professional conflict, and of practices that do not support the development of autonomous, self-reflective individuals.

From a research point of view, the practice of self-care (Foucault 1997) in Cycle 3, emerges as a priority topic for educational enquiry, where subjugating power relations are rejected in favour of 'the formation of the self through techniques of living, not of repression through prohibition and law' (Foucault 1997, p. 87). Such commitments are also at the heart of action research, the preferred methodology for this enquiry, in terms of encouraging individual and shared action to

produce practical knowledge that is useful to people in the everyday conduct of their lives. A wider purpose of action research is to contribute through this practical knowledge to the increased well-being – economic, political, psychological, spiritual – of human persons and communities, and to a more equitable and sustainable relationship with the wider ecology of the planet of which we are an intrinsic part.

(Reason and Bradbury 2001, p. 2)

In moments of professional dissonance, my values and moral framework work consistently towards the idea that academic practitioners can contribute to the building of a good society (Said 2004). It is because of the exercise of power relationships that I have learned to model self-care and appreciate that caring is both an individual and collective responsibility in order to live a moral practice. This has been done on the understanding that caring for oneself should not be seen as an exclusive practice that prioritises the individual's needs: rather, it shows that the individual is always in relation with others who are cared about, for and with. Significant learning has also occurred around the understanding that care is not in the hands of others to award to an individual; it is always the responsibility of the individual to make wise decisions about when to ask to be cared for. However, requiring additional support is often taken as a sign of weakness in a performative culture. In my case, because I had learned within active sporting environments, I had developed a competitive drive to win and to be viewed as successful at micro and macro levels of performance. Thus, when the request for care was rejected by possible care givers, the

resultant experience felt exclusionary and positioned me as requiring correction: I became ‘a case’ (Foucault 1977, p. 191).

Reflecting on such experiences led to a greater awareness that one individual’s well-being should not be understood as more valuable than that of anyone else, and that ‘true delivery of service begins first by delivering that same service to self’ (Benhayon 2013, cited in Keep 2013, p. 10). This led, from January 2017, to the deliberate decision to use the word ‘care’ within personal communication to emphasise that care is a natural part of life, rather than an add on-duty to self or others. The communication below reflects the relational form of power that developed with students from this new understanding of power as enabling, constituting a ‘capacity to act’ (Moore Lappé 2007, p. 34) as a capacity to care with others.

I love your emails. You keep us going!
 You make me smile and often laugh out loud.
 Thank you for thinking about us and caring about me.
 I am super proud to be a St M student and one of your trainees.
 (Gemma D, personal communication, Cycle 3: September 2017-October2018)

These interchanges between myself and Gemma demonstrated a reciprocal form of care and respect, whilst reflecting Moore Lappé’s (2007 p. 74) idea that every action we make ‘sends out ripples’. Data provided by a critical friend from an observation of my teaching shows reciprocity in action and supports Noddings’ (1984) claim that care is a natural and fundamental human activity.

From the start, you put people at their ease by using humour ... setting the scene to take away self-consciousness. ...They were able to be themselves too – even the more reticent - and you brought it back to the classroom all the time giving the context. You do not make people feel awkward ... you ask questions throughout, checking in with them, giving them an opt out clause if they do not know or cannot show. Your approach showed both care and equity.

(M. James, Gym lecture feedback notes, 02.10.2018)

This feedback (see Appendix 12) proved surprising as I had never thought about how I might ‘constantly model enthusiasm’ and ‘use [my] body effectively when speaking with the students’, opening up both verbal and non-verbal communication channels. The feedback suggested that I used my body a great deal as a ‘caring form of communication’ that seemed to ‘envelope students into discussions’ whilst modelling actions or ideas, and that my use of humour reflected warmth and care. A student in the group also mentioned my use of humour to show how my way of teaching had inspired and supported her.

Julie has great generosity of spirit. Her personality shines through. She is gracious to everyone and has a great sense of humour and openness. She uses humour to put everyone at ease and to capture our imaginations.

(Joanne, Personal Feedback via M. James's Feedback Notes, 02.10.2018)

Further comments provided by students after the lecture in response to the questions, 'What values do you think I would find apparent in Julie's lesson today? And why?' offer reflections of how they understood my value of care and its potential influences in their learning about PE.

Respect – inclusivity – confidence – team spirit – Care.

Julie is always moving around, talking, smiling and helping so we are never in the spotlight.

(Students' reflections to Maria's questions recorded in notes 02.10.2018)

It is hoped that such comments reflect the reality that care is a core value in my life. Drawing on all the data presented in the three cycles, I am reasonably confident that care is shown as a living value that reflects care for the self as a standard of what matters to me, and what matters when I care about, for, and with, others. In doing so, I contribute to life-serving frames of orientation (Fromm 1973) that aim to reject selfish beliefs and destructive actions or consequences that inflict suffering or to normalise powerlessness and uncaring practices. I am reasonably confident that I have modelled the importance of a responsible regard for the self and for other people (Cycle 3, SJ1 Care).

6.4 Criterion 2: Inclusion

Within Cycle 3, I came to understand inclusion in a more holistic form which moved beyond the ideas and practices documented in Cycles 1 and 2 around 'learning by doing': the new understanding emphasised the importance of planning and delivering inclusive and accessible activities, and the concept of listening in order better to understand others' ideas and support them to overcome concerns. In Cycle 3, I aimed to produce evidence of these changes and further development of ideas involving concepts that relate to personal, social and health educational agendas. I draw on data to show my understanding of different modes of inclusion and how students and I came to understand and embody these within practice; developing my capacity to understand myself within educational contexts. This involved learning to understand people in relation to myself and how to manage individual and communal relationships, lives, work and learning more effectively, thus social capacity was added to the criteria used to judge my value of inclusion; as shown Cycle 3, Inclusion 1, below. I also returned to Foucault's (1977) concept of the 'other' as subject to the dynamics of normativity and DeLuca's (2013) conceptualisation of four approaches to inclusion (see chapter 2). Thus, with this reconceptualisation of inclusion within PE and HE, and the importance of recognising,

understanding and demonstrating an awareness of personal and social qualities within diverse and often challenging circumstances, a strong ethic of mutuality emerged from practice and forged the development of a culture of care. I offer a reminder of the criterion and standard of judgement for Inclusion within Cycle 3, and will draw on data to show these in action to demonstrate the development of a more relational and respectful practice that supports the development of personal and social capabilities.

Cycle 3 Criterion 2: Inclusion

Criterion 2: Inclusion

- Cycle 3, Inclusion 1. Reflect a value of personal and social capability.

Standards of Judgement: Inclusion

- Cycle 3, SJ2 Inclusion. Encouraged people to grow according to their own capabilities and aptitudes within a relational and respectful practice.

In my search for data that showed students', teachers' or colleagues' personal and social developing capacity for care as well as my own, I used two sources in support of my interpretation of how inclusion may be understood, as outlined in Chapters 1 and 2; The Personal, Social, Health and Economic (PSHE) Association's programme of study for PSHE education (2017) and the Australian Curriculum, Assessment and Reporting Authority (ACARA 2008). Both these documents (see Appendix 13) contain personal and social educational aims that reflect many of my beliefs around the key concepts, skills and attributes that can be developed through PE. The development of such can then support people's 'spiritual, moral, cultural, mental and physical development' and prepare them for 'opportunities, responsibilities and experiences of life' (HM Government 2002, p. 53).

I had throughout aimed to encourage and model personal and social concepts such as self-worth, self-awareness, emotional, physical and mental well-being. In doing so, I heeded Buber's (1965a) words about authentic dialogue as a guide to modelling these aspects in practice; and for selecting the most appropriate data to constitute the standard of judgement for Inclusion within Cycle 3.

... whether spoken or silent... each of the participants...has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them.

(Buber 1965a, p. 19)

According to Buber, respectful dialogue is necessary for mutual reality and possibility to unfold, which contrasts with the more objective forms I had engaged with in previous cycles: these could

be identified as 'technical dialogue' (Buber 1965a, p. 37). Therefore I selected those data that showed awareness that:

- a] the self and others are unique and whole persons
- b] there is a development of a genuineness or authenticity
- c] a respect for the other so as not to impose but to help the reality and possibility of the self and the other to unfold.

(adapted from Buber, 1965b, p 85-86)

I aimed to show my encouragement of people to express their creativity, use their initiative, learn from experience and become more self-confident in their own capabilities and possibilities for future practice and life. This appeared to have had an effect in terms of an increased level of personal confidence and competence mentioned in many PGCE students' end of module reflections:

I feel ready to teach PE because I know more ideas to use in school.
 I have learned how to be inclusive in my teaching and planning so children can have a choice of activities and a wider range of equipment to use to help them be more successful.
 PE is one of the subjects I have improved and I feel much more confident to teach in school.

(PGCE comments taken from end of PPE Self-Reflections, March 2016)

These types of comments remain linked to the use of differentiation and increased knowledge of planning and teaching inclusive activities. These are important concepts that can contribute to changes in students' levels of confidence and understanding of how to teach PE more effectively, but do not necessarily reflect a deeper, more personal level or reconceptualization of inclusion currently. Advancing my practice to one that supported and encouraged students to feel more confident in their teaching of PE required challenging a view of people as simply 'a bundle of technical skills' (Brown 2001, p. 13) – a set of techniques and methods to enhance students' teaching and learning experiences in PPE. Such processes reflect a static, mechanistic view of education which mirrors the form of physical mis-education shared in chapter 2 and by students and teachers within this research. Such a technical process can neglect action that supports a moral purpose yet can reduce possibilities for personal and social flourishing. The action thereby fails to promote opportunities for the development of a relational and respectful practice in which people are encouraged to grow according to their own capabilities and aptitudes (Cycle 3, SJ2 Inclusion).

It became clear that a return to ideas about moral education was required, as promoted by Noddings (2002) and Tronto (2013) around the dynamic processes of coming to know, and the relational kinds of networks that might foster deeper developmental and growth for self and

students. Below I present personal reflection on a lecture about different ways of exploring skills developed within athletic activities within schools, such as the 1500m run, 4x100 metre relay race and long jump. These reflections concern the tensions between my values and a common focus on winning and excellence within PE and sport in general. The data was chosen to produce evidence of my attempt at creating a culture that provides opportunities for people to learn to care for the self and show respect for the other so as to help the reality and possibility of the self and the other to unfold (Buber 1965b). My personal reflection below shows how I am internally battling with my own experiences, both positive and negative, about the value that competition holds in society and dominates many activities taught within PE lessons.

I still find it difficult to answer questions about why I dislike the amount of competition in PE lessons. I feel torn ... I love the thrill of playing competitively – I understand that not all people do. I'm worried I'll influence people's own ideas and practices through my reply to their questions – will my reply be taken as THE way to think and act? How can I help students begin to understand that we are all trapped by normative issues around the value of competition and that it doesn't matter if we like, love or hate competition, it remains out there – and in here – as an everyday feature of PE, sport and life?

(Pearson, personal diary entry, March 2016)

My choice to reduce the emphasis on competition in my practice is often challenged, and rightly so, from the perspective that people should realise their capacity to think and speak for themselves. Within lectures, where I proposed different ways of teaching activities so that competition does not inhibit learning, students often asked why I do not teach them the pedagogical and technical skills conventionally taught and used in schools: those practices communicated through the literature and media as necessary for the effective teaching of PE, as shown in the following:

I would like to have had more experience of the games covered in schools like football and hockey. I do not feel adequately prepared to teach these ... I will have to learn all the rules and watch clips to get to know them better.

(PG comment taken from end of PPE Self-reflections, March 2016)

Whilst this comment could be seen as negative data, in that I had not prepared the student for teaching PE within school according to conventional requirements around subject knowledge, it could also be seen as positive data in that it reflects my commitment to not reproducing stereotypical choices of assessment methods that promote judgement by comparison to other people. Similarly I reject those sporting systems that encourage competition, often resulting in low participation rates and perceived ability labels, and more importantly, the lived experiences of many who accept that through normative forms of assessment each one becomes another 'case', an 'other' (Foucault 1977, p. 191).

My response to questions about competition and inclusion have changed throughout Cycle 3, as I have learned that I have been a part of the deep rooted historical practices of contemporary PPE and how these may contribute to maintaining discourses. Such discourses privilege those with high motor-skill ability who meet stipulated levels of performance. Sarah, a PGCE student in 2015–16, would have classified herself as high ability because she played and coached within high level sport leagues. I know this because I also played and coached within the same league levels so every week we could discuss our games experiences at the weekend. Consequently I am surprised that Sarah speaks of what inclusion means to her in terms of her changed attitude towards competition and the importance of games within PPE. The data below shows her reconceptualization of inclusion and the potential effect of competition on children's participation levels and learning, developed through her teaching experiences, PPE lectures and masters research.

I, like you, have enjoyed playing competitive sports. I actively encourage my own children to play competitive sport. I believed, and partly still do believe, that competition is part of life and should be experienced in schools. However, I do understand that it is not all it should be or has to be. I've seen competition exclude many people by ability choice alone (including my own child through team selection) ... measured against what is seen to be a normal level for a successful competitive child. Is there a normal level of child in PE, let alone a normal competitive one?

(Sarah, Reflections from masters tutorials, February 2015)

Sarah returned to university with a new found passion for inclusive practice after she experienced the 'dark side' (Schutz 1998) of inclusion within sport and PE, where she realised that every possibility also has consequences, though these are often not seen or felt by those who are successful in PE and sport. Whilst in school, Sarah had to deal with the full range of emotions of the children in her class. These ranged from children feeling unhappy, full or partial self-withdrawal from PPE, disregard for the subject and the disruptive behaviour that came from being disengaged, to the sheer delight of the enjoyment of PPE and of success in lessons alongside competitive situations/ activities. Her reflections mirrored my own around the tensions that care, PE, inclusion and competition can bring to PPE practices and the potential personal and professional conflict. Sarah's new view of PPE, formed by experiences from the realities of practice, links to the positioning taken by specialists and practitioners located on Schön's (1995) metaphorical high ground or lowlands. Her reflection is offered as confirming data that it is possible to develop new perspectives to disrupt the concept of 'habitus' as a 'structuring structure, which organises practices and the perception of practices' (Bourdieu 1984, p. 170), and thus grow according to personal capability and aptitude.

6.4.1 Questioning my understanding of Inclusion

At this point, I present evidence of changes in my own thinking and emerging actions to support my questioning of what inclusion might be. My learning from the discussions with Sarah made me question whether I had disturbed my own beliefs and practices around inclusion. Data was therefore chosen to show the development of increased awareness of the need to encourage personal growth according to personal capabilities and aptitudes, both for myself and with other people (Cycle 3, SJ2 Inclusion).

It became clear that I still had to appreciate the importance of competition within PPE practices in order to offer a relational and respectful learning environment that encourages people to flourish according to their capabilities. From formal and informal feedback it appeared that students felt happier in themselves because they had been able to engage in new learning; however I wanted to challenge the idea that inclusion means solely developing a form of pedagogy that would suit the needs of participants (see Kiuppis 2018). The idea of adapting to include often implies correction and improvement on their part, relating to issues about what should be seen as normal or better. Adapting to include can also be seen to be an exclusionary form of practice, as choices and options are often restricted by the adaptation. The comments below, taken from personal diary entries across Cycle 3 reflect the most frequent comments I have heard about my view of competition and my value of inclusion.

Why can't we have races at school? It is the only time some children get to show how good they are.

Competition is part of life and children need to learn how to win and lose.

Being included in games means that children are not left out of them.

We have different ability tables for maths, so why can't we have different groups for children in PE?

If you don't like competition, what's your thoughts about school sport days?

(Pearson, personal diary entries, June 2015, March 2016, October 2017, March 2018)

Such comments could be viewed as 'normative' or 'integrative' approaches to inclusion (DeLuca 2013, p. 326), where dominant groups are seen to reflect the standards or actions required of others. Those not seen to possess such standards cannot become a part of the dominant group (see again Fuss 1989) understanding of being 'outside of the magic circle'. Non-dominant members may be recognised and perhaps included in marginalised activities but never included in those of the dominant group. Thus the adaptation of different activities or use of differentiated equipment that I advocate may be seen as supportive of those who are viewed as insufficiently skilled to complete the designated tasks. However, adaptation and/or segregation could also be viewed as an act that 'accepts and legitimises the presence of difference in society

through formal modification' (DeLuca 2013, p. 332) and raises important questions about the 'duality between the dominant group and the minority group' (ibid).

As I started to question my previous thinking around inclusion, I returned to my data archives for Cycle 3 and searched for data that showed emerging critique and understanding of how the concepts of normativity may be formed and enacted within PPE and HE. I draw on recent data from reflective diary entries, sections of email conversation with one of my doctoral supervisors and also offer my current writing in this thesis as evidence of a deepening understanding of inclusion as a value (see below). Pre-review e-mail conversations and discussion during the review highlight new ideas about marginalisation and possible exclusion, while trying to be inclusive and showing care in action: according to Noddings' (2006), the development of a 'genuine education' that aims to educate the whole person, addressing 'social, emotional, and ethical issues, as well as academic' (2006, p. 238).

First I provide questions and reflections noted in my diary and shared via email with one of my doctoral supervisors.

Is it possible to care too much? Do I?
(Pearson, personal diary entry, 2.11.2018)

Me - I do struggle with wanting to care about people (and of course PE), but many students do not care about PE or my values and thus a barrier is formed - perhaps because I care too much?
(Pearson, 3.11.2018 email response: draft abstract writing and questions about care/normativity).

Supervisor – I think that you can (and probably do) care for people and issues that others do not care for: that is not unusual, and only becomes a problem if you insist everyone cares exactly as you care. They may learn to care later, but even if they don't, you may have influenced them. So I don't think you 'care too much'.
(Supervisor, 5.11.2018 email response to my draft abstract writing and questions).

Do I insist everyone cares exactly as I care?
(Pearson, personal diary entry, 5.11.2018)

These data generated more questions in the search for further clarification of what inclusion within PE looks like and reasons for its importance. It was also important to consider moral questions around aspects of relationships of power between institutions and individuals to ensure that my guiding principles and personal conduct within HE and society enabled people to learn and speak for themselves. Questions noted below show how the continued interrogation of thinking prior to an institutional review board meeting.

Do I enforce people to take part through my value of inclusion?
Does my belief in participation in activities bring about enforced action for those I teach?

(Pearson, personal diary entry, 21st November 2018)

These questions currently remain unanswered. However, reflective dialogue with myself, supervisors, the review meeting Chair, and a critical friend have led to a less turbulent understanding of inclusion as a value; strengthened by reflecting on my contribution to discussions within the review meeting about what constitutes a fit and healthy person, how inclusion should be understood, and specifically around what PE, when construed as a caring practice, needs people to do to be included. My response to the question, 'Why do you want people to be feel included in PE?' was premised on Foucault's (1977, p. 184) ideas about the techniques of a 'normalising judgement', thus making it possible for people to be classified or classify themselves as different to dominant groups (DeLuca 2013). I expressed my sadness that people are presented as being 'not sporty' or 'not belonging to PE', and that I did not want to accept the classification of a 'sporty person', having tried to develop a learning environment that does not use performance or other assessment procedures to promote a culture that makes 'each individual a case' (Foucault 1977, p. 191).

I spoke of how I have developed a practice that offers people choices for challenging mechanisms of surveillance, as suggested by Foucault (1977). In agreement with rejection of total objectivity, I have removed standards-related forms of assessment by allowing students to self-select their own activities-based criteria, on the basis that levels of success and failure are unique to individuals (or groups) and therefore not generalisable. Following Foucault's suggestion, requests for responses about the field of documentation (ibid) have also been removed, so students are not seen as 'cases'. I do not record the results of their 'performances' during lectures so no data is available for purposes of classification. The only grade entered is a professional one indicating a pass or fail at the end of a module, related to the successful completion of a reflective teaching portfolio and required attendance.

Through the promotion of ipsative forms of assessment which allow for comparison against the self rather than others, I aim to demonstrate a valuing of personal and social capacity. At the same time I am aware that PE is built upon the foundations of technical sport science practice, used in many educational settings, which establish a 'visibility through which one differentiates and judges' people (Foucault 1977, p. 184). As explained previously, I have experienced such visibility and judgement, and therefore it has been difficult to disrupt my established form of practice and knowledge about the positive effects of technical knowledge and action. I have to keep reminding myself to ground my practice on Noddings (1992, 1995) ideas that to care and be cared for are core human needs to be developed, usually through the experience of being in relation and not achieved through the application of formulae or by following instructions.

We have to show in our behaviour what it means to care' and that as teachers we `do not merely tell them to care and give them texts to read on the subject, we demonstrate our caring in our relations with them.

(Noddings 1995, p. 190)

So far within this cycle, data shows times when people, including myself, have been able to realise personal and professional 'growth according to our own capabilities and aptitudes'; these data may act as evidence for the first section of Cycle 3, SJ2 Inclusion. It is therefore necessary to transform data into evidence to support my claim to have also 'encouraged people to grow within a relational and respectful practice'; completing Cycle 3, SJ2. I move onto this now to conclude section 6.4 and demonstrate the emergence of my value of inclusion in practice.

The data in previous cycles provided evidence of the dissatisfaction of current practices, denying the belief that universities should be safe places that 'promote the growth of students as healthy, competent, and moral people' (Noddings 1992, p. 10). In delivering the technicalities of PE, specific sports and skills, alongside the competitive practices requested by some people, I would not be presenting myself as truthful, relational and caring, knowing that these practices may have contributed to reports of physical mis-education previously spoken about in this research. Choosing to work with some students' requests, but choosing to ignore others, would have meant living a practice that perpetuates the concepts of exclusion, dominance and normative power relations. This was not, nor is my role within education. Instead, especially toward the latter parts of Cycle 3, my practice seemed to develop a 'stop-and-think' (Arendt 1971) attitude, where reflection-in-action (Schön 1983) enabled the enactment of moral agency to examine 'our own lives in relation to the lives of others' (Nixon 2001, p. 36).

To provide evidence to support the development of a relational and respectful practice, I draw on data from a personal reflection from my critical friend Maria. Her words were a catalyst to new thinking around possibilities to further develop personal and social capacity through lived experience.

As I watched Julie teaching the group, I was struck by the lack of self-consciousness of the students. They moved freely and were obviously pleased with the progress that they made in the session. I sensed a total lack of censure that radiated from Julie and this was modelled and replicated by the others - for themselves and others – all achievement was celebrated in her lesson and the students felt elated and left the room with a 'can do' attitude which would clearly transfer beyond the gymnasium and into their teaching practice.

I know that I would have thrived and even excelled in Julie's class; she has included me today.

(M. James, personal communication via email, 3.10.2018)

This comment came from within a safe and respectful practice that emphasised relational and caring ways of learning and being within one another: a reflection in action of the ideas of Moore Lappé (2007, p. 74) around existing ‘in densely woven networks’ and the potentials to ‘co-create one another, moment to moment’ (Moore Lappé 2007, p. 76). These ideas also bring the relational and lived ideas of action research methodology to life, reflecting relational power and the capacity to ‘consciously construct a frame that gives meaning to our actions’ (Moore Lappé 2007, p. 83). Thus, in the spirit of the reframing of possibility, the data acts as a demonstration of the validity of my claim to have shown that I ‘encouraged people to grow according to their own capabilities and aptitudes within a relational and respectful practice’; Cycle 3, SJ2 Inclusion.

I now move to the value of emancipation and its relationship with inclusion and care within Cycle 3.

6.5 Criterion 3: Emancipation

- Cycle 3, Emancipation 1. ... encourage people to speak for themselves and develop their capabilities to be autonomous and emancipated learners.

Standard of judgement: Cycle 3 Emancipation

- Cycle 3, SJ3 Emancipation. ... Found ways to develop a capacity for criticality to enable and encourage people (including myself) to think and speak for themselves.

Cycle 3 now looks towards the development of a more critical stance to encourage personal and professional dialogue as contributing towards the wider practices of being critical in society. The connection between care and inclusion was now highlighting the need for a commitment to emancipation in the interests of developing greater plurality and mutuality in practice. The value of emancipation began to emerge strongly in my awareness of practice. This involved developing activities that required higher levels of critical thinking and worked towards a critical examination of assumptions and the capacity to uncover hidden values, evaluate evidence, and assess conclusions (Petress 2004). In developing a capacity for criticality to enable people (including myself) to think and speak for themselves (Cycle 3, SJ3 Emancipation), I aimed to challenge the physical mis-education that can restrict people from questioning or challenging their own learning process (Rudinow and Barry 2008). I therefore draw on data to show those moments in practice where people have been able to think and speak for themselves and demonstrate their capacity for criticality and emancipation.

6.5.1 Emancipation as a process of changing the current state of knowing

Throughout the many reflective cycles within this action research, I have developed a greater understanding around Arendt's (1958) thinking about taking personal decisions for action. This has meant developing and modelling greater criticality in my practice to enhance opportunities for myself and those I have taught and worked with so we may become more socially and culturally aware citizens, who may then be able to oppose injustice and live according to a caring attitude and commitment (Ten Dam and Volman 2004). An email response from a colleague shows how, through a process of questioning and thinking differently, new thinking and possibility emerge.

I've been thinking... you raised a good point this afternoon and it's taken me this long to think it over. I'm not sure myself why we ask students to submit their work like ... I agree, surely we can make it easier for them. PS sorry I didn't speak up in support of your idea in the meeting.

(Personal correspondence with colleague via email, 19.5.2017)

Several points arise. The first reflects the formation of new possibilities and actions, both from this interaction and also within my colleague's own thinking and actions. Through thinking alone, change is beginning to be made possible; each of us in that meeting was involved in the process of thinking about the issues at hand. Even though it may have been at surface level for some colleagues, our initial thoughts and internal questioning contributed to processes of personal and communal learning. The context and the question facilitated opportunities for analysis and the interpretation of the 'situations [we] face in the real world of work'; and encouraged us to 'come to a rational evidence-based solution to the problems and challenges encountered' (Drennan 2010, p. 423). The act of raising one question that disrupted normal procedural events brought about ripples of possibility for others and this developed opportunities for us to return to the issue and co-create new knowledge and actions from this meeting. In this situation I was drawn to Palmer's (1998a, p. 90) ideas around creating 'a space in which the community of truth is practiced', building from his definition of truth as 'an eternal conversation about things that matter, conducted with passion and discipline' (p. 104).

As a team we conversed with passion and discipline. My colleague's apology at the end of the email did not signal that she had not willingly contributed a response in the meeting, thus excluding herself and/or me from further thought and possible action: only that it had taken time for her to engage in her own internal process of dialogue and moved into a form of 'living logics' (Whitehead and McNiff 2006, p. 39), reflecting her capacity for self-recreation. She was in fact demonstrating her capability to be an autonomous and emancipated learner in the

company of others who were capable of speaking and listening for themselves (Cycle 3, SJ3 Emancipation).

My second point from the email is that during and after the initial meeting, our students' well-being was always placed at the forefront of the discussion. Also, whilst I questioned current policy and proposed possible change, my colleague and I positioned ourselves as 'judging actors' (Arendt 1978) within the discussion, reflecting our awareness of the importance of natality and the plurality of others. Contrary to a neoliberal competitive process of education, which looks for self-centred productivity as outcome, our students were centre stage in our discussions. The initial question was about a potential new process that could be supportive of students and reflected a more caring approach to the current assignment submission process. My suggestion was made not in an attempt to exert power over any other person, but from awareness of how institutional discourses can maintain positivist traditions of knowledge production and practice and confirm the idea of a utopian educational ideal. Such a form of practice that views truth as unquestioned worked against what I believe in and the commitments that inspire my work; they also denied the realisation of my values and standards of judgement for care, inclusion and emancipation.

Lily's comments below reflect a more caring form of practice that I claim to work within.

You have always been there for us even before we started in September. From the offset you showed us how important it was to care for your students to support their learning at all times. You explain things to us and give us the background to decisions that affect us, even though we may not like the final decision. This is something I have strived to do in my first term of teaching, in the hope that my students feel the same level of care from me, that I felt from you.

Something else I learnt from you is to allow the children in my class to think for themselves and to voice those opinions and passions in a positive way to spark discussion. ...You have taught me to stand for what I believe based on what I would expect to have to experience myself.

(Lily, NQT, Personal communication via email 18.10.2018)

Lily's comments reflect parallels between Arendt's account of action and my own account of educational action research as she presents a personally distinctive view of her learning experience, developed in communication with others; thus our action could be seen as pluralistic. Her comments indicated that she is in action, starting something new whilst revealing her individuality and educational values beyond what is an assumed aim or requirement of her role as a primary school teacher. This is an important point which links with the email from my colleague of 19th May 2017 (below), because in the moment, we did not have any aim other than to seek a more supportive and caring approach to what was currently an issue for our

students we taught, though it did create a space for new thinking and action. The creation of this new space was never intended but developed through the process of action itself.

I've been thinking... you raised a good point this afternoon and it's taken me this long to think it over. I'm not sure myself why we ask students to submit their work like ... I agree, surely we can make it easier for them. PS sorry I didn't speak up in support of your idea in the meeting.

(Personal correspondence with colleague via email, 19.5.2017)

Questioning can be one way of challenging practices that operate within hierarchical modes of educating or managing people. My colleague's email acts as data to show the emergence of new thought and actions that surrounded the email context on that day; it also stands as evidence of a challenge to governmentality (Foucault 1979) in action. In the meeting and when reading the email, I was aware of possible power relations reflecting a culture of self-regulation and embodied forms of control, not unlike Foucault's (ibid) reference to Bentham's panoptic prison design. Such a process covertly governs and directs people to accept their place within society; as an academic I also feel this at times. Within PPE, some students speak about how they 'know' their place within PE, and because this hurts me, I have accepted the responsibility and the importance of thinking (Arendt 1958), and work to resist the possibility of care being eroded from educational establishments in favour of abstract values and practices that favour unjust forms of policy and practice. This research has searched for ways to challenge such forms of practice and the theory that informs them; data from many students' reflections of learning within school-based PE suggest that their actions and thoughts are often diminished, thus rendering them powerless, voiceless and passive recipients of knowledge and enforced practice.

An example of an attempt to counteract a practice that serves to produce voiceless and passive recipients of knowledge is exemplified by a shared presentation at the 2017 Physical Education Initial Teacher Training Education (PE ITTE) Conference between myself and three PGCE students (Pearson, Cubbon, Kirk and O'Connell 2017) enrolled on the PPE specialism module. Upon reading the call for submissions to enquire into 'Working together to enhance the quality and impact of PE ITTE through research and evidence-based practice', I immediately thought of the students, not simply because we had shared so many discussions about the theme and I was confident that we could contribute some of our ideas to the conference, but that I felt uncomfortable speaking about my research in HE and PE without the students speaking for themselves. However, I was also aware that the conference did not 'usually' include people other than academics or sport educators; therefore the idea of a proposed shared presentation (see Appendix 14 for abstract) would disrupt traditional policy and practice. The following email response from the conference organiser (below) brought joy to my heart and stands as evidence

that it is possible to bring about new beginnings, and that I was not alone in the attempt to include students in what is usually a small and self-preserving field of education where only academics engage with other academics.

Julie, very well done with this Abstract – I love it, particularly the notion of students as co-researchers and the importance of the ‘student voice’. I don’t want to change anything in your Abstract because it’s so personal, clear and reflects the theme of the conference beautifully! It’s crucial that your students attend the Conference and co-present with you Julie.

(Will Katene, PE ITTE Conference Organiser. Email response, 23.12.2016)

Being present and speaking for themselves serves as strong data from which to produce evidence for criterion 3, emancipation, demonstrating our shared belief that people should, and can, ‘speak for themselves and develop their capabilities to be autonomous and emancipated learners’. The students spoke with passion and confidence about their learning within their PGCE year and shared their ‘heartfelt experiences and emerging values’ as described by a colleague at the conference. In response to our title ‘Hearing and needing voices in order to learn within primary physical education’, they spoke about the realities of teaching PPE in schools alongside the excitement and tensions they have experienced between expectations of them as learners and as primary practitioners, and their hopes for their future roles within PPE in schools. I knew through our planning that the presentation was to be interactive, where questions were asked by the presentation team and they were also invited to speak. We wanted to develop dialogue. Our contributions were equally shared and the topics were self-chosen by each participant; I removed possible direction and control of the event and merely guided them in developing their individual presentations. In doing so, I hopefully modelled Said’s (1994) suggestion of academic responsibility, as I had a duty to support learning; so by living my values in practice, I would also allow students the freedom to learn and speak for themselves; caring with one another.

I learned from this experience both about transformational learning in trusting and caring environments (Taylor 1998, Mezirow 1991) and a way of being that embodies mutuality and natality. I also learned from the unexpected moments. Whilst the students expressed no concern about possible power relations prior to, or during the planning and presentation process, they did express later in a more informal environment that ‘presenting with you did feel strange’ (Andrew 16.03.17) and ‘speaking in front of all the people like you who know lots about PE was amazing’ (Lucy 16.03.17). I hope that my students have been able to manage this learning process as I have, and that in our shared work, I may have positively contributed to their learning as they did to my learning. (These concepts/feelings are developed further in chapter 7 around

mutualistic forms of learning and care in section 7.4: Potential Significance of the Research for Future Personal and Professional Learning).

I hope the conference presentation serves to act as data that demonstrates the bringing together of all three values and standards of judgement for Cycle 3 because;

- we modelled a responsible regard for the self and for one another
- we were able to grow according to our own capabilities and aptitudes within a relational and respectful practice
- we found ways to develop a capacity for criticality to enable and encourage people (including ourselves) to think and speak for themselves.

6.6 Chapter summary

This chapter has brought together my learning and the learning of others with regard to my core values of care, inclusion and emancipation. I have explained how all three values have become entwined within practice so that a trio of values has emerged. The interrelated concepts of respect, trust, voice and enquiry have been offered as aspects of practice that supported an emancipatory process for myself and the people I worked with. I have tried to demonstrate that within Cycle 3 of the action research, a more caring practice developed that views care as having a more central and purposeful place within my thinking and actions. I draw upon relevant data to produce evidence of my living care with those I have worked alongside or have perhaps influenced, and in doing so, people have been enabled to question their own ideas, test new possibilities in action and develop an understanding of themselves as capable and necessary members of an enquiring educational community.

Throughout the process of beginning to care with, I have also been involved in my own development as a professional educator: this chapter has communicated the experience of my continued learning within the research cycles. It has become evident that by the end of this research cycle, I have become better at caring for myself: this has taken over seven years to action and understand. I now move to Chapter 7, where I briefly revisit the key concepts from research Cycles 1, 2 and 3 (Analysis Chapter 4, 5 and 6) and offer suggestions for the potential significance of my learning and for the future understanding of self, others and institutions.

COOLING DOWN TO WARM UP AGAIN

Chapter 7. Significance of my learning and its potentials for the future

7.1 Introduction

The title of this chapter serves as a metaphor, indicating that whilst data has been collated and analysed, and evidence drawn from the action research, the learning and transformation of practice continue, as do the social and personal interactions involved in my primary physical education (PPE) and higher education (HE) practices. The chapter offers a review of the research and thesis and presents ideas about its potential significance and contribution to knowledge of the fields of physical education (PE), HE and teacher education (TE), and for a range of related constituencies. It also serves to summarise the nature of those contributions, as well as suggest how they might support the development of a more caring approach towards teaching and learning within PPE in HE. I hope that the shared learning developed through the research may contribute to greater understanding of the need for individuals to value themselves and one another and have faith in their personal, as well as external standards of judgement about what counts as a worthwhile life.

Throughout, I have aimed to communicate the idea of an emerging practice of care within PPE in HE that might contribute to human flourishing, especially in relation to increased personal and social inclusion and emancipation. I have promoted the idea of care as a core feature of pedagogical practice that prioritises well-being and acknowledges the right of people to negotiate how to create their lives in ways that are best for them and their communities. I have considered the idea that people may be encouraged to explore their potentials for independence and social action within PE practices that are informed by the values of reciprocal care for self and others. This view is contrary to one that sees PE practice as restrictive and exclusive, where people are labelled according to ability or the results of assessed performance. A main theme throughout is that a humanistic-oriented practice of care that prioritises social, emotional and mental well-being can facilitate a shift in learning and teaching practices in PPE in HE in general, as well as in its forms of assessment. As such it can promote personal and social enhancement.

Whilst this chapter offers a review of the thesis and proposes ideas about the potential significance of the research for personal and professional learning, and for contributing to scholarly debates about PPE, HE and TE, it could also be seen as a new action reflection cycle,

with pointers towards possibilities for future research. This might then amount to Cycle 4, a development of the previous three cycles through which I have improved my understanding of the aims, purposes and nature of PPE within HE and TE. This idea of future learning and possible action reflects Zuber-Skerritt's (2001) idea that '[T]here is no learning/research without action to follow, and no action without a knowledge foundation based on prior learning/research' (2001, p. 15).

7.2 Cool down: Summary of findings from research Cycles 1, 2 and 3

In this chapter I review my claim to have developed a culture of care within PPE in HE, inspired by my hopes of realising my educational values of care, inclusion and emancipation in practice. I offer a brief summary of the findings of research Cycles 1–3 and the analyses of the data and evidence presented in Chapters 4–6 respectively. I also aim to provide explanations for my learning and actions, in relation to the learning and actions of others across the three research cycles, and their potential significance within the research process. The chapter offers suggestions about how knowledge generated from the research may contribute to my own and other people's future learning, as well as possibly contribute to institutional and educational policy with a particular focus on PPE and HE (as outlined above and in McNiff 2016; 2017).

7.2.1 Reflection on Cycle 1 of the research: Caring about

This stage of my career is presented as Cycle 1, Care About; adapted from 'caring about' and 'taking care of', as per the phases of care outlined by Tronto (1993, 2013). The critical analysis and evaluation of data from Cycle 1 showed me living out phase one as I became aware of the need to care and assumed attentiveness towards, and responsibility for, this care. However, as Tronto (*ibid*) highlights, being attentive and acknowledging responsibility for care needs are often associated with a more dominant form of caring which positions the carer in a more powerful position than those they care for. I can now see that, whilst I identified care as a value, I did not fully address the need to care about and take care of people, so it is still possible that I was establishing a habit of inattentiveness (*ibid*), which Noddings (1984) might suggest lacked mutuality and genuine care in practice.

The story of the research tells that initially my care emerged more as caring about PE and the standards of teaching and learning within primary schools than as caring about the students and teachers I taught. Whilst the intention was always focussed on improving the current standards of PE being taught and experienced in primary schools, it became clear to me that I had a rather

unhealthy and disruptive fixation (Sims 2017) on healing what I saw as detrimental practices. I was unaware, then, that a fixation on healing the perceived standards of PPE within my HE practice would also ensue. The fixation around school-based PPE resulted in the development of a HE practice that also bought into institutional and government aims and thus neglected the needs of those I taught, including my own. I became separated from the realities of practice while trying to show that other people and their practices were in deficit (Valencia 1997). This mirrored Biesta's (2009) socialisation function of education which:

inserts individuals into existing ways of doing and being and, through this, plays an important role in the continuation of culture and tradition – both in regard to its desirable and its undesirable aspects.

(Biesta 2009, p. 40)

By working in this way, it could be suggested that I maintained dominant views about what education, and specifically PPE, involved, and played a role in the active transmission of norms and values. Through a process that separates theory and practice, a worrying split developed between 'those who know and do not act and those who act and do not know' (Arendt 1958, p. 223) because I was perhaps moving further way from being a teacher, or in Coulter and Wiens' terms (2002), an actor, who teaches from the action perspective of teaching and education. I was in fact becoming a spectator who simply writes about teaching, and whose abstract theory is used to inform the actors about ways to improve their teaching. On reflection, this could be identified as a process of 'blaming the victim' (Valencia 1997, p. x), obstructing opportunities for developing a community that involves participants in acting purposively together; 'in concert' (Arendt 1998, p. 123).

Working from a somewhat isolated position that lacked, in Keay and Lloyd's (2011, p. 19) terms, a capacity for 'opportunities for collaboration and the extension of a learning community', it proved difficult to make clear the meaning and relevance of the research for the wider practice of PPE. In the early stages of Cycle 1, my practice within continuing professional development (CPD) and university settings mirrored the aims and direction of government initiatives, as communicated through the media and dominant literatures. An acceptance that 'quick-fix' solutions were appropriate methods for addressing teachers' and students' professional needs, neglected the longer term issues of personal well-being. Such short term actions only added to the problematics of PPE as Ward and Griggs (2017) explain, stating that the provision of 'top-down funding streams which have filtered through from control by the secondary sector' (2017, p. 404) have yet to address or fix the perceived issues being lived in the reality of PPE. They (ibid) question the abstract process of projecting ways to fix the reported issues of PPE, suggesting

practitioners should not buy into, and reproduce through practice, the 'beliefs that the subject will tackle childhood obesity and build an elite system of Olympians' (2017, p. 404).

Developing Tronto's (1993, 2013) idea of the principle of responsibility means that my actions within HE should be critiqued through a moral lens; Tronto makes it clear that an ethic of care differentiates between a principle of obligation and one of responsibility. I felt an obligation to fix the poor standards of PPE teaching and learning, which by implication suggests I felt a duty to carry out the recorded aims of government policies (see DCSF 2008 and DfE 2013). It was clear that there was ontological and epistemological dissonance between my research aims and the realities of practice. I had previously worked within a form of technical research that usually placed me on the outside of practice: delivering packages of abstract knowledge for others to reproduce and by which their performance would be assessed. Through critical reflection, I appreciate now that I viewed myself as a member of a specialised class (Chomsky 2000) and perhaps forfeited the possibilities of developing relational forms of learning and progressive practices within educational settings.

My being positioned as a member of a specialised class in turn meant that the teachers and students I was working with became passive recipients of my new ideas for implementation in their schools (Keay, Carse and Jess 2018), with a possible result that few changes were initiated within their schools or in HE. It also reified messages that problems reported about PPE can be solved through such a 'quick-fix' form of CPD, even though in reality, these sessions often only provide brief and temporary learning, often unrelated to the needs of participants (see Keay and Lloyd 2011). This adds to the concerns shared by Evans (2012, p. 11) about conforming to a culture that speaks 'the language of performativity' which meets the demands of government policy, but does not fully support the needs of the individuals within the practices. Attempts 'to make order from apparent disorder' (Sims 2017, p. 12) and 'fix' the reported issues relating to teachers' lack of subject knowledge and pedagogical understanding within PE, maintained a process of correction and the values of a performative culture that requires efficiency of delivery and successful end products. Evans (2012) adds that by conforming to such a culture, and by addressing associated elements of productivity and accountability, teachers' personal and professional well-being can be disturbed and they may:

feel vulnerable, under pressure for failing to deliver what they simply cannot achieve (e.g. mass fitness or slender bodies, or a socially pliable child).

(Evans 2012, p. 75)

A worrying outcome of these messages has contributed to PE becoming defined as a subject that 'anyone can teach' (Ward and Griggs 2017, p. 402) through the delivery of quick pedagogical and

skill ‘top ups’ that improve teachers’ assumed knowledge and skill deficit. This situation is also exacerbated by government guidance and funding for the allocation of teachers’ planning, preparation and assessment (PPA) in primary schools and the re-allocation of responsibility for the delivery of PPE to Higher Level Teaching Assistants and sport coaches ‘whose training may only equate to a very basic qualification’ (Ward and Griggs 2017, p. 406). Such choices are legitimated by ‘the belief that practical subjects do not represent serious educational activity and thus their peripheral curricular location is justified’ (Ward and Griggs 2017, p. 406). This is the case within HE and is reflective of Ward and Griggs’s (2017) comment about how ‘accountants or journalists are kept well clear of Numeracy and Literacy’, highlighting a dominant view of PPE as being low value in the school curriculum, with limited possibilities for enriching or supporting anything other than an ‘opportunity to get children outside and expend some energy’ (Morgan and Hansen 2008, p. 382).

As a consequence of my personal and professional learning, I now understand that I saw PPE through different, less caring lenses so an ontological and epistemological shift was needed: to position myself deep within my practice, to engage with, and learn alongside those I teach, so that I could be ‘responsive to the reality and needs of others’ involved in the practice (Palmer 1990, p. 8). This repositioning was also necessary to counteract the assumed value attached to my specialist knowledge, advice and direction: in terms of HE, the theory I generated could be judged to be more highly valued than my teaching within formal research settings and more applicable to higher educational practices. In Biesta’s (2009, pp. 43-44) terms, we are in danger of ‘valuing what is measured, rather than that we engage in measurement of what we value’. The shift presented opportunities to begin to understand about different forms of knowledge and my role in knowledge generation within the contexts of PPE and HE. This also added to an informed awareness of PE as contributing to aspects of education other than just through the physical form, and supported an emerging process of education as relational, dialogic and mutually beneficial.

Now, at the end of Cycle 3, and the possible start of Cycle 4, I still hold myself to be an expert within PPE, which is my responsibility for my work within HE, yet I no longer see myself as a member of a specialised class, or a ‘spectator within education’ as Coulter and Wiens (2002, p. 23) suggest. Learning to think critically about what care means and what a caring practice might look like, and especially what they might represent for other people, is important for the development of a mutually respectful and inclusive practice. It became clear to me over time that health and safety concerns and a fear of participation because of assumed performance-related assessment were priorities for teachers and students, and that this contributed to a

mainly negative view of PE. These concerns contrasted with my aims of encouraging questions, sharing personal narratives and developing safe and trusting spaces in which people could try new ideas or take risks without fear of reprimand or formal assessment to judge their learning as 'right' or 'wrong'.

It should be noted that although I understand that my values of care, inclusion and emancipation were not fully realised within Cycle 1, they were being continually developed, at least at a conceptual level, and personal learning was still going on through my experiences in relation to those I taught. As a result, I could begin to acknowledge the idea that powerful learning can occur on the basis of an appreciation that current ways of being and doing were not optimising learning opportunities for the teachers (Timperley et al 2007). At this point, then, in Tronto's terms (2013, p. 146), I had begun a transformation of my own being and was learning to 'admit human vulnerability' as a first step in developing a more insightful practice of 'caring for'.

7.2.2 Reflection on Cycle 2 of the research: Caring for

By the time that Cycle 2 began, it became evident that my attempt to create time and space within lectures for me to become more involved in the learning environment was also creating opportunities for the development of students' self-reflection and peer reflection. It appeared that students were learning to contextualise and personalise their learning to suit their needs so I was able to withdraw somewhat from directing their processes of improvement. Data from Cycle 2 shows how, through the use of learning pods, students were left to organise and make meaning from the tasks provided and participants were able to contextualise their learning and demonstrate independence of thinking. For example, Neal says:

They give us space to work things out for ourselves so the element of inclusion and differentiation and goal setting has worked at a university level. It certainly comes through her experience of teaching in schools and the academic research that she has done, that it is really important that we and children go away from PE lessons feeling that we have achieved, maybe added something, learned something new too.

(Neal, Focus Group audio recording transcript, June 2013)

By being involved in the task and through the shared construction of meaning, students became curious 'about the process of learning rather than dominated by their conclusions' (Stenhouse 1975, p. 26). This change in pedagogical practice reflected a shift from my caring about PE in Cycle 1, and taking care of those issues I believed were preventing the teaching of high quality PE in schools towards, in Cycle 2, care-giving (Tronto 1993). It is also possible to appreciate that I was still trying to rebalance my priorities, from caring about PE towards a need to care for those I taught. This involved a continued critique of my actions and thoughts in relation to an

understanding of the need for an obligation to care in practice and of my responsibilities in relation to the moral and political matters I found myself beginning to question.

As well as appreciating the emerging changes in my own thinking and actions, it was also possible to see students also starting to change their way of knowing and doing in practice. In one of the PG Audit final reflections, I noted that a student had expressed a change in the way they thought about PE and the way it would be taught, stating that:

... after the first [lecture] I realised how much I had to learn, and that so much of what I thought I knew relied on key skills that as adults we do without thinking ... Had I not done the course, I would have made many wrong assumptions and held misconceptions about children's ability and the way that PE is taught.

(Participant, PPE Audit final reflection, March 2014)

The student also added that they had used their own new ideas during their first school placement to test out new thinking in action and find ways to develop successive and progressive lessons that children could make progress within.

Their engagement in more inclusive learning activities encouraged students to engage in dialogue with one another: this became a main strategy for enhancing and progressing their learning and was a significant improvement on my initial pedagogical stance. It represented a more concrete form of 'learning by doing', which encouraged students to become active agents in their own learning and see possibilities for creating and co-creating ideas and actions. It became apparent that the learning pods had created the safe spaces that Nixon (2008) calls for, where students were able to develop greater trust in themselves and others to realise their capacity to think and act for themselves and bring about change. As I gained confidence to release direction and control of learning, students also developed greater confidence to enact a more emancipatory form of action. This involved more than stepping back from directing what should be taught; it also meant I found ways to provide opportunities for students to make decisions about their own lives while considering how best to work with the children in their future care. For example; The data presented in Chapter 5 and shown again on pages 192 and 194 of this chapter, show that students began to speak highly of being able to co-create ideas with one another within the learning pods; this was evidently providing opportunities for them to develop dialogic forms of learning where they could speak with one another and with myself. From within the safety of a community of co-learners, students were able to engage with their own ideas and test these out against one another's critical feedback. Kuj, a former student (2017.18) and now a newly qualified teacher (NQT), reflects on his changing practice stating that:

In our lectures, supported by the community of peers, I was able to discuss common experiences, develop a critical consciousness and identify areas to transform my practice.

I transformed my ideas about PE on the course, developing a firm understanding of the status quo and by my final placement I was committed, with complete sincerity, to my vision of primary PE.

(Kuj, Personal communication via email 19.10.2018)

Limiting my involvement in directing their learning facilitated more freedom for students to create new personalised and shared forms of knowing and action. Asking them to find ways to answer many of their own questions allowed for a more student-centred and sensitive learning environment in which students decided how to judge the quality of their learning by re-envisioning, on their own terms, how success and achievement might be understood. Nick, a former student and now an NQT, offered his suggestions for how this looked in practice.

I remember in one lecture, we worked in groups to create an activity that would challenge children. At the end I remember being surprised at how different each of the group's activities were yet they all met the same challenge – creative thinking. This changed my perspective, and therefore my approach of all my future PPE teaching. You gave us this freedom to be creative with our thinking which furthered our understanding of ways to change things for ourselves, and this freedom and creativity is something I intend to use with my pupils.

(Nick, Personal communication via email 20.10.2018)

Learning outcomes were becoming more person-oriented and relevant to the practice of learners and as a result laid 'emphasis on what the learner *can* do rather than what she or he *cannot* do and which encompass a wide and holistic range of learning outcomes' (Keay and Lloyd 2011, p. 8). I was beginning to understand the importance of Nixon's (2008) suggestion that universities should exist to promote and sustain human freedom, as it appeared that new thinking and actions were emerging from the grounds of 'our common experience as human beings who live and learn together' (Nixon 2008, p. 39).

This growing sense of possibility within practices generated new ideas about creating more opportunities for students also to begin something new and to develop this capacity in relation to one another, and in light of their imagined future role in education. Using Arendt's (1979) metaphor of 'thinking without banisters' (1979, p. 420), suggesting a vision of endless possibilities for humans to develop new thinking, students were able to create their own ideas to address identified concerns and passions. Removing myself from the centre of practice proved difficult as I was used to directing others about what to do: as well as emphasising the need for self-discipline, it also carried implications about the personal, professional and ethical responsibilities of moving away from the security of known practices and/or knowledge. In a

sense, this stage could be seen as the actualisation of freedom, reminiscent of Arendt's words that:

something new is started which cannot be expected from whatever may have happened before. This character of startling unexpectedness is inherent in all beginnings ... The fact that man is capable of action means that the unexpected can be expected from him, that he is able to perform what is infinitely improbable. And this again is possible only because each man is unique, so that with each birth something uniquely new comes into the world.

(Arendt 1958, pp. 177-178)

As I gained more confidence in realising my capacity for new beginnings and began to model this in practice, I also began to accept the realities of unpredictability which Arendt (1989) suggests must exist in order for action to occur. There was a sense that I was slowly beginning to understand that not everything we do must have a measurable product as outcome, or that what we do may be taken as meaningful only if it is useful. By considering the function and value of unforeseeable actions and thoughts within my practice, I could also have been seen as realising my own natality (ibid), the capacity to bring something new into the world. My earlier assumptions about the nature and form of educational practice and theory were disrupted, alongside an increased awareness about the importance of questioning dominant hierarchical views and ways of physically educating people. This process of change involved an emerging understanding of the importance of academic and personal freedom.

It was becoming clear that without challenging myself to act and think differently, the possibilities for change, for all of us, could have been limited and biased: this move towards an emancipatory practice then began to emerge as a pedagogical responsibility. Students later confirmed that I had modelled criticality and encouraged them to develop their learning processes. In a personal email to me, Lily speaks about her changing thoughts about PE and the continued action she has taken since becoming a primary school teacher in September 2018. She states:

... you often challenged our thoughts about PE, competition and traditional methods of planning of 'inclusion for all' and made me think of so many other strategies, techniques and more than anything vocabulary to use on a day to day basis. I have become more critical about what I thought I knew when I arrived on the course and what I do now in school with my class.

(Lily, NQT, Personal communication via email 18.10.2018)

Some students suggested that they were beginning to question their own forms of knowing around education and PE, with the result that they had started to challenge the accepted views of PE they had brought with them. Data taken from a PPE Audit final reflection (March 2015; see below, Figure 7.1) indicates that they were beginning to question the dominance of competition

as a main value and to articulate their concerns about the outcomes-related assessment of practical performances within schools-based PE.

Personal reflection:
What have you learned and achieved within the lecture?
 I recall gymnastics as being an activity where the children queued up to take turns on different apparatus. There always seemed to be a lot of waiting around! What this lecture showed was that it can be a world apart from this and how with some careful organisation, the teacher can create an area in which the children can work which inspires their ideas and creativity.

I think this lesson really highlighted the benefits of collaborative learning - during the session we worked in pairs/threes to create balances and it generated a lot of discussion and team work. I feel that it would be important to recreate this during my own lessons. However, I also feel that children might need to work towards this if they are not used to working in this way - having spoken to a few primary school teachers, most said they preferred children to work alone and in silence. I fear that if I were to suddenly change the approach there may be safety implications and behaviour management issues. *Their problems & worries being projected onto the children they teach...*

Figure 7.1: Excerpt from PPE Audit final reflection, March 2015

By the end of Cycle 2, Students spoke of an increased awareness of how the use of criterion-referenced assessment methods can create barriers to learning and maintain an elitist view of success. Data from students' self-reflections and from within focus group discussions suggest that not only did students feel more confident personally, they had also developed a more critical stance from which to imagine and build their professional practice; an example is provided below.

... that a range of factors can inhibit pupils' abilities to learn and experiences of 'success' in a traditional form within PE. Consequently, I now value the practice of enabling every child to succeed through focussing on non-competitive activities or those which permit competition against personal performance.

(Participant F, PPE Audit final reflection, March 2013)

From a review of the data presented in Chapters 5 and 6, it would appear that students also demonstrated greater understanding around the importance of plurality in action (Arendt 1998) and an awareness of the effect that their learning community was having on their development as capable human beings. They spoke of the continued dialogue they had created and the trusting relations they had developed within their group. In addition to data shared in Chapter 5, the following discussion highlights participants' new ways of thinking and the opportunities they created to share these ideas. Helen starts the discussion stating that through collaboration they had pulled 'resources together, different learning strategies and given each other feedback' (Helen, Focus Group video transcript. June 2013). The conversation continued as below.

It is strange, when I think about education ... I've never been encouraged to talk with others and doing things together, ever. It is so beneficial. (Jess)

To be a part of a critical team and share ideas and learning – it's nice. Julie gave us support as a team manager would. (Leonie)

We have become a tight group haven't we? (Rachael)

And even if you read something ... it is only when you work and talk together does it makes sense. It wouldn't be anyone is saying anything else profound but they are just saying something different . (Leonie)

It comes back to collaborative learning ... being inquisitive in the classroom, like us, if you feel equal with your peers then you all work better collectively. It is a safe environment and I'm not afraid of saying something that might be wrong. We are just saying ideas. (Maria P.)

That's what I mean about being a critical team. (Leonie)

(Participants, Jess, Leonie, Rachael and Maria P. Focus Group video transcript. June 2013)

Further, they appeared to see me as part of their group of learners, as expressed in Rachael's comment within Chapter 5, about how she felt '[she] had such a laugh with us, didn't she? She nearly lost control, in a nice way. She was one us then – having fun' (Rachael, Focus Group video transcript. June 2013), though I was still positioned as someone with the specialist knowledge that would benefit their learning: I was not, however, positioned as someone with coercive power. Being part of the learning process, rather than directing it, allowed for me to adopt the role of a facilitator while arranging for opportunities for students to become 'authorities, agents and unofficial teachers who educate the official teacher while also getting educated by each other and by the teacher' (Shor 1999, p. 13). A sense of mutuality and a communal ethic of care developed during informal discussions and during focus group activities. Students confirmed that in their future practices they would endeavour to create the same kind of caring environment, developing a similar model of care as had been generated in our context, in the hope that the children in their care could also develop positive and life enabling skills. An understanding also appeared to be developing that this represented an emancipatory form of practice, both for themselves and potentially for the children they would be teaching. One student reflected on his improved confidence, especially in athletics, which 'was one area I disliked in particular' due to the competitive nature and overt comparison of ability, and states by the end of the module that 'despite my initial concerns ... I found myself thoroughly enjoying the activities and not feeling self-conscious at all' and wanted to be able to:

develop a repertoire of activities and strategies for developing athletics in a positive, enjoyable way that develops children's positive attitudes towards PE and motivates them ...and will endeavour to make this area of PE as enjoyable as possible so children do not have to suffer in the same way that I did.

(Participant, PPE Audit final reflection, March 2013)

The data also represented for me the beginnings of appreciating that PE could be the location of an emancipatory practice that encouraged people to see the potentials of life rather than feel limited and defensive.

7.2.3 Reflection on Cycle 3 of the research: Caring with

I regularly reflected critically throughout Cycles 1–2 about the potential significance of the research, and began to develop greater clarity around how the values of care, inclusion and emancipation can work together to develop a culture of care within PPE. I began to realise that it was not only necessary but highly appropriate for me to live and model my values through my PPE practice, to emphasise, among other things, relations of reciprocity. It was also becoming clear that I was unable to contain my thinking and actions only in my PPE practice. My ‘practice’ could now be seen as encompassing all my actions, my being, not just my teaching of PPE in HE. As I continued to embrace and understand more fully the idea of my natality, I also began to negotiate those obstacles which threatened the development of some opportunities for action. This led to a deeper awareness of the disconnect between my embodied practice-oriented values and the more commercial values espoused by the institution. For reassurance, I returned to the ideas of Noddings (2016), Tronto (2013) and Palmer (1990) who state that care should be a core feature of pedagogical practices that prioritise the well-being of the other and acknowledges their right to create their lives in ways that are best for them. This contradicts the performative practices currently being pursued in HE and education in general, which encourage individualism and competitive forms of being. Through the experience of doing the research, I have come to appreciate that care should include others within the process, not in a therapeutic sense where they can become isolated or excluded by difference or need, more that people learn to care for others and for the world they live in; they learn to be cared for, whilst caring for themselves. This understanding was tested and strengthened in a particular episode in Cycle 3 (6.3.2 Personal diary entry) when I began to experience the effects of what seemed then to be an authoritarian perspective towards accountability and a distanced approach towards the management of academic practices; resulting in an obvious gap between the institution’s espoused provision of care and my personal experience of its ‘absence’ in reality.

As I continue to reflect on the outcomes of the research and its significance for my own learning (see below), it becomes increasingly clear that I was able to release the power and control of my self-positioning as an expert (MacIntyre 1984; Gibson 1993). In retrospect, it is probably evident that this desire for power and control had been influenced by being situated within a performance culture that approached ‘the development of skills to manipulate the external

world' (Palmer 1998b, p. 201). In Palmer's terms, teaching and the management of learning could be seen as built on powerful relations, which 'create the conditions under which other people must live and move', where leaders of such practices may have 'an unusual degree of power to project onto other people his or her' ways of being (ibid). Such abstract forms of teaching and thinking ignore Arendt's (1958, p. 188) suggestion that action requires 'the surrounding presence of others' which involves people acting purposively together to develop greater capacity to understand new ways of 'being together (in difference)'. Students' comments, as can be seen from the data in Cycle 3 (section 6.5) and shown below, confirmed my understanding that a caring practice must offer opportunities for people both to speak for themselves and to value themselves alongside those in their practice; this may be understood as the experience of plurality. An example of this experience may be seen in Chapter 6, where Lily spoke of her aim to continue to develop care within her own practice in school stating that:

... Something else I learnt from you is to allow the children in my class to think for themselves and to voice those opinions and passions in a positive way to spark discussion. You did this with us and I do this to motivate and to inspire them to achieve their goals no matter what they are.

(Lily, NQT, Personal communication via email 18.10.2018)

Whilst Lily was one of those who spoke of my influencing their understanding of care and its possibilities within education, there was also a strengthening awareness that participants were influencing my learning and my understanding of care in action. There was an understanding that I was not the only person positioned to provide the necessary knowledge and answers to their concerns and interests: they had always been capable of taking action to realise their own freedom. Through appreciating the reality of practice, I certainly gained a more realistic view that 'ours is not the only act in town,' and more importantly, that it is not always essential to lead and carry the 'load' of teaching and learning (Palmer 1998b, p. 206). Tronto (2013) stated that to 'care with' includes moral qualities such as plurality, respect and trust, which bring about possibilities for shared care, well-being and a deeper understanding of self-care. In Cycle 3, trust, as a moral and essential element of practice emerged as I learned to trust others and allowed myself to be care for by others: '[t]rust builds as people realize that they can rely upon others to participate in their care and care activities' (Tronto 2013, p. 5). The idea of co-creation and a 'respectful attention' (Sevenhuijsen 2003, p. 186) of others involved in the practice is also expressed by Palmer (1998b, p. 206):

[t]hat we can be empowered by sharing the load with others, and at sometimes we are even free to lay our part of the load down. We learn that co-creation leaves us free to do what we are called and able to do, and to trust the rest to other hands.

(Palmer 1998b, p. 206)

Such understanding that caring with people should involve reciprocity requires a more pluralistic form of practice, where those involved are able to speak and act in mutually beneficial ways. However, this form of practice contrasts with how current forms of PPE and education in general are viewed, and also experienced by some students and teachers. Tensions emerged in practice between what I was experiencing that I believed was conducive to continued growth and what was being proposed by a performativity agenda within education. Data shown below taken from my own diary entry and a student's reflective comment during Cycle 3 shows how I was struggling to balance the demands of students who ask to learn about competitive games taught in schools with my own increasing understanding that, by responding to their requests, I would contribute to the promotion and reification of dominant outcomes-oriented PE and sport practices.

How can I help students begin to understand that we are all trapped by normative issues around the value of competition and that it doesn't matter if we like, love or hate competition, it remains out there – and in here – as an everyday feature of PE, sport and life?

(Pearson, personal diary entry, March 2016)

I would like to have had more experience of the games covered in schools like football and hockey. I do not feel adequately prepared to teach these.

(PG comment taken from end of PPE Self-reflections, March 2016)

Competition is one aspect promoted by Wilshaw (in Ofsted 2014, p. 2) as an essential life skill required of society as it is 'a key component in building self-esteem, confidence, school ethos and academic excellence', yet with this claim, a risk of defeat must also be accepted, even though it is suggested that losing helps 'to prepare pupils for the setbacks that life will inevitably throw at them' (ibid). Data showed that losing or being seen as 'not sporty' within PE had certainly had an effect on those I taught, as highlighted by Maria J when she spoke of feeling like an 'incompetent' and how she 'can remember crying because I felt I was missing out and I always had the sense that the teacher had given up on me ...' (Maria J., 2018). For some students, the effect that poor PE teaching had on them as children had not been the positive form suggested by Wilshaw (in Ofsted 2014), thus highlighting that more 'losers' than 'winners' were emerging from a physical mis-educational system.

I began to feel that this new, more dynamic perception of experiences was, as Dewey (1938) suggested, beginning to make it more difficult to understand my practices than the more traditional static perspective of Cycle 1. This became evident when reflecting on any professional moments where I had felt excluded and uncared for. Such moments are probably part of most people's experiences, and could be seen as symptomatic of the pressures within universities that

espouse an education system based on performativity and excellence. hooks (1994) speaks of how such tensions are based on false assumptions that education is neutral, which means that those who teach should do so without caring for the individuals they are meant to educate. She speaks of her dis-satisfaction with an ideological “‘even” emotional ground’ (1994, p. 198) within educative settings that is meant to enable equal and dispassionate treatment. Such a dispassionate view of educational practice was always especially disorientating for me, especially during those negative, potentially disabling episodes referred to above, where I needed to be cared for within an environment where I have traditionally been placed as the care giver. Requiring care is not unusual as Noddings (2016) and Tronto (2013) suggest; it is a natural part of life. However, through my research and discussion with colleagues, students and critical friends, I now appreciate that I have moved from a conceptual form of care into an active form. I have moved from only talking about care in an abstract way, where I cared about others and was able to manage my own process of self-care. From this perspective, care remains at a surface level of importance and value. My conviction that this was not enough, and that I needed to model an active form of practice that demonstrated a moral understanding of the world (Barnett 2011) led to a new, more humane form of educational practice that allows for the transformation of negative experiences into positive, life enhancing ones in which people can develop conversational power (Arendt 1958). By remaining true to my belief that HE should be a place for people to learn from one another, I found ways to provide safe places for people, including myself, to think and speak for themselves. Such spaces represent:

space within which people of very different persuasions, beliefs and backgrounds come together to seek to understand the extent of their own ignorance and, crucially, to learn from one another.

(Nixon 2008, p. 10)

Throughout Cycle 3 it began to become clear that my vision of practice was becoming more grounded in the values of equity, mutuality and dialogic forms of learning, together with a growing appreciation of how exclusive and elitist forms of education counteracted my values and aims for a PPE practice within HE. A respect for the natality of every person and the desire to develop emancipatory ways of being led me to react strongly to my own lack of academic autonomy, of the students’ positioning within educational settings and the realisation that we are often made voiceless and powerless. I began to appreciate that students do have choices and can be in charge of their own lives, so began to encourage them to resist ‘the temptation to be inadequate’ (Palmer 1990, p. 114). This transformation became evident in a particular piece of data from my colleague Maria J. During her observation of a lecture, she noted some of my actions when I encouraged differences: this showed my increased understanding that students were able to appreciate their own potentials for new ways of thinking and doing in action; their

appreciation they are in fact capable of contributing to their own learning, my learning, and their social contexts.

Empowering and emancipating when student asked question about drawing on the board and you said – draw what you want to – in other words you decide – gentle anti spoon feeding and encouraging – a small illustration but characteristic of choice in your practice which ultimately empowers.

You share obvious delight and praise when she offers something you had not thought of – with the class you explore ways this could be used now and in school.

Great you follow up with a personal conversation – together you talk about her idea further – You encourage her to test it out and thank her for sharing the idea – (with humour) ask if you can borrow her idea for your next lecture.

(Maria J., Gym lecture feedback notes, 02.10.2018)

Living with the tensions around the expectations of being an academic, a learner and an activist (Sachs 2003) increased my understanding of how PE and HE practices can embody and perpetuate the ideas proposed by Berlin (2013, p. 26) who critiques the idea that ‘all correct answers should lead to’ a perfect state: in Berlin’s view, there is no perfect state; humans always have to live with contradiction. Having come to these understandings through experience resulted in my appreciating that experience ‘does not go on simply inside a person’: it is the active experience of life itself (Dewey 1938, p. 39). From this kind of learning, my view of the purpose of PPE and of how I lived my life in relation to others was beginning to challenge my commitments to the dominant form of education that functions via a top-down style of management. These understandings now lead me to disturb the comfortable roles that Keay (2006) suggests some educators have retained within the fields of PE and HE.

Understanding this experience of the potential influence of conversational and relational power, I began to make my reflections public, with a view to encouraging others also to challenge the traditional coercive systems of institutional policy and develop their own processes for personal and collegiate emancipation. The doodle in Chapter 6 (see Figure 6.3 in section 6.3.2, p. 167) was an expression of conflicted emotions and professional tensions which resulted in the experience of the denial of care and raised questions about who makes decisions about who and what to care for/about. These understandings brought the idea of caring with to the forefront of my practice, communicating the idea that I was entitled to care as much for myself as for those I taught and worked alongside. This was reflective of Benhayon’s suggestion that:

The true delivery of service begins first by delivering that same service to self in every way, and to all others by the same manner, that are within the group, before any organisation can truly serve.

(Benhayon 2006, cited in Keep 2013, p. 10)

Through sustained reflection I have learned that the dominance of traditional conceptualisations of 'care about' forms in PE and HE have contributed to many people's physical mis-education, resulting in their feeling excluded, different and unsuccessful. In Cycle 3, Maria J, having observed my teaching and reflecting on what she saw in action and heard from feedback from the group, offered reflections about her own physical mis-education within school, stating:

For me, in the past, to borrow a saying (albeit out of context) from the book of Daniel in the Old Testament - I recall the phrase given to the king 'Mene, mene, tekel, parsin – tekem' meaning 'You have been weighed on the scales and found wanting' and that just about sums up how I felt about my PE days.

(Maria J., Gym lecture feedback notes, 02.10.2018)

I am hopeful that the data contained in this thesis shows the realisation of my core value of care through an inclusive approach to teaching, learning and leadership. One such piece comes from sharing a conference stage with three students and the confirmation that their involvement would be important (see chapter 6.5.1 p. 184). Those data suggest that people felt involved in a shared and distributed process of education, where individuals were valued for who rather than what they are, and felt empowered to view difference as a resource rather than an obstacle to success. The data within Chapter 5, Cycle 2, also suggest that a community of learners emerged where people were able to plan how they would like to organise their lives and exercise agency by making their own decisions and taking action. Maria McC's comment from the focus discussion suggests that she had found the process of planning and delivering her own lesson for peer teaching beneficial to her future practice as:

it is so much easier to get excited about something you have been involved in the process than it is to get excited about something someone has given you because they think it will be helpful.

(Maria McC, Focus Group video transcript, June 2013)

Consequently, it becomes clear that my practice was not formed only by my own doing, but that it was, and continues to be, moulded by students, critical friends and colleagues as they represent part of my, and our, present.

So far in this chapter, I have described, and, to a certain extent, explained 'the relationship between my learning, my actions, other people's learning and other people's actions' (as per McNiff 2017, p. 87; McNiff 2016, p. 164), primarily in terms of my own learning.

I now speak about the possible significance of that learning, in terms of understanding PE in HE as a means for enhancing flourishing: first, in terms of influencing my own learning and actions; second in terms of potentially influencing other people's learning and actions; third, in terms of potentially influencing organisational learning and actions.

7.3 The significance of the research for my own learning and actions

Engaging in the research has had profound influence on my thinking and therefore possible new actions, especially in relation to:

- The nature of learning relationships.
- The importance of, and learning from, reflection
- Dialogue as an inclusive and caring requisite to learning

7.3.1 The nature of learning relationships

Through the research, I have come to understand how learning often takes the form of layers, not unlike Hargreaves and Fink's suggestion (2006) that learning is:

critical, penetrative, thoughtful and ruminative. It is learning that engages people's feelings and connects with their lives. Deep learning is more like love than lust. It isn't too preoccupied with performance. It cannot be hurried. Targets don't improve it. Tests rarely take its measure. And you can't do it just because someone else says you should.
(Hargreaves and Fink 2006, pp. 53-54)

Hargreaves and Fink's (2006) description here shows the complex process of intertwining experience and thought. This has been the experience of this enquiry: I have learned slowly, resulting in my becoming immersed in deep layers of new forms of knowing. The research has constituted a process of the constant interaction between thought and action and produced new surprising ideas that have proved highly relevant for practice. I interpret their (ibid) ideas as a form of 'knowing and growing', which acts as inspiration and defines learning, for me, as it was for Dewey (1933), as a process of new forms of knowing and continuous growth. I suggest that through doing the research, a form of deep learning has been possible through the realisation of my capacity for reflexive critique (Winter 1989) and the opportunity to challenge entrenched assumptions about PE and PPE.

7.3.2 Warming up: The importance of, and learning from, reflection

Throughout the research, I have suggested that dominant outcomes-based practices tend to repeat and reify a culture of performativity within the fields of PE, HE and TE. Such practices can be seen as eroding care through an elitist and competitive ideology. My research represents a reflective text which has helped to interrogate and develop more clarity, coherence and meaning from remembered experiences (Ghaye and Ghaye 1998): it has brought about deep learning about my own value systems and how this has possibly influenced practices and therefore the people within them. In Cycles 1 and 2, my understanding of reflection was similar to

Macfarlane's (2004), that reflection is often seen in education simply in an abstract conceptual form; in relation to PE and TE, it is assumed to be about preparing teachers with the skills and knowledge needed to teach which will present them as competent technicians rather than as critical professionals who engage in self and peer reflection. My understanding is that I have learned to reach deeper levels of reflection and model this through practice, where I have been able to engage in an activity where, as Boud, Keogh and Walker (1985, p. 19) suggest, people 'recapture their experience, think about it, mull it over and evaluate it'. This involves re-examining experiences and critiquing them in light of new knowledge and 'integrating this new knowledge into one's conceptual framework' (ibid, p. 26). Thus, reflection is no longer seen as a competence to be achieved by an effective practitioner but as a core aspect of practice in making meaning from constant learning.

Without reflection in and on practice (Schön 1983), and an interrogation of action and value systems, it would have been easy to remain comfortable thinking about care in the abstract form that Noddings (2016) calls aesthetic and limited. Dewey (1933) saw reflection differently: he spoke of reflective thought as a way to make meaning become a continuous process of learning and as the 'active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends' (1933, p. 118). However, the reality is that teachers, educators and children are kept busy, fully engrossed in achieving pre-set personal and professional educational targets, so it is often very difficult to gain time and space to access what Dewey (ibid) calls a third vantage point. From this vantage point it is possible to retreat from the assumed beliefs and practices and take a step back to critique the reality of practice and work towards new possibilities; this is what an intense process of reflection has enabled me to do within this research.

The research has contained troublesome moments, especially when aligned to the dominant practices I reproduced and legitimated; this has made it difficult for me to make an ontological and epistemological shift from being a 'traditional intellectual' who had a chance to act upon new thinking but continued to do the same thing within my practice (Gramsci 1971), towards being an organic intellectual who may now be 'endowed with a faculty for articulating a message' and publicly 'raise embarrassing questions' (Said 1994, p. 11). However, drawing on self-knowledge which Ayers suggests (1993, p. 129) 'is the most important (and least attended to) source for teachers to use to improve practice' I have been able to destabilise those dominant practices. The beginning of the shift was certainly evident towards the end of Cycle 1, as whilst trying to demonstrate care within my practice, my actions were allied to and affirmed the rightness of government policy.

To be able to make a more conscious transformation of practice, which took over seven years of reflection and action, I had to show vulnerability and weakness, virtues that are often hidden within a performance-driven culture. Reflecting on care-less experiences encouraged me to take academic risks and lift 'the rug' routinely used to cover and forget critical issues in practice (see Said 1994, p. 11). In doing so, the research suggests that it is possible to move from only a thinking mode, where contemplation occurs but little action evolves, towards modelling in practice, and through writing, a more care-full practice of PPE and HE that sees possible improvements to some of the concerns affecting my PPE practice in HE. On the understanding that people are capable of thinking and speaking for themselves, making changes should not be something that is defined or carried out by other people on another's behalf; it should not be imposed. Like Arendt (1958), I have come to believe in the innate capacity of human beings, through active participation, to understand their world and to change it, and the actions they might take, in relation to other people, to make change possible.

Within a neoliberal agenda, personal values and the generation of personal theories of practice are often ignored within a performance culture that is built upon generalisable and abstract theory and practice. Time to think can be viewed as a process that is not the norm in such a culture. My choice and use of Cordal's (2015) image of sterility and uniformity within HE in chapter 2, enabled me to verbalise how difficult it can be to work in educational environments that are informed and directed by research about education; where outcomes of education are required in schools and HE such as grades, employability and research excellence, but personal values and deep and thoughtful knowledge (Tronto 1993) of practice are not encouraged. It can become very difficult therefore to develop relational communities that facilitate personal and communal reflection and supportive strategies of reciprocal care. Cordal's (2015) image reminds me that it has taken me all the years of intense reflection demanded by the research to be able to develop my understanding that as a teacher it was not appropriate to 'merely tell [people] to care and give them texts to read on the subject', but that care is demonstrated 'in our relations with' one another (Noddings 1995, p. 190). Using the image when making conference presentations provided me with opportunities to verbalise an improved understanding about the moral aspects of care and the need to see practice 'through the eyes of the cared-for' (Noddings 1984, p. 13). According to Noddings (1995), to care means to enact ethical decision-making, something she asks educators to model within their practices. This is what I hope the research shows in action, even though at times the attempts to care compounded the problems of teachers' and students' low self-confidence and competence in the delivery of PE in schools

that were initially the focus of the enquiry. Noddings suggests that once care is seen in a more pluralistic form, there may be a possibility for improved practice.

Apprehending the other's reality, feeling what he feels as nearly as possible, is the essential part of caring from the view of one-caring.... I am impelled to act as though in my own behalf, but in behalf of the other.

(Noddings, 1984, p. 16)

I am reasonably confident that I have moved from a practice that used reflection as a way to understand the effects of a range of actions and possible improvements, linking closely to the idea of performativity (Ball 2003) and related concepts of assessment, competition and productivity, towards using it as a time to just think and explore ideas. Understanding reflection as a way to explore experiences 'in order to lead to new understandings and appreciations' (Boud, Keogh and Walker 1985, p. 19) builds on Keay and Lloyds's (2011) warning around reproducing forms of knowledge that serve only to repeat past practice in the present, and take the learner no further forward. Langer shares her concerns about such repetitive and non-progressive practices, stating, 'Once we know something, we search for information (or practice) consistent with that belief' (Langer 2009, p. 14). These are perhaps important points for educators to consider when focusing on trying to improve or fix other people or practices without much thought for their own practice or themselves.

The research has provided many opportunities to engage in 'an intentional act of examining the rationale and justification of an action or belief' in the hope of making sense of learning (Tsang 1998, p. 23). It acknowledges that tensions can arise when professional learning is viewed as separate from personal learning and when values are merely espoused but not lived in practice. Asking questions and interrogating practice emphasises Dewey's (1964) suggestion that educational practices should be more relational and connected to all those involved, which, as an aim of education, 'enables us to know what we are about when we act. It converts action that is merely appetitive, blind, and impulsive into intelligent action' (Dewey 1964, p. 211). Developing a more caring culture within PE in HE required 'a deep and thoughtful knowledge of the situation, and of all the actors' situations, needs and competencies' (Tronto 1993, p. 136); including knowledge of the self which is most often gained through personal reflection and professional feedback. But such thoughtful processes take time to develop alongside trusting relations that allow for teachers and students to 'show in our behaviour what it means to care' (Noddings 1995, p. 190).

7.3.3 The importance of dialogue as an inclusional and caring requisite to learning

Buber speaks of dialogue as a rare and often brief form of interaction which can be either spoken or silent and occurs between two beings who are affected by the uniqueness of the other and as they turn toward the other 'with the intention of establishing a living mutual relation between himself and them' (Buber 1965a, p. 19). When thinking about my development of care, I also think of his ideas about genuine dialogue, an 'I-Thou' process (Buber 1965a) which is established between two subjects in genuine relation with each other and requires of a person to be present and yet not seek to influence the other. His ideas about people involved in a practice where they turn outward to an other is closely linked to Tronto's (2013) 'caring with' phase, where there is recognition of the reality of practice, awareness of the uniqueness of the self and the other, and the need to enter relations understanding that 'The relation to the Thou is unmediated....No purpose intervenes between I and Thou, no greed and no anticipation ...' (Buber 1970, p. 62).

As outlined in Chapter 4 of this thesis, there was little genuine dialogue as I tried to live the experience of the dialogic attitude Buber (1970) speaks of, where I positioned myself, or was perhaps positioned, to heal PPE and the people who taught it. Although the hope was that I would be acknowledged as an excellent practitioner and PE specialist, my practice involved mainly improving the learning of teachers and students, rather than my own, and this separated us. My positioning within practice and my view that educational processes should be about achieving an end result in Cycles 1 and 2 prevented the development of genuine dialogue. Instead of working from within a process that separates practice from the needs and focus of the learning of the people within it, it appeared that my attention was focussed on myself, reflecting an 'I-It' attitude (Buber 1965a), which he describes as a self-centred process where one person sees another as an object to be manipulated for personal benefit. In this situation, there is no relation between the subject to an object, and opportunities for identifying the uniqueness and qualities of the other are missed. In Buber's words:

Though the Thou is not an It, it is also not 'another I.' He who treats a person as 'another I' does not really see that person but only a projected image of himself. Such a relation, despite the warmest 'personal' feeling, is really I-It.

(Buber 1970, p. 61)

Working within such a practice contradicted my values of inclusion and emancipation, even though, in my CPD and university-based practices during Cycles 1 and 2, I had provided opportunities for students and teachers to participate and to speak to me and one another about their experiences of PPE. My fixation about how to make them better teachers of PPE dominated the learning environment and prevented participants' needs being recognised. Whilst I agree

with Noddings (1984) and Tronto (2013) that care and inclusion should not be viewed as a form of therapy, I can see how Buber's (1970) ideas about inclusion through therapeutic forms may be adapted as a starting point for dialogue and inclusion towards developing an I-Thou relation that speaks 'with one's whole being'; therefore as an educator I:

must stand again and again not merely at [my] own pole in the bipolar relation, but also with the strength of present realization at the other pole, and experience the effect of [my] own action.

(Buber 1965b, p. 32)

Interpreting Noddings' (1984) ideas about care giving and care receiving, or in Tronto's (2013) terms, care about, for and with, it is possible to understand that at times people are present at both poles of a relationship when they show care and also when they need to be cared for. However, Buber (1965b) suggests that in such relationships, mutuality does not exist, as the needs and purposes of persons differ. Data from Chapter 4 shows my emerging but still troubled understanding of relational awareness and the tensions that can arise when trying to address personal needs at one end of the bipolar relationship, alongside the needs of others at the other pole.

I feel torn ... I love the thrill of playing competitively – I understand that not all people do. I'm worried I'll influence people's own ideas and practices through my reply to their questions – will my reply be taken as THE way to think and act?

(Pearson, personal diary entry, March 2016)

Developing relational awareness also links to Freire's (1995, p. 379) warning that a 'dialogical educator' should remain clear about the direction and responsibility of teaching and not fall 'prey to a laissez-faire practice' (ibid). At times during the research, it is clear that I worked in a traditional way of transmitting knowledge about PE and bought into the banking concepts of education that Freire (1970) speaks of, where knowledge is viewed as:

a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry.

(Freire 1970, p. 72)

Reflecting on my work within Cycles 1 and 2 allowed me to understand that my practice did not always provide opportunities for participants to become engaged in genuine dialogue and that I was reproducing learning or working environments where people are 'merely *in* the world, not *with* the world or with others' (Freire 1970, p. 75 original emphasis). Through my lived experience, I eventually came to resist such limiting forms of practice later within Cycles 2 and 3, understanding more clearly how dominant forms of education measure 'how well people fit

[into] the world the oppressors have created, and how little they question it' (Freire 1970, p. 76). This thesis demonstrates that at times, my practice not only missed opportunities to provide the kind of dialogue that encouraged individuals to 'live *with* others in solidarity' (ibid, original emphasis) but also reproduced dominant oppressive forms. In Cycle 2, data shows that things were beginning to change within my HE practice.

It's strange, when I think about education ... I've never been encouraged to talk with others and doing things together, ever. It is so beneficial.

(Jess, Focus Group video transcript, June 2013)

Throughout the research, there has been a realisation that dialogue is not a technique or a task, but is an essential part of social learning and knowing which can lead people to reflect together (Freire 2005); Dialogue becomes 'the sealing together of the teacher and the young people in the joint act of knowing and re-knowing the subject of study' (Freire 2005, p. 100).

Freire's ideas about 're-knowing' (2005) highlights the idea that knowledge, and the process of transferring it, is not a static, fixed possession of the teacher; rather, it requires a dynamic and creative process. Thinking and working within a more pluralistic view of education links closely to the aims of the methodology of action research as new ways of knowing and understanding practice are sought via multiple viewpoints, whilst challenging current forms of knowing and being. Dialogue, as does care, requires connection and interaction between different people in order to co-generate new knowledge and possible action. To be able to enter into genuine dialogue and begin to care with (Tronto 2013), ethical principles of plurality, trust, communication and respect are essential in practice. Without these principles, dominant voices direct practice, amounting to 'a dialogue of the deaf between itself and the community' (Silverman 1997, p. 240). This form of practice is often experienced in institutions where practitioners reproduce dominant forms of practices or policies or managers hold hierarchical positions from where they direct participants to achieve abstract targets for the benefit of all. This is the form of practice that I directed in Cycle 1, where I remained as the central 'I' of the research and genuine dialogue was very limited.

My experience of shared learning through dialogue and action has shown that other people play a role in a caring practice, but this form of 'care with' can only be achieved if one person does not dominate and try to domesticate the other. Opportunities must be facilitated for people to be included and valued and to realise their capabilities for knowledge generation. Data from Cycle 2 shows how students were able to advance their own thinking because of experiences of shared PPE practices that encouraged dialogue and where mistakes were seen as new opportunities (see Rachael's comment in Chapter 5.3, page 135). Now, towards the end of the

research, part of my responsibilities as an academic within HE, or as an intellectual as described by Giroux (1997, p. 66), is to:

advance a notion of pedagogy that provides students with modes of individual and social agency that enables them to be both engaged citizens and active participants.

This responsibility also suggests an ideology of questioning, which entails a critical analysis of practice and includes factors that influence or concern the practice, and dialogue with the people within it. In developing a more critical understanding of my HE practice, I also gained greater understanding about historical and current issues in PE, sport and politics. Sharing these issues with those I taught helped to counteract the continuation of banking concepts of education (Freire 1970) and an isolated and silent practice that may have contributed to further possibilities of physical mis-education.

Becoming critical, engaging in genuine dialogue and developing more opportunities for shared learning with students and colleagues, has allowed me to consider the possibilities embedded in my practice that may have influenced those I work with. I hope that the data presented in Chapters 4–6 and within this chapter also, shows that I have helped people to understand that knowledge is not static and that they are as capable as I am of creating their own theories of practice which may guide their future thoughts and actions, alongside the guidance from other people and educational sources.

As I continue to develop a more caring practice of PPE in HE, I have become determinedly mindful of whether I am living and working in such a way as to be a positive influence in others' learning and my own. I have to modify the personal desire to develop an enquiring practice, as this could be viewed as one that forces people to think differently and challenges their current understanding of ways of knowing and being. Instead I hope I have offered a story of practice that is grounded in mutuality, trust and caring relations. I hope that this thesis reflects the experience of my nurturing of dialogue within practice that offers 'a nonselective form of attention' and sensitively invites people to explore their own thinking and possible shared action based on receptivity, reflection and further exploration (Noddings 2016, p. 231). It matters that I live out my values of care, inclusion and emancipation because to not do so counteracts the principles of trust, mutuality and natality. I work from the principle that 'to educate is to develop the capacity to think, to value, to understand, to reason, to appreciate' (Pring 2004, p. 200), which helps to realise intrinsically human activities and qualities.

7.4 The potential significance of the research for other people's learning and actions

So far, this chapter has explained how the research has had an influence on my thinking and how I have brought about new actions within practice. My thinking and practice have altered throughout the three research cycles and have involved the realisation that I have been influenced by other people or practices. I now move to explain how the research may contribute to knowledge of the field of PE and PPE, especially in relation to:

- new understanding of the nature and practices of PE and PPE
- helping people to work towards a sense of well-being
- developing caring practices within HE and contributing to social and organisational formations

7.4.1 The potential significance of the research for new understanding of the nature and practices of physical education and primary physical education

This research suggests that PE is caught up in a continued association with a biomechanical view of health, and the dominance of competitive sports; these are not just embedded in policy and curriculum plans, but are also deep within PE pedagogies (Jess, Keay and Carse 2014). Even though PE was included in the NC for England (DfE 2013) in order to 'promote general fitness rather than to train Olympic champions or to remedy motor difficulties or disabilities' (McKinlay 1993, p. 430), the content of school-based PE lessons remains closely linked to the dominant sports of the nation, such as football. Such sports are shaped by the adult version of the game and require children (and students) to acquire and use technical skills in their own games: therefore the teaching must be provided by those who have the skills to pass on; a 'specialised class' (Chomsky 2000, p. 23). In agreement with Ward and Griggs (2017, p. 4) who warned that the 'reduction of subject matter to technical terms' not only 'heightens the exposure of PE to various movement ideologies' (ibid), I add other concerns, as follows.

In order to deliver the technicalities of dominant competitive sports, teachers must first acquire the skills and knowledge of such sports, yet in HE, trainee teachers may only receive 6–8 hours of PE (APPG 2019a). Such limited training within PE makes it difficult for teachers to enter the profession with the level of skills required to teach a wide range of activities in numerous sports, which in turn may add to what might already be teachers' low confidence levels around teaching PE. It is no wonder that school teachers are more than happy to hand the teaching of PE over to sporting 'specialists', including coaches, who cover lessons during PPA time. However, this does

not need to be the case if PE is viewed and delivered through a more care-full approach, where outcomes are not recorded in terms of how many successful goals a person can score, or about the level of knowledge of traditional sporting activities of a teacher so much as about challenging technologies of power that shape behaviour in terms of qualifying a person or their behaviour as 'normal' (Rose 1999). It might be suggested that this research highlights the warning that Foucault (1991) raised about the potential bio power that creates a 'discursive practice', communicated through a body of knowledge and behaviour that defines what is normal or acceptable. But this does not have to be the case if teachers and managers within PPE practices stop repeating what might be seen to be current and appropriately 'normal' uses of timetabled PPA and subject content, and begin to question their practices to generate their personal theories of PPE practice and possible new beginnings.

Learning in PE should of course involve practical aspects: it is claimed to be the only subject that is focused on the practical education of children. But it could also model greater value for other activities that aim to develop a more relational, respectful and supportive person; these are important life skills that are, however, not promoted by a neoliberal performative agenda. Whilst some activities (such as teambuilding within outdoor adventurous activities) do offer a more caring approach to the delivery of, and learning within PE, many of the activities are temporary or seen as 'add-ons' to the main curriculum-based competitive games. Teachers do not have to follow tradition, but many do, as they are placed in positions where they have little choice. Yet this research suggests that possibilities exist to promote different discourses of PE and sport that place 'caring with' as a norm within educational practices which may contribute to a sense of well-being and flourishing. Viewing care as innately human (Sevenhuijsen 1998) would encourage educators in schools and HE, and sporting bodies to accept the idea that care could be normalised (Tronto 2013) rather than being seen and practised as an 'add on' feature in practices.

However, care is still seen as being therapeutic; a way to heal or improve someone or something. For example, Ofsted promotes competitive sports within PE in school-based practices as something that 'isn't an optional extra; it's a key component in building self-esteem, confidence, school ethos and academic excellence' (Wilshaw cited in Ofsted 2014, p. 2); thus PE can become explicitly aligned to a performativity culture. This culture can be informed by a form of logic that values products of learning which can be measured in terms of success levels within an economic market; in terms of PE, the economic market becomes a list of sporting achievements for the school. PE is inherent in the promotion of competition (see Ofsted 2014), becoming a vehicle to 'reinforce and perpetuate powerful political networks' (Culpan 2017, p. 81). Statements such as

'The drive to compete and excel in sport shapes a youngster's character, binds the school together and reinforces the drive to compete and excel academically' (Wilshaw cited in Ofsted 2014, p. 2) draw attention to PE and school sport as a simple way for people to contribute to a nation's aims. One such network is the development of the nation's future sporting elite. Because the types of sports dominating school PE are often projected through multimedia forums, they are viewed as 'norms' and provide a major contribution to the nation's international sporting excellence. Individually, these sports also promote certain health and fitness benefits through people's participation within their activities; therefore children and young people are easily persuaded to become involved in a community of practice that accepts and promotes such views and truths.

It becomes very difficult for teachers and school managers to disagree with government policy or documentation (see DfE 2013 NC for PE) and associated practices within the sporting world, as the dominance of an agenda of sport technique and the health and fitness industry are heard more often and more persuasively than the voices of teachers and students. Educational establishments that reflect a neoliberal agenda of marketisation and control offer teachers limited personal freedom to 'develop a habit of mind that allows them to believe that civic life matters and more importantly, that they can make a difference in shaping it' (Giroux and Myrsiades 2001, p. 5). For people like myself, who work from a view that teachers are capable of thinking and acting for themselves, it is concerning that the realities of many teachers' practices conform to the dominant discourses that exert power over the population. In such practices, teachers should not be seen to be 'failing' if they cannot produce the required skills, more that their initial training and the environment they work within mirror 'divisive and deficit-driven policies and practices' (Armstrong 2003, p. 4). As Barnett (2000) suggested, it is often difficult to be a part of a self-critical community and live one's values in practice when working within a performance culture that monitors and assesses the outcomes of your practice. As the All-Party Parliamentary Group (APPG 2016) reported, the possibility of a 'new teacher in their first post, revolutionising and overturning existing practice in a department is difficult – even impossible' (APPG 2016, p. 20), yet this remains the case today. Data from my research confirms that it is difficult to view PE in ways other than what is currently known or has been previously experienced, but that, when challenged, new ways of knowing are possible.

I will confess, initially I saw PE as a 'fun' subject that was a way for pupils to 'blow off steam' and get a bit of exercise at the same time. Now I recognise that it should be held in the same esteem as other subjects and require the same effort from teacher and pupil.

(Participant F, PPE Audit final reflection, March 2013)

If practitioners wish to make changes within their PPE practices, then understanding the notion of otherness (Bauman 1991) is important, as ideas of similarity and difference are central to the way that societies establish and maintain identity categories. Breaking away from dominant forms of technical rationality can be difficult, given that technical rationality remains the most desirable form of knowledge in most institutional contexts. Also, from an understanding that such a practice may be seen as one of social control, it concerns me that PE and the people who teach or learn within it are required to behave in certain ways. Perhaps if people were able to engage in critical forms of knowing and develop a more questioning stance towards what is said about PE and education in general, PE may be able to break away from being seen as a subject with a 'demonstration effect' (Kirk and Gorley 2000, p. 123). An aim of this research is to suggest that new ways of thinking and action are possible and that bio-power (Foucault 1991) becomes dominant only if individuals acquire and accept authorised knowledge. These points were made in Chapter 2, section 2.2.4, providing greater understanding about a culture of mis-education and how teachers can begin to self-regulate and embody forms of control (Foucault 1977). Living and working in this way does not constitute a culture of care: it is a way of being that should not be modelled to the children in schools as a 'norm'. In agreement with Nixon (2008), I hope that my research reflects that by working with, and caring with, one another, educators can achieve change from the inside out to reflect a society in which care is natural (Noddings 2016) and specifically human (Tronto 2013).

Throughout this research, I have hoped to justify a view that PPE could be a subject with potential for contributing to the development of inclusive and emancipatory pedagogies provided that care was viewed as 'caring with' other people rather than 'caring about' or 'for' others. This has involved recognising that people can think for themselves and that any knowledge should be seen as temporary until it is transformed into the realities of practice. In Chapter 5, Participant F shared her new understanding that abilities and success can be judged differently rather than through the traditional forms she had previously experienced; therefore she now valued:

the practice of enabling every child to succeed through focussing on non-competitive activities or those which permit competition against personal performance.

(Participant F, PPE Audit final reflection, March 2013)

The realisation that it is possible to bring something new into the world also inspires concepts of mutuality and plurality, both of which are necessary requirements for educational practice. This realisation reflects Richert's comment (1992) that:

Teachers aren't heard because they don't speak, and they don't speak because they are part of a culture that silences them by a set of oppressive mechanisms such as overwork, low status and an externally defined standard of practice.

(Richert 1992 p. 193)

The research demonstrated that students and teachers became more aware that theory should not be separate from practice; some said they intended to model questioning, inclusive practices and a reduced reliance on competitive activities so they too could support a more emancipatory practice in their school. Participants from a focus group during Cycle 2 reflected on their new understanding of what PPE lessons could be if the teacher were to adopt a more caring approach to teaching and learning (see Chapter 5.5). The discussion between Helen, Rachael and Maria P.).

Their comments reflect an ongoing determination to realise their own capacity to question practice and speak for themselves, and in turn, the possibility of modelling this with the children in their future care. Their expression of informed intent could also be seen as contributing to a common world where they can begin to live independent lives yet come together in practice, whenever appropriate, to share ideas and initiate action. The use of questioning and learning pods as a regular feature of my practice emphasised that people were always in charge of their own lives but had perhaps been prevented by circumstances to be able to realise their capabilities to speak and act for themselves. In Arendt's terms, their new experiences could be seen as micro locations 'for political action' (1958, p. 59) which brought people together to critique PPE and PE in a place where everybody 'can be seen and heard by everybody' (ibid).

Viewing education as personal growth through a never-ending process of learning (Dewey 1938), this research has allowed me to develop awareness of my own natality (Arendt 1958) and in doing so, gain greater insights into the nature of difference. In turn, I have modelled this within practice so as to encourage people to act as 'member[s] of the community to select the influences which shall affect' them and to assist them in 'properly responding to these influences' (Dewey 1897, p. 9), with the hope that other people may also come to realise that they can also take action and bring about change.

An email from a former student acts as data to demonstrate a natural care ethic that is built on the understanding that we are never alone, but always in relation to others who should be valued as equal partners in the processes that we engage in and engage with. I believe that in the very act of keeping in touch, we are developing a strong bond of care, in which friendship, respect and trust reach out of the self, to engage with another (Nixon 2008).

You were and still are a massive influence on me. ... You always made sure my self-wellbeing was paramount. ... you always said there are other ways of doing things ... this has given me the courage to change things along the way and confidence to take on my NQT year with very little worry. I owe you a lot personally and professionally.

(Andy, J. email correspondence, 22.10.2018)

I have understood my responsibility to point out that students and teachers do have choices and that they can realise themselves as liberatory educators (Freire, in Shor and Freire 1987, p. 1). This holds significant implications for their future roles in education as they understand the need to move from being unquestioning practitioners engaged in superficial reflection and may now be alert to 'the oppressive dimensions of our practice' (Brookfield 1995, p. 9). Understanding that they are capable of questioning and challenging oppressive dimensions of PPE, which include the values, norms and practices that have been defined for them as teachers, they may be able to bring about change from within their own practices rather than relying on, or accepting, abstract theories to improve education.

7.4.2 The potential significance of the research for helping people to work towards a sense of well-being

Within current literature (see Capel and Whitehead 2015, DfE 2013, Harris 2018), PE is presented as a subject that can contribute to children's mental, social, physical and spiritual well-being, alongside its development of positive attitudes, values and behaviours seen to be essential in life. There is little doubt that participation within PE and school sports can contribute to these espoused claims: I have personally and professionally experienced many of them. I know however that there is something not right when so many students arrive at PPE lectures in HE stating that they have not had the same positive experiences. Their comments, as shown throughout this research, suggest that they have a lack of self belief, do not like PE because of the content, the delivery or the assessment methods used within established approaches to PE; as a result, they have been put off PE, competitive sports and physical activities. Data from students' and teachers' reflections on their own school-based learning within PE lessons, shows that they knew they were classed as 'low ability', 'not sporty' or in 'the bottom set' because they were not 'one of the elite'. These statements shared within Chapters 4–6 were not isolated incidents; they were common experiences and raised important questions about what was going on in PE practices within primary schools, and within the secondary sector, that produces such negativity from those who come through the physical educational system.

One possible reason for the negativity reported about PE could be the continuing role PE plays in the production of the nation's elite sport stars, where PE lessons and school sport are

promoted as opportunities for every child to have a chance to be a future Olympian; however, as Kohe (2015, p. 41) suggests, 'doubt lingers over the consequences of the spectacle, not least of all with regard to its effect on young people and their physical educational experiences'. PE can offer children experiences to excel and to compete, addressing Wilshaw's (in Ofsted 2014) call for competition to be a life skill developed within schools. However, the current neglect and erosion of PE from the curriculum, the limited training available for teachers and trainee teachers alongside PPA issues, do not support a suitable environment to develop the espoused claims or aims. By the very nature of competitive sports, children, and adults, are engaged in learning to be successful or not. This, as Wilshaw (in Ofsted 2014) states is part of life, but data from the research suggests that many people do not get the chance to succeed; they are left needing improvement in order to compete on equal terms to the winning group; their peer elite.

Maintaining the dominance of competitive sports within school-based PE denies opportunities for people to find success within lessons and to 'have a fair chance' in the 'wholehearted and successful pursuit of worthwhile relationships and goals' that may support decisions and choices about their own and others' well-being (Raz 2004, p. 290). As outlined in Chapter 4, I operated from a very abstract view of PPE as my experiences had been mainly positive and I wished to share these possibilities with those I taught, yet in doing so, I placed myself before others and enacted Tronto's 'care about' phase. With greater understanding, it becomes clear that to encourage children to view PE as a positive way to develop physically and technically, reciprocity and plurality must be within the process. Noddings (1992, 2016) and Tronto (1993, 2013) suggest that involving people in the action develops more authentic caring, where all parties develop a connection, and where one person is not dominated or directed by the other. For Noddings (1992) a more suitable educational pathway would be to place care at the heart of the process, but to maintain the understanding that it must take a relational form. Learning from experience, this research suggests the importance of holding the well-being of children as equal to mine and that happiness does not always happen automatically, nor in isolation.

The issues related to a competitive focus within PPE lessons and associated issues, link to another dominant perception within the field of PE: that is, the notion that children must be educated physically so that increased national, and international, concerns about obesity, mental and social health can be addressed. This, however, would seem to be mirroring the process that PE has been targeted to address for decades (see Ward and Griggs 2017, Capel and Whitehead 2013) where the physicality and fitness of the nation has been supported by PE in schools and participation in physical activities outside of school hours. Dryer (2019, cited within APPG 2019b, n.p) spoke of his concerns about the lack of voice from within PPE practices which

would reflect the realities of teachers' and children's concerns and perhaps prevent the ongoing neglect of government proposed outcomes for PE and school sport. His words raise key points for further consideration within the community of PPE and PE. He spoke of bringing PE into the limelight and providing a voice:

The voice should absolutely be driving engagement: if we're going to get children to engage with physical activity, they've got to fall in love with it. They've got to fall in love with their bodies moving in various contexts and that has to be thrilling and to evoke all the emotions. It's got to be utterly exciting, and that's a high aspiration and very, very challenging. So when the discourse gets swamped with health outcomes, we take our eye off the processes and the individuals that are supposed to be at the heart of what is going on. That individual is not just a functional little machine that we get to run for 15 minutes a day to show that they are being 'active'.

(Dryer 2019, cited within APPG 2019b, n.p)

From this perspective, PE has been placed as a subject that works from a deficit culture (Valencia 1997) viewing people or systems as always in need of improvement, which produces results in the form of 'being better' rather than being viewed as a capable person in your own right. This could once again be a notion of caring about and in some cases, caring for, yet it is seldom seen as caring with people, counteracting Heidegger's suggestion (1962, cited in Noddings 1992, p. 15) that nurturing care with others should not be intended as a random act or technique to be taught and repeated; rather, it should be a reflection of 'the very BEING of human life'. In this sense, PE should not be viewed as something that can be 'done' to solve the issues of the nation: this would just reproduce the practices currently recounted in literatures (APPG 2019a, Ward and Griggs 2017) and experienced by people such as some of those within this research.

This research has shown that working from a form of care-less or deficit practice does little to 'improve' people other than maintain or highlight their position as being needy. Dryer (2019) raised concerns about practices that enforce activities for improvement on children, such as the daily mile, often used as a compulsory activity in primary schools; he said:

I would question, ... language that talks about 'educating children on the importance of physical activity' because I don't – after a career in this area – know how that happens. People who fall in love with physical activity don't do it because somebody tells them that it's important.

(Dryer 2019, cited within APPG 2019b, n.p)

A view of improving someone or something is part of a normative framework that defines someone needing care as unhealthy or an unfit member of the team (Sevenhuijsen and Svab 2004). PE, and its connections to political agendas, the importance of national sporting success and a value of performance related outcomes, could be then be viewed as working to marginalise care. This serves to keeps an ethic of care as a private, unnecessary process and can

also maintain an abstract attitude of 'caring about' or 'caring for' people which demonstrates an acknowledgement of a need for improvement or suggested help; it does not always bring about the action of a genuine ethic of authentic care (Noddings 1984). In order to live authentic care in practice, there must be trust, respect and communication founded on the realities of those involved but this cannot be achieved in a situation where one only temporarily cares about another in order to improve them. The development of care requires a shared interest, an environment where each person can learn from the other, without domination or direction. This is where perhaps educational spaces begin to struggle and in doing so the concept of care may be trivialised. Tronto (1993, p. 111) warned of the devaluing of care in terms of the 'privileged irresponsibility' that government strategy often promotes and comments:

By not noticing how pervasive and central care is to human life, those who are in a position of power and privilege can continue to ignore and to degrade the activities of care and those who give care.

(Tronto 1993, p. 111).

For PE in HE, there are immediate obstacles that prevent the development of caring practices which require trusting relations and plurality, as students' previous PE experiences, doubts and fears are firmly situated in their metaphoric 'mental straightjacket' (Moore Lappé 2007, p. 5). Perhaps the same could be said for those who teach them, as was the case for me in Cycle 1. Difficulties may be experienced when people are asked to engage with ideas, and in relation to PPE, with physical actions, that may disrupt their existing habits of mind and points of view (Moore 2005, p. 82). Thus university, or the practices within it, are not viewed as being the safe learning spaces Rowland (2000) and Nixon (2008) hope for. It also becomes challenging to advocate Noddings' suggestion that education can promote 'the growth of students as healthy, competent, and moral people' (1992, p. 10) if students arrive with an ingrained belief they are not competent or healthy in physical and mental terms. What compounds the situation faced in HE is that a student's lifeworld (Habermas 1987) has partly been formed by educational experience, supported or provided by people who are viewed as having 'official knowledge' (Apple 1993) to generate such judgements. This can make it more difficult for students to see beyond an educational process that has already determined what counts as a successful life and what could be viewed a failure (Raz 1986).

If working with an understanding that educational and personal processes are 'always in the making' (Greene 1993, p. 213), it could be seen that new possibilities can and do occur in PE practices. This research hopes to show the potential for students, and educators like myself, to begin to become critical and bring about change through new thinking and emerging action; to develop awareness of their natality and capacity for new beginnings (Arendt 1958). If this were

the case, then it may be possible to suggest that the same could happen elsewhere within educational systems. This would require a view of education as caring and person-centred, which in Greene's terms, is a 'curriculum for human beings' (1993, p. 214) where children speak and the teacher listens and learns from and with them. Such a curriculum would require a critique of policies and practices that continue to place people outside of the magic circle (Fuss 1989) and the development of a 'stop-and- think' (Arendt, 1971) attitude, similar to Schön's (1983) ideas about reflection-in-action, which would allow people to reflect on the realities they live and what they view as valuable in their own lives within a living practice. A living practice requires academics such as myself to become learning professionals (Nixon 2008) so they can resist the possibility of drifting into accepting bureaucratic expectations about ourselves and our place within education and society, rather than modelling and facilitating new possibilities for new practices. Currently, PPE practices are stifled by too many concepts that the field of PE has currently bought into. It may be useful to step back from understanding PE in terms of what policy makers claim it to be about and whose interests it serves, and refocus instead on the people involved in practices, those who are living out policies which have been decided for them yet which often restrict their personal and professional freedom.

7.4.3 The potential significance of the research for the learning and practices of social and organisational formations

I now turn to suggesting how the learning from the research may influence the organisational formations of which I am a part (McNiff and Whitehead 2009), which in turn may influence change in institutional and educational policy with a particular focus on PPE.

My choice of action research as a methodology was based not only on the requirement for a flexible and dynamic form of investigating my practice, but also allowed me to link closely to my values of care, inclusion and emancipation. This resulted in a systematic interrogation of my practice, which enabled me to articulate more clearly my own emerging theory of practice, linked with relevant research in the field of PE, PPE and HE. From the start of the research, the aim was to contribute to new forms of thinking in relation to, and with, teachers and students within PE in HE. This aim was maintained throughout the three research cycles, although the teachers or students, and even both, sometimes disappeared in the telling; but it always has a focus on developing a more caring practice of PPE within HE. This capacity for change and critical thinking contrasts with the more formal form of dominant research methodologies that tend to be the norm in HE.

The research has been enhanced by my engagement with key authors such as Freire (1970), and Nixon (2008) who urge academics to find ways to disrupt dominant forms of abstract theory that speak on behalf of others. Instead, they suggest people find ways to generate personal theories from within practice to demonstrate personal and professional values in education. I developed greater understanding of the importance of viewing practice through multiple lenses so that it was possible to immerse myself in the messy learning process of creative 'trial and error' (McNiff and Whitehead 2009, p. 8) that action research enables. There is an element of moral agency required from those involved in research within educational practices, to question the use of linear and formulaic forms of research that may disconnect the researcher from the lived experiences of practitioners and the practice itself. This division occurred in Cycle 1 of this research, where I was positioned as an isolated individual (Arendt 1971, p. 47), thinking only for myself. It resulted in my delivery of practices that were inward facing and self-serving, influenced specifically by dominant discourses of PE and PPE. At this stage of the research, I might have been seen as not showing unbiased respect for those I worked with: in fact, perhaps I did not show self-care either. Being positioned on the outside of practice not only prevented me from examining my life 'in relation to the lives of others' (Nixon 2001, p. 36); it could also have limited the unforeseen possibilities that emerged from the research, that provided opportunities to share, critique and develop ideas with others.

The realities of real-life educational practices require a methodology that allows the researcher to be present but not dominate, with possibilities of stepping back (Freire 1996, p. 14) to give time for personal reflection. It was important within this research to develop a process of learning to stop and think, corresponding to Dewey's (1938) view of a sound psychology in action, which in turn, may develop a resistance to acting on impulse. Instead, becoming connected with other possibilities, involving other people, thinking and possible action are more informed. A more relational form of theory generation is commensurable with Tronto's (2013) fifth phase of care, and my third research cycle; caring with, which can develop moral qualities such as trust, respect and communication. 'Care with' can bring about collective responsibility to think beyond personal choices or needs, and includes the capacity to realise possibilities for shared care, well-being and co-flourishing, alongside a critical understanding of self-care.

HE, and education in general, are currently concerned with a performative agenda which dominates, directs and limits personal and professional freedom. Whilst Apple (1993) warned that people can be silenced by others who wear glasses that render real-world issues of teachers and students invisible, it could be suggested that a dominant and often hierarchical practice remains in HE, where practitioners' voices are still struggling to be heard. However, it is hoped

that this research shows the potential to challenge a common view of an academic who is also a practitioner as 'an operative rather than a decision maker' (Nixon 2008, p. 29). Practitioners have always been capable of speaking and taking action, but they have often been influenced by particular traditions, directed by dominant ideologies and discourses, to understand their role as receiving abstract theory and implementing it their practice. Such ideologies and discourses are supported by theories generated in HE, which, according to Foucault (1979), is the main site for the production of a governmental subject.

This research did not aim to produce theory about practitioners, nor to produce theories about research; instead it aimed to share ideas with an understanding that ideas would need to be adapted and shaped to suit a new learning environment. This contrasts with traditionalist forms of HE research, with its capacity for training society to accept traditionalist forms of knowledge and practices and replicable forms of theory. This situation denies my values of care, inclusion and emancipation as I do not accept that there are supposedly 'right' and 'wrong' ways of thinking and action which result in only one way to live a full and valuable life (Berlin 2013).

The research has potential for influencing future practices in HE: it has influenced my own thinking and actions, and has also potentially influenced other people within my HE practice, encouraging them to question established ways of knowing and being. Sharing and becoming informed by other people's personal learning stories, other than my own, may have contributed to the development of a form of research that allows for the exploration of plurality which may help to disperse any power relations 'so each person has both a vote and a voice' (Moore Lappé 2007, p. 9). Such collaborative forms of research have potential for addressing Young-Bruehl's (2006) concerns: that to give shape to their life, an educator should do more than just listen to, adopt or agree with another's opinion or position.

Linking further with Dewey's view (1938) that education should be about personal growth through a never-ending process of learning, my own learning continues today and is still informed by those I worked with during this research. I maintain that there can be no ideally educated person, as each person's experiences are unique and valuable to the individual. This is one of many reasons that I have become involved in contributing ideas about PPE within the all-party parliamentary group for a fit and healthy childhood (APPG 2019a). Within this group I have contributed to a report released in February 2019, which outlines a more child-centred, caring and realistic view of PPE and its future role in educating children through PE (APPG 2019b, n.p). I have contributed aspects of my learning from this research that include participants' voices as offering a new way of approaching the teaching of PPE in HE and in schools, in the hope that this

kind of policy may prioritise care as a framework for living and learning. I do this both for my continued development of a culture of care in PE within HE, and also for those who have taught me to care with them, and future students in my care.

In sharing my views for influencing policy decisions, I have aimed to act on Nixon's (2008) suggestion that universities should promote and sustain human freedom, including free speech, independent thought and rational disagreement. I hope that my values can be understood as 'grounded in our common experience as human beings who live and learn together' (2008, p. 39). My contributions have been on the basis of reasons that have become clearer throughout this research, including the following:

- Had I not taken up the opportunity to influence decision makers, I would be reifying the position of academic practitioners as silenced operatives and contributing to my own subjugation and that of PPE within schools and HE.
- My silence would have reflected the logic of normalisation and the continued prioritisation of neoliberal values that promote competitive, elitist and uncaring practices, harmful to people's well-being and ways of knowing and being.
- To neglect an opportunity to share how performativity (Ball 2003) can monitor and order people's behaviour and economic efficiency would have been personally and professionally immoral. It would have kept my practice as a form of caring about, reflecting care at a surface level. This is far removed from how I have learned to care with, emphasising relations of reciprocity and trust between people (Valenzuela 1999, p. 61).
- Knowing what I know now about systems that domesticate (Freire 1970) people and educational practice, I understand that I would have been adding to a banking method of education (ibid) where my role is to impart my specialist knowledge for others to use.
- I wished to model the possibility of a PPE and HE practice that has allowed myself, and others within this research, to speak and think for themselves, and disrupt forms of practice and research that produce conforming and disciplined subjects and which would have negated my living my values in practice.
- To enact my values would reflect my belief that it is essential to promote the idea that people are, and always have been, capable human beings, who can shape and inform educational practices and policies.

Finally, I also hope to contribute to policy documents, in order to bring attention to the form of physical mis-education suggested by my research and to share my understanding of 'caring with'

in places of authority where people decide what is official knowledge (Apple 1993) and how it should be enacted. I do so on the understanding that my position in HE and my specialist knowledge of PE are not used to impose power relations or a one world view, but to develop discourses that combine knowledge with power (Foucault 1988).

7.5 Chapter summary

Within this chapter I have explained the learning within research Cycles 1–3, to show the emergence of a more caring, inclusive and emancipatory practice of PE in HE. In doing so, I have emphasised the importance of reflection within practice and research as essential components within my practice. I have stressed the creation of a more relational and moral approach to learning to teach PE, which encourages genuine dialogue as requisite within practice.

The chapter offers suggestions about the potential significance of the research for my own learning and actions, alongside other people's learning and actions. I have highlighted the possibilities of new understanding of the nature and practices of physical education and primary physical education, and how these may support people to work towards a sense of well-being. Additionally, the potential significance of the research for the learning and practices of social and organisational formations are suggested.

I conclude this chapter by suggesting that what I present in the whole thesis is offered as my most current view of PE, HE and a culture of care, generated from within my practice and co-created in relation to the people with whom I have learned alongside and the contexts in which I have found myself. My narrative represents my current understanding of care within PPE and what a caring approach to HE should involve. It is not suggested as a new ideology to be followed or as a regime of truth (Foucault 1980), but as a comprehensible, truthful, sincere and appropriate (Habermas 1987) report of my PPE practice within HE. I offer my report for further critique and feedback that will help me to enhance my opportunities to live my core values in practice and care with in my life.

TAKING MY MARKS

An Epilogue

A key point of doing action research is to reflect on the process and to make judgements about whether the research was worthwhile. As I had adopted an action research approach for my overall enquiry, this chapter offers my reflections, amounting to a critical commentary, on the significance of what I have done and learned; and possibly what other people might learn through reading the thesis. Through my reflection, five aspects have emerged as especially significant/meaningful for me personally and professionally, as follows:

- i) The key principles of a culture of care within primary physical education in practice
- ii) How data are constructed and my role within this process
- iii) The significance of outlining how the self is constructed in relation to the research process, and the role of reflexivity and power within the construction of knowledge
- iv) How subjectivity plays out in the process of gathering, analysing and interpreting data
- v) A commentary on the potential limitations of the research process

The commentary itself has been formed through and represents a process of reflexivity, recognising, as Shacklock and Smyth (1998) accept, that this involves the conscious exposure of the researcher's beliefs and values which may influence the selection and justification of their methodological approach. This view is endorsed by Reay (2007), who adds that reflexivity provides an opportunity to give 'as full and honest an account of the research process as possible, in particular explicating the position of the researcher in relation to the research' (2007, p. 611). Yet reflexivity itself is a complex process: Pillow (2003) suggests that there are four reflexive strategies: reflexivity as recognition of self; reflexivity as recognition of other; reflexivity as truth; reflexivity as transcendence. She suggests that self-reflexivity (reflexivity as recognition of self) is common in qualitative research (which is the overall approach adopted for my research): it represents a 'critical consciousness through a personal accounting of how the researcher's self-location, position and interests influence all stages of the research process' (2003, p. 178). Through engaging in such a process of reflexivity, I would agree with Hesse-Biber (2007) that being able to critique my personal and professional values, and through subsequent action, I have been able to understand how my 'social background, location and assumptions affect [my] research practice' (2007, p. 17).

I now outline some of the ideas and key learning that emerged throughout the research process; this reflexive process itself is an example in action of Greene's suggestion that ideas, societies and people can be viewed as dynamic and 'always in the making' (1993, p. 213). By exploring in depth the concept of care and its place within the teaching of physical education (PE), primary

physical education (PPE) and in higher education (HE), it has been possible to 'make visible the questions, complexities, and the processes of doing research' (Pillow and Mayo 2007, p. 163).

Therefore, in writing this epilogue, I aim to show that I have developed:

[c]apacity to understand the significance of the knowledge, feelings, and values that [I] brought into the field, to the research questions that [I] came to formulate, to the analytical lenses that [I] chose to employ, and to [the] findings.

(Attia and Edge 2017, p. 34)

Here are some of the key learnings that emerged through the experience of doing the research, engaging with the literatures and writing the thesis, with some critical reflections.

Key learning 1: The key principles of a culture of care within primary physical education in practice

I have learned that the underpinning principles of a caring practice are about being responsive, relational and reciprocal. In the Introduction (p. 2) I stated that care and respect for people are basic conditions for well-being and can provide opportunities for people to 'have a fair chance' in the 'wholehearted and successful pursuit of worthwhile relationships and goals' that may inform choices about their own and others' well-being (Raz 2004, p. 290). In relation to PE, this involves providing opportunities for people to make their own decisions about what counts as 'worthwhile' and 'good'. A key principle of my practice, therefore, is that I aim to provide opportunities for people to learn and feel successful within PPE. This involves being receptive to the needs of students, and always ready to listen. During lectures, especially at the start of a session, I encourage discussion and questions, and allocate time for group discussions. These moments provide opportunities for people to share personal and professional stories. I let it be seen that I enjoy hearing about them and learning about their lives, concerns and hopes; that their wellbeing is important to me; and that I hope to gain greater understanding of them, as a person, not simply as a registration number. This allows a more personal and respectful relationship to develop. And because their lives beyond the university setting influence their way of being and knowing, I view my role as encouraging the emergence of the whole person who has their own needs and commitments.

A purposeful informality exists throughout my teaching sessions, and I make sure that people know what is expected of them. After preliminary discussions and basic administrative tasks I talk through the learning outcomes, chosen themes and content for the session. I then move into outlining the physical activities/games involved and further discussions about creating optimum learning environments for themselves as students and for the children in their future care. I try not to direct conversations and instead aim to outline their options, allowing them to

decide whether they wish to engage and what topics they wish to discuss. Students / teachers seem to enjoy those interactive moments in which they own the content and can make choices about how the discussion might develop. In Chapters 1 and 7, I emphasised the importance of creating environments that allowed the development of reciprocal relationships, based on the act of authentic caring (Noddings 1984, 1995). Thus, to live care in practice, thoughts and actions should not be directed and dominated by one person; all involved should be able to speak and act in mutually beneficial ways. My aim was and still is to create moments where respectful actions can bring new learning and can lead to people living well and achieving personal fulfilment and happiness.

The key concepts that shape my lectures and professional development sessions are built on key commitments, including the importance of learning in, through and about movement (Arnold 1979). Most of my teaching is delivered through physical activity, from the pedagogical perspective of learning by doing. I ask people to become *physically* involved so they may embody the learning through their actions and movement. However, in order to live my values of care, inclusion and emancipation, I check that my choice of activities is always based on whether I feel everyone can participate and achieve the learning outcomes. These activities often start at a level where all learners can access the content and make progress, so that everyone can have a fair chance in developing their teaching skills as well as their practical skills. I design activities where personal goals can be set or adapted as necessary, and the focus is always on their personal progress as a teacher of PPE, not as a performer in competition to others in their group.

Gradually, I introduce activities that work toward progressively more difficult content, with different and personally relevant degrees of challenge or support integrated into the development process. The learning can be controlled by the students or teachers I work with so they can learn to trust themselves as learners. Through the choices made within activities, people bring their free will to bear (Ricoeur 1999) and act on their natural capacity for new beginnings; to find alternatives to activities and situations they find themselves in. Their progress is monitored through formative and summative forms of self and peer assessment: norm-referenced assessment of performance tends to be discouraged, because competitive and self-centred values can develop and serve the interests of the few more successful or talented. Freire (1970) and Foucault (1990) discuss the importance of critiquing such practices to challenge possible power relations. It is because of my concerns about norm-referenced assessment that I develop a student-centred approach to teaching and learning, allowing those I teach to choose and develop a range of variables that support their understanding of both learning and teaching effectiveness. In proposing and facilitating different learning conditions, students and teachers

can reflect on their experiences and make decisions about whether to model open, trusting and caring practices when they work with the school children in their care.

So that I can support people in their understanding of the lecture content and anticipated learning outcomes, I offer personal examples of my teaching in schools to provide contextualised experiences from which they can develop a basic understanding of how sessions might be developed in school-based practice and how they might assess the children's learning. Importantly, these examples are always presented as suggestions and not as directions. I also model the importance of signposting the next steps so that people are prepared for the next stages of the session and they have time to prepare for possible changes and developments. This is important as learning through the physical form is immediately visible to others and can cause anxiety about performing in front of others, including in front of me as the 'specialist' or assessor. However, people quickly learn that I would never ask them to demonstrate their ideas in action unless they have been given time to understand and practise activities. By showing this kind of respectful action, I am implicitly asking their permission to make their work public. I am modelling a respectful and caring attitude towards others and demonstrating possible ways of sharing learning through physical forms that could reduce anxiety about demonstrating skill and ability in public.

Whilst I acknowledge that as a lecturer and convener of PPE modules I plan the basic content of lectures and stipulate the intended outcomes of learning, I also believe that individuals should be able to create and generate their own theories of practice through studying what they are doing. This requires a more open form of pedagogy, where I become more a facilitator of learning rather than a director. My ontological stance is about learning from, and being in relation with other people; and because I care about their wellbeing, I aim to develop interactive sessions so we can develop ideas from and with one another and test them in practice to judge their effectiveness. Collaborative and shared decision making are part of the conditions that I emphasise in order to realise the enactment of care with others.

At times in my practice (see pages 135 and 222 of the thesis) I made time to step back from action (Freire 1996) to allow myself to watch, listen and think more deeply about the learning taking place, and to position myself ready to offer support or challenge where and when it was needed. Where possible, I did not step in to correct or direct ideas and actions, as this would have counteracted my aim to include and empower learners. However, although I prefer to teach through a less-directed instructional approach, I adapted my teaching to suit learners who may require a more instructive and demonstrative form of learning which Vincent-Morin and

Lafont (2005, p. 240) suggest is a way of teaching that 'should not be neglected', having been seen to be 'quite effective' in supporting learners.

I have learned that actions and movement can be enriched by questions and dialogue as people begin to experience new learning and try to make sense of their ideas. This is why I frequently used mini-plenaries to encourage people to critique their thoughts and actions, thus providing opportunities for emerging ideas to be tested in action. This interactive nature of working with others, I now appreciate, reflects a regard for integration, social and educational inclusion (Ainscow, Farrell and Tweddle 2000). I also aim to develop learning experiences that help people to realise intrinsically human activities and qualities, so reflecting Pring's (2004, p. 200) suggestion that 'to educate is to develop the capacity to think, to value, to understand, to reason, to appreciate'. I have adopted this principle as a golden thread throughout my practice and encourage people to live their thoughts and actions in action. I have learned that it is possible to help students develop greater understanding and appreciation of an activity through drawing on learning experiences of different forms. If anyone has learned ballet, they will understand that watching Swan Lake can provide one way of appreciating performance, whereas learning through the physical form can develop a greater appreciation of body control and the kind of strength, balance and perseverance required of dancers.

I too asked questions of those I teach, probing their understanding of content and concepts covered in sessions, and also to encourage them to cooperate with one another as would be the future experience of working in school and in teams. This kind of cooperation requires trusting relations so that people are able to think and make decisions about their own lives while considering how best to work with their peers, and eventually, the children in their future care. There is also a sense of empowerment as people bring their own values into action, living with and by them. This was certainly my experience when exploring new potentials which involved critiquing labels such as 'sporty,' 'no good at PE' or 'talented', often assumed to indicate a particular level of performance and/or ability within PE and sport. I adopted this critical stance because I care about people's experiences of PE and sport. I believe that critiquing the source of labels that tend to define and certainly inhibit people's desire to take part in PE may help them to realise their capacity for learning. As people developed more positive feelings of self-efficacy from their experiences in action, they were able to exercise new knowing in action and reflect Noddings' (1992) call that it is through voluntary action, not enforced, that care can be experienced, understood and modelled.

Through researching my teaching I have learned the importance of interaction and dialogue through which ideas can be critiqued and decisions made in relation to their value in practice and relevance to developing a person's well-being. The benefits of an ethic of mutual development allows people to become 'authorities, agents, and unofficial teachers who educate the official teacher while also getting educated by each other and by the teacher' (Shor 1999, p. 13). It is thus possible to provide a working context where possible power relations are dispersed and people are able to use their 'imagination to see things from another's standpoint' (Young-Bruehl 2006, p. 166). Encouraging people to work with and learn from other peers in the practice allows them to test out new ideas against the critical feedback of others, and can also lead to the development of 'transformational relationships of mutually reciprocal influence' (McNiff 2016, p. 164; 2017, p. 87).

Whilst physical activity, speaking with one another and asking questions are important, so is exploring new potentials and co-creating personal theories of practice. Learning through the physical should not exclude, nor should it devalue other forms of learning. In an attempt to realise activities and qualities that develop a more caring culture within PPE, I ensured that I consistently maintained the following;

- Discussion / Dialogue / Critique
- Active learning / Shared activity
- Inclusive practices / Steps to success
- Guided support and challenge

A key feature of my reflections on the research has been the understanding that, although my practice may be noisy at times because people talk about their ideas, ask questions and laugh with one another, this level of interaction is core to developing a purposeful and liberating practice. I realised this form of practice in Cycle 3, Chapter 6, when, to my surprise, students commented on my use of humour stating that it offered them a sense of respectful informality within our working environment. I have continued to explore this characteristic since learning that it has been beneficial to people's learning and sense of wellbeing within PPE. I know that without hearing the voices and seeing the actions of those I teach, my practice would become uncomfortably silent and my thoughts and decisions may take priority over action. The didactic form of education that this could potentially generate would counteract the ideas of Shor (1999, p. 13), that 'a mutual learning process develops the teacher's democratic competence in negotiating the curriculum and in sharing power'. This implicit understanding explains why I provide opportunities for people to speak for themselves, in relation to and with other colleagues. It also highlights what could be seen as other key features of a culture of care, including a recognition of individual difference, mutuality, inclusion and plurality: these help to

empower individuals to become more caring '... about the self, others and the world' (DeLuca 2013, p. 335). They also highlight the idea that people should be free to explore their own potentials and the potentials of physical education itself for their own and others' flourishing.

I now move on to discuss my role within the construction of data.

Key learning 2: A reflection on how data are constructed and my role within this process

Within Chapter 3 of the thesis (p. 63), I offered a detailed explanation for my choice of methodological considerations and actions with regard to my choice of data sources, data collection methods and analysis of data. I noted the collection of both qualitative and quantitative data within the action research and that at times I chose to use mixed methods research. This choice aligned with Bryman's (2007) suggestion that this form of research should not see qualitative and quantitative research as separate; rather they emphasise that components may be fully integrated into the research design so they can be 'mutually illuminating' (2007, p. 8). In retrospect, using multiple forms turned out to be the right decision, because it helped to capture those pieces of data that showed people's emotional as well as practical responses to events. For example (p. 200; p. 279), having observed one of my lectures, Maria (2018) stated that she would have thrived and excelled in my practice which contrasted with her own experiences of PE as a pupil, where she felt like an 'incompetent'.

In constructing data, I worked from the understanding that depending on what I aimed to achieve, any method could, in principle, be included. Arthur, Waring, Coe and Hedges (2012, p. 149) suggest, it more important to consider 'that the analysis of the data is congruent with the design of the research, and most importantly, with the overall purpose of the research'. I therefore understood that data sources would need to be from within my practice and that the process of analysis should be aligned to my aim to improve my practice, the experiences of those engaged within it, with the purpose of developing a culture of care within PPE in HE. As I aimed to study my practice, in relation to those I taught and learned from, and to hold care, inclusion and emancipation as my values-as-criteria within the research cycles, I linked with McNiff's (2014) suggestion that in these cases, the research should start with one's own practice. McNiff (ibid) also states that you cannot improve another person, but you can find ways to enable them to begin to improve themselves and their practices. The action research process involved making interpretations and inferences of and from data collected. This became a core feature of my considering whether my practice was demonstrating an ethic of care by encouraging others to improve themselves and their practices: I like to think that I did but this involved asking myself

critical questions, including: Was I acknowledging that they were capable of doing so? What was my role in the process?

In response to questions raised through this process of critical reflection, the following is an example of how I encouraged others to take responsibility for improving their practices while effectively improving my own through the learning involved and subsequent actions. On pages 196 and 173, I shared examples of episodes that show that other people have learned to improve what they were doing. In Cycles 2 and 3 (p. 136; p. 192; p. 202) I show that through experience I have learned to let people do things for themselves. Data from Chapter 6 (p. 175) shows how in my attempts to work out the role competition has or should have in PE, and how care can be lived more fully within my PPE practice, Sarah reflects on how she too had begun developing similar critical practices while modifying her own. I have learned the importance of considering a range of supporting evidence to be able to fully justify and accept the choices and methods used. For example, I used self-reflection submissions and PPE Audits to show others' realities in their changing attitudes towards PE and their role as a teacher of it. I also used teachers' CPD reflections in Cycle 3 which allowed for a longer period of individual and group reflection to consider the progress getting better at PE, or learning, or any feature of learning or practice. Qualitative research allowed for personal responses and these added greater depth to any quantitative data gathered.

In my three research Cycles (1-3), I remained aware of features that may influence my methodological choices and which may further influence my interpretation of data. In the next section of this epilogue, I articulate a greater understanding of my situatedness and possible power relations in the choices I made with regard to data and its analysis. Arthur, Waring, Coe and Hedges (2012) make it clear that a researcher should have prior understanding that different perspectives or values may present differing interpretations, and therefore it is important that these are critiqued early on in the research process. As I moved through the three cycles, my values were tested and adapted through new ways of knowing and being within the changing contexts within my practice. It was therefore difficult at times to remain working with previous choices as their applicability or meaning also changed and the research cycles required new criteria and action.

I have learned that it is important to explicitly share an understanding about the problematics of taking personally or politically oriented action. I am more fully aware of my role within the choice of how and why certain groups or situations were chosen as appropriate for acting as potential data sources. I remain clear that my actions ensured good ethical conduct throughout

(as outlined in the ethical considerations section of Chapter 3). By asking myself the question 'What is the relationship of the knower to the known?' (Guba and Lincoln 1989, p. 83), I understand that methodological assumptions and practice can be critiqued, and I acknowledge that researchers' questions, comments and ways of being with participants can influence current and future actions or thoughts. The same however could be said to be possible in reverse; therefore the relationship between both parties must be interconnected and grounded in inclusive, trusting, and caring practices; reflecting mutuality of purpose or, as Lather (1995) suggests, 'a search for a multiply layered way of telling stories that are not mine' (p. 53).

Lincoln and Guba (1986) suggest that a researcher is accountable to those sharing their words and experiences; therefore the process requires more than assuring that the researcher 'got it right' (1986, p. 77). It is about representing those experiences, including the contradictory perspectives, in all their complexity: I hope I have done this throughout. I have learned through a process of reflexivity, that data construction is part of a collaborative process of negotiated outcomes, and my role within it was, even if I thought differently at the time, an influential one; JP's three stages of learning (p. 118) exemplifies my positioning and role within the learning process which was set up with the intention of supporting students' learning, but could now be viewed as perhaps directing or imposing their learning. The question will always remain: did I exercise my position of power and influence responsibly and in others' interests as well as my own? While I am hopeful that this thesis contains sufficient evidence to justify my claim that I did do this, I will actually never know for sure. I live in hope.

Key learning 3: An articulation of the self in relation to the research process and the role of reflexivity within the construction of knowledge and influence of power

Throughout the research process, I have gained greater understanding about what care means and how it can be realised and modelled within a HE practice. Through researching my own process of learning, I have begun to understand why care for the self is as important as care about, for and with others. I have learnt from many authors, including Sevenhuijsen's (1998), that care should be lived in overt forms so that it is seen as a core characteristic of being human rather than something that is viewed only as a requirement of the weak and needy. In relation to the idea of care as a practice, Tronto (1993) suggests that care is much more than good intentions; it requires 'a deep and thoughtful knowledge of the situation, and of all the actors' situations, needs and competencies' (1993, p. 136). Therefore, reflecting on the significance of the process of coming to understand concepts such as scholarly situatedness and the process of

reflexivity, I now appreciate that I have more extended knowledge about myself and my role for developing a culture of care in practice.

I reflect also on the ideas of Neumann and Neumann (2015, p. 3) who suggest that 'the scholarly self is irretrievably tied to the world', that 'humans are fundamentally relational' and are 'always already socially situated'. These realisations have been invaluable for helping me to appreciate the importance of my research, for example to engage actively with ideas such as Haraway (1988) that a researcher acts as a self-aware modest witness. I have reflected further on where the initial impetus for my research began and how decisions about its conduct developed. This links to Giddens' (1976) description of reflexivity as 'self-awareness' (p. 17) and also with Gouldner's (1970, p. 493) ideas about self-awareness within a research context.

In a knowing conceived as awareness, the concern is not with 'discovering' the truth about a social world regarded as external to the knower, but with seeing truth as growing out of the knower's encounter with the world and his effort to order his experience with it.

(Gouldner 1970, p. 493)

Tracy (2010) advocates that researchers practise (self-) reflexivity 'even before stepping into the field ... [to assess] ... their own biases and motivations' (p. 842). Gouldner (1970) suggests that questions should be asked and answered about how claims to self-awareness have transformed the researcher, their life and professional practice, and whether their self-awareness has altered because of these encounters. In my reflection on the positioning of the self within the research process, in which I was both a researcher and a participant, I now argue that the research did grow from my encounters with my practices and that my self-awareness altered because of the cyclical and ever changing learning patterns of the research process. And while I appreciate that within the research process I directed the choice and direction of the narrative, and because I had always aimed to hear the voices of those I taught, narratives were selected from a wider source than just my own. Therefore, it may be appropriate now to comment on Arendt's (1958) ideas regarding the ownership of life stories:

Although everybody started his life by inserting himself into the human world through action and speech, nobody is the author or producer of his own life story. In other words, the stories, the results of action and speech, reveal an agent, but this agent is not an author or producer.

(Arendt 1958, p. 184)

Interpreting Arendt's words (1958) to try to make sense of my learning and my situatedness within the research process, I now acknowledge that choices made about data sources, methods of analysis and interpretation were selected and enacted by me as 'the researcher', not 'the participant'. On reflection, perhaps my hope of being positioned as a participant inside the research process and being seen as an equal in learning could never be fully realised because of

my role as the researcher and my position as a lecturer. Kross, Ayduk and Mischel (2005) discuss such complexities of reflective practices, suggesting that an analysis of experience is often affected by a focus on emerging feelings from being immersed in the research; working solely as an insider researcher rather than viewing the practice from a more distanced observer's perspective. They add that being so involved in the research can bring about self-centred action which may reduce the capacity to adapt to those situations the researchers are involved with and through which their self-awareness may be challenged.

With these new thoughts in mind, perhaps my claim to be the author of the narrative, my own life story, should also acknowledge that I was an agent in the research process, which involved a more overt acknowledgement of the power of dialogic encounters. This key learning may serve as a necessary caution to other researchers to scrutinise the research methodology by which 'findings, their own and others, are produced, and in particular to consider how the activities of the researcher may have shaped those findings' (Hammersley and Atkinson 1983, p. 236). I still maintain however, that it is important to understand the importance not only of a researcher's position but also their beliefs and values: as Silverman (2013) suggests, it is the researcher who becomes the embodied situated, subjective tool used in collecting the data and analysing the data. This is an important process within action research methodology.

To assist me in understanding how my self was positioned in relation to the research process and the role of reflexivity within the construction of knowledge and the exercise of the influence of power, I draw on Hertz's (1997) straightforward understanding of reflexivity as including 'an ongoing conversation about experience while simultaneously living in the moment' (1997, p. viii). Yet living in the moment requires a connection to the world we live in and which, in my research context, included other people. This is a key point made by Chiseri-Strater (1996) who makes a distinction between reflection and reflexivity, which would be appropriate for this epilogue: 'to be reflective does not demand an "other", while to be reflexive demands both an other and some self-conscious awareness of the process of self-scrutiny' (1996, p. 130). Therefore, perhaps a clearer declaration about a mixture of both my insider and outsider positioning would have been important in the process of knowledge construction within research (Malterud 2001).

Reflecting on the process of my research and through developing greater understanding of how my own values and views may have influenced the findings, I have also added an additional layer of reflection. Through the process I have been able to consider the complex nature of the construction of knowledge, and understand that as a researcher, I should perhaps have ignored

any preconceived ideas about the topic under investigation by putting aside my own beliefs and values (Speziale and Carpenter 2007). I also accept Speziale and Carpenter's (2007) suggestion about not making judgements about what has or might have been seen or heard in order to remain more focussed and open to the complexities of the data. At the end of this amazingly rich research process, it is now possible to understand more fully how the process of reflexivity within the construction of knowledge may highlight the 'specific ways in which [my] own agenda affect[ed] the research' (Hesse-Biber 2007, p. 17).

This leads me to explore a further key learning, to do with how subjectivity plays out in the process of constructing data, analysis and interpretation.

Key learning 4: Reflection on how subjectivity plays out in the process of constructing data, analysis and interpretation

I now appreciate a core issue to the process of doing research that researchers and participants bring their own subjective understandings of their social worlds and how these might have influenced the process of the research. I understand more fully how, in the construction of data, the information collected may have been influenced by the way I portrayed myself and my own ways of being within the process. This understanding is commensurable with the idea that the way in which subjectivity is viewed is dependent upon a person's epistemological and ontological assumptions. Coming from a belief that values should be lived within practice, and that the people I work with are not objects to be studied but are capable and independent human beings, it is difficult to view a value-free research process objectively, including the selection, collection and interpretation of data within the action research. Yet, having reflected upon my own inevitable subjectivity within the research, I can now understand that it is difficult to understand, and at times explain personal motives. Both the researcher and participant must interpret situations and those reflections have then to be reinterpreted by the researcher during the analysis process. I spoke of the complexities around interpretation of knowledge and emerging actions on pages 71-72, linking to Elliott's (1991) suggestion that professional learning is experiential and that 'the study of real practical situations ... are problematic, complex and open to a variety of interpretations from different points of view' (1991, p. 314). I have remained truthful to the data presented but acknowledge that my understanding that 'empathy with other participants' feelings and concerns, for self-reflection about one's own judgements and actions, for looking at a situation from a variety of angles and points of view' (ibid) requires further thought. This complex task of interpretation also depends on how a person understands knowledge and the act of knowing. The ideas I explore on page 168 of the thesis about the lived

but contested effects of performativity in my HE practice could reflect a strong example of my potentially biased choice of selection and collection of data and form of analysis as is the case in the matter of challenging an unfair process of labelling.

On page 163 of this thesis, I discussed how labels can be created by people who sometimes work within hierarchical systems and how they are then labelled according to their supposed capabilities or level of skill. I am reminded of the labels I carried (both self-imposed and also given by others) throughout the writing of this thesis, and therefore my emotions were high and my subjectivity dominated my choice of methods for data collection and analysis. I now understand the importance of Hennink, Hutter and Bailey's (2011) idea that even the silent messages I may have sent to participants could have been misinterpreted and then reinterpreted by them and perhaps influenced the type of relationships established, and therefore the quality of research data. I now see the relevance of Malterud's (2001) ideas for the difficulties involved in my choices about data, interpretation and analysis:

The relations between knowledge and the researcher 'affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions.

(Malterud 2001, p. 483)

I also take Ball and Olmedo's (2013, p. 87) idea about 'the teacher as a subject' (in my case a teacher educator), and understand further the idea of subjectivity as '*processes of becoming* that focus on *what we do* rather than on *what we are* ... the work of *the care of the self*' (italics in original). They add that 'the subject is therefore governed by others and also the governor of him/herself'. Further reflection on the experience of doing the research enabled me to critique more stringently: as, recommended by, for example, Neumann and Neumann (2015) who remind me of the importance of acknowledging possible biases whilst also considering the inevitability of my own subjectivity, in order to produce a more informed and authentic research narrative.

since research is intersubjective, and since it is the researcher who initiates and takes charge of the research process in order to produce as reliable data as possible, the more the researcher knows about why she has chosen to attempt data production about phenomenon X rather than Y, how she goes about producing that data and how she produces her stories about X, the better data, and the better texts.

(Neumann and Neumann 2015, p. 2)

Considering my situatedness, I have also been able to consider the effects of the three distinct phases of a research programme suggested by Neumann and Neumann (2015, p. 3) which cover pre-field work, data production and then the writing phase. At each stage, variables should be considered and questions asked, such as why was one theory chosen over another, how does

my positioning shape the interaction and production of data and finally, what data is selected and what is neglected. The final stage suggested by Neumann and Neumann is one that I will reconsider in future practice, as it raises valid points around ethics, and how and why a researcher should acknowledge and share their status as data producer. Upon reflection, I know that each participant was informed of my intention to write about our shared learning experiences within the research but perhaps, at times, my practice sought positive outcome for the research process.

I now move on to discuss the final aspect of reflection, which considers potential limitations of the research process.

Potential limitations of the research process

Engaging in a process of reflection on the experience of doing and writing the research has allowed me to re-think the development of this thesis and the intertwined thoughts and actions that have emerged from the experience of conducting the research project. Perhaps the most significant aspect is the length of time I was engaged in researching my own PPE practice within HE and in schools. I had the opportunity to study my own thoughts and actions, engage in research within my chosen field of study, critique literature and work with participants and colleagues. I followed the standard action research process of: plan, act, reflect, observe, re-think and re-act, and found that there were many 'spin off spirals' (McNiff 1988, p. 48) that emerged whilst studying my own practice and the nature and effects of my possible educational influence. During those years, I was also able to link with other individuals and agencies by involvement with informal and official bodies: these contributed to a deeper understanding of the condition of my situatedness and the process of reflection.

I have been fortunate in securing dedicated time for my studies, unlike many other researchers who must fit their studies into their working days. I have highlighted these issues (p. 48) about limited time and space for enquiry and reflection (Rowland 2000, Nixon 2008), emphasising the need for institutional support for those individuals who wish to learn how to critique the status quo and 'develop a habit of mind that allows them to believe that civic life matters and more importantly, that they can make a difference in shaping it' (Giroux and Myrsiades 2001, p. 5). Lincoln and Guba (1986, p. 77) confirm that researchers should spend time for what they call 'persistent observation' to provide a study with depth to discover the important issues in the research context. I appreciate that both time and safe space often do not exist in many schools or universities, so what I am saying here may remain at the level of suggesting possibilities. I remain positive however, that the possibilities presented within this thesis about developing new ways of knowing and being in order to care with others may make a valuable contribution

to the field. My hope is that a change from caring about, toward caring with, can be modelled within the wide education domain, though the kind of changes explored here may need more time to become a general institutional reality.

A second limitation of the research process could be viewed as resulting from my personal, frequently intense involvement within the study. This links to the discussions above around my own and others' situatedness, the role of subjectivity and the need for greater understanding of reflexivity within the research. It may have been the case that whilst my aim was to try to improve the standards of teaching PE in schools and therefore the practices of others (see Chapter 4), I also became too focused on improving my own practice. Perhaps, then, as a dedicated insider researcher with the original aim of developing greater self-understanding, I became too emotionally and personally involved in the research process. Then, in trying to be a participant with equal status as students, I could also have limited the possibilities of the research and failed to gain an understanding of the multiple realities of the situation I was in. Reflecting on the points above about how appreciation of the need for multiple lenses and contexts can help disperse power relations and views about what can be seen as legitimate knowledge (see p. 76), I can now appreciate that how I position myself in the research will need to change should I engage in this form of research again. It remains clear that my emerging theory of practice did certainly involve multiple viewpoints, including the voices and concerns of participants (Noddings 1984), but perhaps in my continuing efforts to generate a genuine ethic of care within PPE, I may need to develop a broader vision. For example, I could enact Nixon's (2008) advice that my practice could become a space where I, alongside others may come to 'understand the extent of their own ignorance and, crucially, to learn from one another' (2008, p. 10).

My third and final suggestion of a limitation of the research process returns to my positioning within the enquiry. I have gained a greater understanding about the impact of my role as a lecturer and a researcher, which has made me reconsider the possibility of participants being unintentionally caught up in issues of power and control that I had critiqued earlier in Chapters 1 and 2. On page 192, I spoke of no longer seeing myself as a member of a specialised class, or a spectator, yet perhaps I could never be more than an observer in my role as researcher *and* lecturer? On page 52, I discussed Foucault's (1991) ideas about 'bio-power', a topic which may now need further thought as I consider how I may have been involved in these invisible technologies of power and developed a 'discursive practice' communicated through my own knowledge and behaviour that was aiming to define what is normal or acceptable in PPE and the practice of care. This possibility would sadly counteract the aim to disrupt the dominant practice

of absentee teachers (Arendt 1958) researching other people's practices to provide suggestions for those researched to improve themselves and what they do.

I am confident that I did not intentionally use my position as lecturer and researcher to enforce pleasing responses to my questions, but I am aware that this may have been the case in some instances. I would remain firm on my claim made on page 42, that my aim was not to impose 'certain ideas or to form certain habits' in others but to encourage people to act as 'member[s] of the community to select the influences which shall affect' them and to assist them in 'properly responding to these influences' (Dewey 1897, p. 9). I did not wish to be positioned as someone who delivered 'official knowledge' (Apple 1993) but as someone who enables students to access knowledge relevant to their needs, yet in promoting new ideas about PPE and challenging people to think their own experiences and ideas, perhaps the research process may have reflected a duality of outcomes. My reflections on page 128 add to these discussions.

However, in spite of my reflections on the limitations of the research, I would hope that through reading this thesis, other people may be able to join me in my attempts to find ways to bring Richert's (1992) claim a little closer to reality.

Teachers aren't heard because they don't speak, and they don't speak because they are part of a culture that silences them by a set of oppressive mechanisms such as overwork, low status and an externally defined standard of practice.

(Richert 1992, p. 193)

Finally, it could be suggested that whilst I aimed to live my core value of care, and the two interrelated values of inclusion and emancipation, I ignored the warning of Barnes (2012) that while care is so fundamental in our lives, its significance is often lost and ignored in the business of everyday practices. Perhaps I cared so much that a preoccupation with care enveloped me so that it was difficult to unpick the key principles and express what care looks like in the reality of practice. It seems apt that in the process of developing greater understanding about the concept of care throughout the research, this epilogue has offered me a final chance to express what care looks like in a lived PPE practice.

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Appendices 1-13

Appendix 1. Ethics: Institutional documentation

Appendix 1.1 Scan copy of St Mary's University College ethical consent (2010).

St Mary's
University College
Twickenham

ETHICS SUB-COMMITTEE

APPLICATION FOR ETHICAL APPROVAL

This form must be completed by the researcher for all undergraduate, postgraduate and staff research proposals involving contact with, observation of, or collection and storage of confidential information or data about human participants.

Undergraduate and postgraduate students should have the form signed by their supervisor.

For staff research proposals the form should be forwarded to the School representative of the Ethics Sub-Committee for signature.

1. Name of Proposer(s)	Julie Pearson
2. SMUC email address	julie.pearson@smuc.ac.uk
3. Name of Supervisor (if applicable)	Prof Jean McNiff & Prof Julian Stern

4. Title of project. 'How do I improve my practice by encouraging others to become critical of their learning experiences?'
--

5. School	Education
6. Programme (if undergraduate research or taught Masters)	PhD (Part time)

7. Type of activity/research (Staff/undergraduate student research / postgraduate student)	Staff.
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8. Confidentiality Will all information remain confidential in line with the Data Protection Act (Amendment 1998)?	YES
9. Consent Will written informed consent be obtained from all participants/ participants' representatives?	YES
10. Pre-approved protocol Has the protocol been approved by the Ethics Sub-Committee under a generic application?	YES
11. Approval from another Ethics Committee Will the research be approved by a Local Research Ethics Committee (NHS) or other Ethics Committee?	NO
12. Are you working with children under 18 years of age or vulnerable adults? Identifiable risks (not covered in response to Item 4)	NO
a) Is there significant potential for physical or psychological discomfort, harm or stress to participants?	NO
b) Are participants over 65 years of age or have limited ability to give voluntary consent, including cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment?	NO
c) Is any invasive technique involved, or the collection of body fluids or tissue?	NO
d) Is an extensive degree of exercise or physical exertion involved?	NO
e) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	NO
f) Are drugs, including liquid and food additives or other substances to be administered?	NO
g) Will deception of participants be used of a nature which might cause distress or which might reasonably affect their willingness to participate in the research?	NO
h) Will highly personal, intimate or other private or confidential information be sought?	NO
i) Will payment be made to participants other than to cover expenses or time involved?	NO
j) Is the relationship between the researcher/ tutor and the participant such that participants might feel pressurised to take part?	NO

Please note it is still incumbent on you to observe the College's rules on ethics in the conduct of your research, and in particular to ensure that your research complies with the Data Protection Act by which you are legally bound.
When any doubt arises in relation to the above, always discuss this with your School representative of the Ethics Sub-Committee.

13. Proposed start and completion date Please indicate when the study is due to commence, timetable for data collection and expected date of completion. October 2010. Data will be collected from October 2010 – July 2011. Expected completion is unknown for my thesis but I aim to finish the data collection by July 2011. By then, my work with the research project (PESSCL) in local schools and PPE modules will have finished.
--

14. Sponsors/Collaborators. Please give names and details of sponsors or collaborators on the project. N/A

15. Other Research Ethics Committee Approval Please indicate whether other approval is required or has been obtained (e.g. NHS, LEA etc) and whether approval has previously been given for any element of this research by the University College Ethics Sub-Committee I have previously been granted permission by the University College Ethics Sub-Committee for this area of study in 2007 relating to my Masters studies.

16. Purpose of the study

Please give the aims of the research and provide a brief rationale for the study including any existing knowledge and benefits of the proposed research.

The aim of the research is to improve my practice as a lecturer within primary physical education. I continue to critique my own practice to gain greater understanding about how to improve the standards of teaching PPE within schools and learning within higher education.
The work within local schools (PESSCL) may highlight necessary improvements required to support trainee teachers whilst in higher education.

17. Study Design/Methodology

Please provide details of the design of the study (qualitative/quantitative etc) and the proposed methods of data collection (exactly what you will do and how; nature of tests, questionnaires, type of interview, ethnographic observation etc) including what will be done to participants, the extent of their commitment and the length of time they will be required to attend for testing. Please also include details of where the testing will take place.

This action research inquiry is a small scale review of my practice in both St Mary's University College and in schools during CPD work.
Within St Mary's, I aim to collect mainly qualitative data from end of primary PE module feedback, which will be presented for Programme Boards.

For work within CPD schools (yet to be confirmed), I will use the pre-set data collection methods provided by the PESSCL CPD and review (National Physical Education CPD Feedback forms).

All participants will remain anonymous apart from those wishing to be named in the final thesis.

18. Participants

Please describe how many participants will be required to complete the study, their age, sex, how they will be chosen/recruited and inclusion/exclusion criteria.

Participants will be from the PGCE (M) 2010-11 Cohort and all will be over 18 years old.
No one has been selected for specific reasons other than being involved in PPE lectures / module and taking part in CPD events in schools.

All participants are free to choose whether they wish to be involved in the research or if they choose not to be engage. No person or grades will be affected by their chosen inclusion or self-exclusion.

19. Consent

19a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part (i.e. will coercion be used in the recruitment of participants)? None

19b) Will any of the participants be from any of the following groups?

Children under 18 / Participants with learning disabilities or suffering from dementia / Other vulnerable groups?
None

20. Risks and benefits of research/ activity 20a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details including information on how they will be minimised.
None

20b) Does the study involve any invasive procedures? If so, please list the researchers' or collaborators' experience in the use of these procedures. No

20c) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? No

20d) Please describe how you would deal with any adverse reactions participants might experience.

I would hope that there would be no adverse reactions to the research as it is part of the learning process all participants would be involved within, either in school or in St Mary's. If there are any cases, I would invite participants to express their concerns either personally with me or via their school lead.

20e) Are there any potential benefits of participating in the research to the participants (e.g. Gaining a knowledge of their fitness, finding out personality type, improving performance etc)?

I would hope that participants would feel more confident in their own teaching and learning within PE. In doing so, I hope that they could feel more prepared to support children's learning in PPE and influence other educators within the schools in which they do, or will, practice.

21. Confidentiality, privacy and data protection

21a) What steps will be taken to ensure participant's confidentiality?

I will ask all participants for consent to use the data gathered in both contexts (school and university) and I will maintain their anonymity unless they wish to be named in the thesis. I will also seek agreement from members of school management to gather data at the end of the CPD sessions.

21b) Will the data be stored securely?

Yes. The data will be stored on a password protected computer accessed only by myself.

21c) Who will have access to the data?

The data will be collated by PESSCL and by St Mary's as part of their data collection for review, therefore it will be visible at programme boards and national review before I share this in my own research.

21d) Will the results of analysis include information which may identify people or places?

Only if they request to be named.

To contextualise my research, St Mary's University College will be named as the place of my work and the area of my influence.

22. Feedback to participants

Please give details of how, if appropriate, feedback will be given to participants.

Feedback will be provided within the normal review process and can be provided earlier should schools or St Mary's programme boards require so.

The proposer recognises their responsibility in carrying out the project in accordance with the University College's ethical guidelines and procedures and will ensure that any person(s) assisting in the research/ teaching is also bound by these. The Ethics Sub-Committee must be notified of and approve any deviation from the information provided on this form.

Signature of Proposer: Julie Pearson

Date: 07/09/10

23. Referred to School representative for Level 2 consideration

Name of School representative of the Ethics Sub-Committee for staff.
Jane Chambers

Date: 23rd September 2010

24. Approved at Level 2

Signature of School Representative: Jane Chambers

Date: 11th October 2010

Appendix 1.2 Scan copy of York St John University ethical consent



Miss Julie Pearson
PhD Student
Faculty of Education & Theology

Lord Mayor's Walk
York YO31 7EX
T: 01904 624624
F: 01904 612512
www.yorks.ac.uk

13 February 2012

Dr Simon Rouse
Chair of Research Ethics
Direct Line 878901
e-mail: s.rouse@yorks.ac.uk

Dear Julie

RE: 'How do I improve my practice by encouraging others to become critical of their learning experiences?'

REF: UC/13/2/12/GW

Your above proposal has been approved without reservation. We note your notification of prior approve from St Mary's University College, Twickenham.

Yours sincerely

A handwritten signature in black ink, appearing to read "S. Rouse".

Cc
Professor Julian Stern
Professor Jean McNiff



Appendix 1.3 York St John University screening checklist

York St John University Research Ethical Considerations Screening Checklist
(Adapted from: The *Economic & Social Research Council Research Ethics* framework 2005)

This checklist should be completed for every research project that involves human participants or *other animal* participants. It is used to identify whether a full application for ethics approval needs to be submitted. If a full application is required, the university **proforma** must be used.

Before completing this form, please refer to the University **Ethical Guidelines for Research, Consultancy and Project Work** and the **Guidelines on Ethics**.

The principal investigator or, where the principal investigator is a student, the identified supervisor, is responsible for exercising appropriate professional judgement in this review. This checklist must be completed before potential participants are approached to take part in any research.

All research activity must adhere to the university's **Equal Opportunity Policy Statement**.

Title of research:	'How do I improve my practice by encouraging others to become critical of their learning experiences?'
Name of researcher (applicant):	Julie Pearson
Status (please select):	Postgraduate PhD Student (part time)
Email address:	Xxx@aol.com – removed for ethical reasons
Contact address:	Xxx@aol.com – removed for ethical reasons
Telephone number:	Xxx – removed for ethical reasons

For Students Only

Module name and number:	Doctor of Philosophy
Supervisor's or module leader's name:	Prof Julian Stern and Prof Jean McNiff
Email address:	Xxx@yorks.ac.uk -removed
Contact address:	Dean of Education & Theology York St John University Lord Mayor's Walk York YO31 7EX
Telephone number:	01904 876520

Please complete the screening checklist below. **Answering yes to any of the questions will require you to explain how the ethical issues raised will be managed and a full application to the relevant research ethics committee will be needed (links that provide additional information for several questions are provided, if needed)**

1.	Does the study involve participants who are particularly vulnerable or unable to give informed consent (e.g. children, people with learning disabilities, your own students)	No
2.	Does the study require the researcher(s) to have CRB clearance? Criminal Records Bureau (CRB)	No
3.	Will the study require the co-operation of a gatekeeper for initial access to the groups or individuals to be recruited? (e.g. students at school, members of a self-help group, residents of a nursing home)	No
4.	Will it be necessary for participants to take part in the study without their knowledge and consent at the time?	No
5.	Will the study involve discussion of or the disclosure of information about sensitive topics? (e.g. sexual activity, drug use)	No
6.	Are drugs, placebos or other substances (e.g. food substances, vitamins) to be administered to the study participants or will the	No

	study involve invasive, intrusive or potentially harmful procedures of any kind?	
7.	Will blood or tissue samples be obtained from participants?	No
8.	Is physical pain or more than mild discomfort likely to result from the study?	No
9.	Could the study induce psychological stress or anxiety or cause harm or negative consequences beyond the risks encountered in normal life?	No
10.	Is an extensive degree of exercise or physical exertion involved?	No
11.	Will financial inducements be offered to participants other than to cover expenses or time involved?	No
12.	Will the study involve recruitment of patients through the NHS?	No
13.	Will the study demand participants to commit extensive time to the study?	No

Signed: *J Pearson* returned by email

Date: September 2011

Appendix 1.4 St Mary's University College Level 2 ethical approval documentation

St Mary's
University College
Twickenham

St Mary's University College

ETHICS SUB-COMMITTEE

APPLICATION FOR ETHICAL APPROVAL

This form must be completed by the researcher for all undergraduate, postgraduate and staff research proposals involving contact with, observation of, or collection and storage of confidential information or data about human participants.

For staff research proposals the form should be forwarded to the School representative of the Ethics Sub-Committee for signature.

1. Name of Proposer(s)	Julie Pearson
2. SMUC email address	julie.pearson@smuc.ac.uk
3. Name of Supervisor (if applicable)	Prof Jean McNiff & Prof Julian Stern

4. Title of project How do I improve my practice and encourage others to become critical of their practices? (A working title of my PhD studies)

5. School	Education
6. Programme (if undergraduate research or taught Masters)	PhD
7. Type of activity/research (Staff/undergraduate student research / postgraduate student)	Staff. Part time PhD student at York St John University

8. Confidentiality	
Will all information remain confidential in line with the Data Protection Act (Amendment 1998)	YES
9. Consent	
Will written informed consent be obtained from all participants/ participants' representatives?	YES
10. Pre-approved protocol	
Has the protocol been approved by the Ethics Sub-Committee under a generic application?	YES
11. Approval from another Ethics Committee	
Will the research be approved by a Local Research Ethics Committee (NHS) or other Ethics Committee?	NO
Are you working with children under 18 years of age or vulnerable adults?	NO
12. Identifiable risks (not covered in response to Item 4)	
a) Is there significant potential for physical or psychological discomfort, harm or stress to participants?	NO
b) Are participants over 65 years of age or have limited ability to give voluntary consent, including cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment?	NO
c) Is any invasive technique involved, or the collection of body fluids or tissue?	NO
d) Is an extensive degree of exercise or physical exertion involved?	NO
e) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	NO
f) Are drugs, including liquid and food additives or other substances to be administered?	NO
g) Will deception of participants be used of a nature which might cause distress or which might reasonably affect their willingness to participate in the research?	NO
h) Will highly personal, intimate or other private or confidential information be sought?	NO
i) Will payment be made to participants other than to cover expenses or time involved?	NO
j) Is the relationship between the researcher/ tutor and the participant such that participants might feel pressurised to take part?	NO

<p>13. Proposed start and completion date Please indicate when the study is due to commence, timetable for data collection and expected date of completion</p> <p><i>October 2011.</i> <i>Data will be collected from October 2011</i> <i>Expected completion is unknown for my thesis but I aim to finish the data collection by December 2017.</i> <i>This involves discussions with Post graduate students after they graduate from St Mary's University College after their module finishes and before they start their teaching posts in primary schools.</i></p>
<p>14. Sponsors/Collaborators- Please give names and details of sponsors or collaborators on the project. N/A</p>
<p>15. Other Research Ethics Committee Approval Please indicate whether other approval is required or has been obtained (e.g. NHS, LEA etc) and whether approval has previously been given for any element of this research by the University College Ethics Sub-Committee</p> <p><i>I have previously applied for and been granted permission by the University College Ethics Sub-Committee for this area of study in 2007. It was related to my Masters modules and the focus of the study remains the same, in which I study my own practice and account for my own learning and my influence with those I teach.</i></p>
<p>16. Purpose of the study Please give the aims of the research and provide a brief rationale for the study including any existing knowledge and benefits of the proposed research.</p> <p><i>The aim of the research is to improve my practice as a lecturer within primary physical education. I continue to critique my own practice to model how challenge and change within education and demonstrate that improvement is a natural and necessary action.</i> <i>I continue to develop my practice having studied my own practice in my Masters and see this as a natural process to engage in theory generation and improvement.</i> <i>Students comment (programme / exam board; Module personal statements; Masters and PhD data) that they feel at ease within the module and that they have learned more than subject knowledge within our lectures. Many state that the 'learning by doing' assists in many courses within the Post grad / Undergrad programme.</i></p>
<p>17. Study Design/Methodology Please provide details of the design of the study (qualitative/quantitative etc) and the proposed methods of data collection (exactly what you will do and how; nature of tests, questionnaires, type of interview, ethnographic observation etc) including what will be done to participants, the extent of their commitment and the length of time they will be required to attend for testing. Please also include details of where the testing will take place. Copies of questionnaires to be used and/or interview schedules should be attached to this application.</p> <p><i>This action research is a small scale review of my practice. It cannot stand alone and therefore I must engage with the influence I have on those I teach or work alongside. I aim to collect mainly qualitative. It is a study of my own practice and what it is that I do and how I influence others.</i> <i>I will collect initial data from the primary PE audit, Sept 2011 as it is part of our PE course (attached), to judge how students feel about their previous experiences of PE. This questionnaire will be completed at the end of the course to assess what has changed and to ask questions why there have been changes. During our lectures, I will video myself in action and I will watch the film to comment on my own practice. I will also ask students to comment on the video to explain their learning and my influence in this learning. I will also ask Critical friends to validate my actions and judge whether I do as I say and offer further critique for my practice.</i> <i>Self-selected students will be asked to comment on their completed PE audits after the completion of their module and informal interviews will be arranged to gather deeper knowledge around their learning and my influence within those changes and learning.</i></p> <p><i>All students in PGCE PE Group 2 will be invited to be active participants in my research (October 2011) and a selected few (yet to be chosen) will be interviewed at the end of the PE course (May 2012). Letters of permission will be presented, explained and signed to agree with data protection and College</i></p>

<p>regulations. All students will be free to withdraw at any stage and any data stored in a secure passworded computer will be deleted.</p> <p>All participants will remain anonymous apart from those wishing be named in the final thesis.</p> <p>Informal, open interviews will take place during lectures, in overtly chosen areas to facilitate free discussion and space for the number wishing to be a part of the discussions, in my office is chosen by participants as a suitable area, via email and through group meetings.</p> <p>I hope to continue this pattern of data collection in subsequent years throughout the PhD timeline.</p>
<p>18. Participants</p> <p>Please describe how many participants will be required to complete the study, their age, sex, how they will be chosen/recruited and inclusion/exclusion criteria.</p> <p>Initially, participants will be from PE Group 2 on the PGCE (M) course 2011-12.</p> <p>They are a group I teach for the whole of the PE course.</p> <p>This group also contains my Tutees.</p> <p>The sex groups are mixed and all are over 18 years old.</p> <p>No one has been selected for specific reasons other than being in the group I teach for their PE course and being a personal Tutee. The group numbers and registers were allocated to them by administration at the start of their course.</p> <p>All participants are free to choose whether they wish to be involved in the research or if they choose not to be engage. No person or grades will be affected by their chosen inclusion or self-exclusion.</p> <p>Subsequent years – I will follow the same pattern of collection and choice if this form is seen to be supportive to the research process.</p>
<p>19. Consent</p> <p>Please provide copies of the consent form, information sheet, debriefing sheets (if relevant) for participants and any other documentation in relation to consent, e.g. letters to parents, Heads of Schools etc.</p> <p>Attached – permission letter. Information sheet.</p> <p>19a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part (i.e. will coercion be used in the recruitment of participants)? <i>None</i></p> <p>19b) Will any of the participants be from any of the following groups? Children under 18 / Participants with learning disabilities / Participants suffering from dementia/Other vulnerable groups. <i>None</i></p> <p>If children under 18 years of age are participating has the researcher/investigator a current CRB disclosure? <i>N/A</i></p> <p>19c) How will consent be obtained? <i>N/A</i></p>
<p>20. Risks and benefits of research/ activity</p> <p>20a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details including information on how they will be minimised. <i>None</i></p> <p>20b) Does the study involve any invasive procedures? If so, please list the researchers' or collaborators' experience in the use of these procedures. <i>No</i></p> <p>20c) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? <i>No</i></p> <p>20d) Please describe how you would deal with any adverse reactions participants might experience. <i>I do not think there will be any but within the open discussions, participants will be able to express their concerns, speak to me privately or ask for support from C. Harper; PG Coordinator</i></p> <p>20e) Are there any potential benefits of participating in the research to the participants (e.g. Gaining a knowledge of their fitness, finding out personality type, improving performance etc)? <i>Participants will gain confidence in their own teaching and learning within primary PE and primary education itself, whilst also gaining a deeper understanding of critical practice to enhance their own Masters work. The knock on effect from my improvements and their learning will be a more appropriate pedagogy to enhance and support children within primary schools and influence teachers within the schools in which we practice.</i></p>
<p>21. Confidentiality, privacy and data protection</p> <p>21a) What steps will be taken to ensure participant's confidentiality? All participants are included in the Group 2 for primary PE, therefore we know one another. However, no list or open discussion will be made to highlight who has or has not agreed to be a willing</p>

participant. Students will sign the permission letter to confirm their involvement in the process and I will maintain their anonymity unless they wish to be named in the thesis. I will discuss my teaching and learning with all students as a natural process within my teaching so all group 2 members will benefit from my work but only those who sign the letter will be 'used' for data and potential evidence.

21b) Will the data be stored securely?

Yes, on a password secure computer accessed only by myself and viewed by those engaged in the research inquiry if they wish.

21c) Who will have access to the data?

Only I will have direct access. Participants can view their own data should they choose to.

21d) Will the results of analysis include information which may identify people or places?

Only if they request to be names.

To contextualise my research, St Mary's University College will be named as the place of my work and context, in addition to York St John/ Leeds University as the examining institution.

22. Feedback to participants

Please give details of how, if appropriate, feedback will be given to participants.

Feedback will be constant and open. I also work with the participants in Masters on their course, so we will share our learning along the way. All participants will be asked to read and comment on my work if I use their data sources to explain our learning together.

Signature of Proposer(s)	J Pearson – by email	Date: 07/10/11
Signature of Supervisor (for student research projects)	Jane Chambers	Date: 7 th November 2011
23. Approved at Level 2	Signature of School Representative: Jane Chambers – by email response	Date: 7 th November 2011

Appendix 2. Ethics: Participant Letters

Appendix 2.1 Scan of the template from York St John University

RESEARCH CONSENT FORM (COPY)

Name of Researcher
Julie Pearson
Title of study
'How do I improve my practice by encouraging others to become critical of their learning experiences?'

Please read and complete this form carefully. If you are willing to participate in this study, ring the appropriate responses and sign and date the declaration at the end. If you do not understand anything and would like more information, please ask.

- I have had the research satisfactorily explained to me in verbal and / or written form by the researcher. **YES / NO**
- I understand that the research will involve analysis of my PGCE PE audit, with further discussions to explain any changes in my thinking through informal interviews. The discussions will be videoed and/or audio taped. The time involved will be suitable to all involved and limited to 1 hour in total. **YES / NO**
- I understand that I may withdraw from this study at any time without having to give an explanation. This will not affect my future care or treatment. **YES / NO**
- I understand that all information about me will be treated in strict confidence and that I will not be named in any written work arising from this study. **YES / NO**
- I understand that any audiotape material of me will be used solely for research purposes and will be destroyed on completion of your research. **YES / NO**
- I understand that you will be discussing the progress of your research with critical friends at St Mary's University College and research supervisors at York St John University **YES / NO**

I freely give my consent to participate in this research study and have been given a copy of this form for my own information.

Signature: *J Pearson*

I have a signed hard copy of this if required.

Date: October 2011.

Appendix 2.2 Scan of the template from St Mary's University College

St Mary's
University College
Twickenham

Education

DATE:

I am currently in my second year of a PhD working within the methodology of Action Research. The focus of my research is 'how I can improve my practice as a teacher educator?' and the influence I have around the teaching and learning within my own practice. I do not stand alone in this practice and therefore must consider those I teach and work alongside in my physical education (PE) lectures.

To assist me with this research, I would like to ask you to become an active participant within the research and work with me to answer the research question.

I therefore ask for your informed consent to participate within the research by signing and dating this letter. By the end of the PGCE PE course I would also like to informally interview a small group of participants to talk through the action research process and gain a deeper knowledge of your learning and my influence within it. We will work from your pre and post course questionnaires within your PE Audits and engage in informal conversations throughout the module. I will log my thoughts and feelings in my learning diary and urge you to do the same.

I will respect and maintain your confidentiality by removing your name and regnum from any data which may be produced unless you request to be names within the research itself.

The data will be stored in a secure, password protected computer and will only be accessed by myself as the author of the thesis. You may also view the information you may personally present and review the data presented in my work.

I understand and respect that you have the right to withdraw from this research at any stage and that any information you have provided to date will be removed and destroyed.

I confirm that permission from the Ethics Committees at St Mary's University College and York St John University has been required for this research and data will not be used within my writing until permission has been received.

With respect and thanks,

Julie Pearson.
Senior lecturer.
School of Education.
Primary PE

Signed: _____

Signed: _____

Date: _____

Date: _____

Appendix 3. CPD feedback form (blank)

National Physical Education CPD Evaluation

Date: _____ Venue: _____

Module Title: _____ Tutor: _____

To allow for development of the modules delivered by the consortium, please complete the following questionnaire using the following ratings:

- 1. **Excellent**
- 2. **Good**
- 3. **Sound**
- 4. **Below Average**
- 5. **Poor**

	Excellent				Poor
a. How would you rate the pre-training arrangements?	1	2	3	4	5
b. How appropriate was the venue for the module?	1	2	3	4	5
c. Were the timings of the day appropriate?	YES / NO				
d. How useful will the module content be in your teaching?	1	2	3	4	5
e. Will the module information be shared with colleagues?	1	2	3	4	5
f. How well did the module tutor deliver the module material?	1	2	3	4	5
g. Was the tutor able to deal with your particular needs?	1	2	3	4	5
h. Overall Rating	1	2	3	4	5
i. Which Key Stage do you work with?	EY	KS1	KS2	KS3	KS4
j. What will you take away and implement into your school?					

k. What further PE courses would you like to cover?

If you would be willing to share the data from your evaluation form, please indicate this in the box below.

Appendix 4. Guskey and CPD feedback comparison

A comparison between the PESSYP CPD evaluation form used in Cycle 1 and Guskey's five levels of Professional Development Evaluation (2000)

A comparison between the PESSYP CPD evaluation form used in Cycle 1 and Guskey's five levels of Professional Development Evaluation (2000)

Adapted from Guskey, T. R. (2000) *Evaluating Professional Development*. Thousand Oaks, CA,

Question from Cycle 1 CPD School Evaluation Form	Evaluation level according to Guskey (2000)
a How would you rate the pre-training arrangements?	1. Participants' Reactions: Initial satisfaction with the experience. To improve program design and delivery.
b How appropriate was the venue for the module?	1. Participants' Reactions: Initial satisfaction with the experience. To improve program design and delivery.
c. Were the timings of the day appropriate? Yes / No	1. Participants' Reactions: Initial satisfaction with the experience. To improve program design and delivery.
d How useful will the module content be in your teaching?	2. Participants' Learning: New knowledge and skills of participants. To improve program content, format, and organization.
e Will the module information be shared with colleagues?	3. Organization Support & Change: The organization's advocacy, support, accommodation, facilitation, and recognition. To document and improve organization support To inform future change efforts.
f How well did the module tutor deliver the module material?	1. Participants' Reactions: Initial satisfaction with the experience. To improve program design and delivery.
g Was the tutor able to deal with your particular needs?	3. Organization Support & Change: The organization's advocacy, support, accommodation, facilitation, and recognition. To document and improve organization support to inform future change efforts.
h. Which Key Stage do you work with? EY KS1 KS2 KS3 KS4	N/A
i. What will you take away and implement into your school?	4. Participants' Use of New knowledge and Skills: Degree and quality of implementation. To document and improve the implementation of program content.
j. What further PE courses would you like to cover?	3. Organization Support & Change

Corwin Press.

Adapted from Guskey, T. R. (2000) *Evaluating Professional Development*. Thousand Oaks, CA, Corwin Press.

Appendix 5. School CPD responses

Appendix 5.1 Responses from schools 1-5

Rating data for Cycle 1: CPD Evaluation Data across 5 schools

Total number of participants/5 schools = 36. Total number of evaluation sheets received = 54.

Dates: 16.10.2010, 16.11.2010, 11.02.2011, 16.05.2011, 10.10.2011 & 15.03.2012.

Qu		Score rating
a	How would you rate the pre-training arrangements?	2, x, 2, x, x, x, x, x, 1, 1, 2, 1, x, 3, 2, x, x, 2, 1, 2, 2, 1, x, x, x, 1, 2, 2, 2, 1, x, 1, 1, 1, 2, 1
b	How appropriate was the venue for the module?	2, 1, 1, 1, 1, 1, 2, 1, 1, 1, 2, 1, 1, 1, 1, 2, 2, 1, 1, 2, 2, 2, 2, 1, 1, 2, 1, 1, 1, 1, 1, 1, 2, 2, 1
d	How useful will the module content be in your teaching?	2, 1, 2, 2, 1, 1, 2, 3, 2, 1, 2, 3, 1, 1, 1, 1, 1, 1, 2, 3, 3, 3, 3, 2, 1, 2, 2, 2, 1, 1, 1, 2, 1, 2, 1
e	Will the module information be shared with colleagues?	1, 1, 1, 2, x, x, 2, 1, 2, 1, 3, 3, 3, 2, 1, 2, 1, 1, 1, x, x, x, x, x, 1, 1, 1, 1, 1, 2, 2, 2, 1, 1, 2, 1
f	How well did the module tutor deliver the module material?	2, 1, 1, 1, 1, 1, 1, 1, 2, 2, 2, 2, 2, 1, 2, 2, 1, 1, 1, 1, 1, 1, 1, 1, 2, 2, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1
g	Was the tutor able to deal with your particular needs?	1, 1, 1, 1, 1, 2, 1, 1, 1, 1, 2, 2, 2, 1, 1, 2, 1, 1, 1, 2, 3, 2, 3, 3, 3, 2, 1, 1, 1, 1, 2, 2, 2, 1, 1
h	Overall Rating	1, 1, 1, 1, 1, 2, 1, 1, 1, 1, 2, 2, 2, 1, 1, 2, 1, 1, 1, 2, 1, 1, 1, 1, 2, 2, 1, 1, 2, 1, 1, 1, 1, 1, 1, 1
c. Were the timings of the day appropriate? Yes / No		
i. Which Key Stage do you work with? EY KS1 KS2 KS3 KS4		
j. What will you take away and implement into your school?		
k. What further PE courses would you like to cover?		

Qu.	School 1: Mon 16 th October 2010 Junior School - 3 class entry. Participants 1-10 Gymnastics KS 2 Years 5 & 6 Focus	Score rating
a	How would you rate the pre-training arrangements?	2, x, 2, x, x, x, x, x, 1, 1
b	How appropriate was the venue for the module?	2, 1, 1, 1, 1, 1, 2, 1, 1, 1
d	How useful will the module content be in your teaching?	2, 1, 2, 2, 1, 1, 2, 3, 2, 1
e	Will the module information be shared with colleagues?	1, 1, 1, 2, x, x, 2, 1, 2, 1
f	How well did the module tutor deliver the module material?	2, 1, 1, 1, 1, 1, 1, 1, 2, 2
g	Was the tutor able to deal with your particular needs?	1, 1, 1, 1, 1, 2, 1, 1, 1, 1
h	Overall Rating	1, 1, 1, 1, 1, 2, 1, 1, 1, 1
c.	Were the timings of the day appropriate? YES / NO	Y, Y, N, Y, Y, Y, Y, Y, Y, N
i.	Which Key Stage do you work with?	KS2: 10
j.	What will you take away and implement into your school? Differentiation – a whole load of ideas. New getting ready ideas. Movement patterns. Individual progress is a great idea for plotting SC in a PE logbook on line. Peer observation and feedback. Confidence.	
k.	What further PE courses would you like to cover? More gym x 5, Yr 3 & 4 Gym ideas. Dance. Indoor games. Assessment.	

Qu.	School 2: Tuesday 16 th November 2010 Infant School – 2 class entry. Participants 11-13 Dance KS 1 Focus	Score rating
a	How would you rate the pre-training arrangements?	2, 1, x,
b	How appropriate was the venue for the module?	2, 1, 1,
d	How useful will the module content be in your teaching?	2, 3, 1,
e	Will the module information be shared with colleagues?	3, 3, 3,
f	How well did the module tutor deliver the module material?	2, 2, 2,
g	Was the tutor able to deal with your particular needs?	2, 2, 2
h	Overall Rating	2, 2, 2,
c.	Were the timings of the day appropriate? YES / NO	Y, N, Y,
i.	Which Key Stage do you work with?	EY: 1, KS1: 2,
j.	What will you take away and implement into your school? Differentiation. Getting ready ideas. Breaking movement into beats of 4 or 8. Individual and paired work. Simple steps to progress. Themes to use linked to Literacy. Peer observation and feedback. Confidence. Child centred ideas and music. Ease of assessing in each lesson.	
k.	What further PE courses would you like to cover? Indoor games, EYS focus please, Gym, especially working with apparatus as it is so risky. Apparatus scares me. What are the rules about mats and how to we make sure children are safe on apparatus? Planning across the years, linking assessment and activities.	

Qu.	School 3: Thursday 11 th February 2011 Junior School – 3 class entry. Participants 14-20 Gymnastics KS 2 Focus	Score rating
a	How would you rate the pre-training arrangements?	3, 2, x, x, 2, 1, 2,
b	How appropriate was the venue for the module?	1, 1, 2, 2, 1, 1, 2,
d	How useful will the module content be in your teaching?	1, 1, 1, 1, 1, 1, 2,
e	Will the module information be shared with colleagues?	2, 1, 2, 1, 1, 1, x,
f	How well did the module tutor deliver the module material?	1, 2, 2, 1, 1, 1, 1,
g	Was the tutor able to deal with your particular needs?	1, 1, 2, 1, 1, 1, 2,
h	Overall Rating	1, 1, 2, 1, 1, 1, 2,
c.	Were the timings of the day appropriate? YES / NO	Y, Y, Y, Y, Y, Y, Y,
i.	Which Key Stage do you work with?	KS2: 7
j.	What will you take away and implement into your school? Assessment ideas with ICT. Use of cameras to capture learning in action – such fun but a little daunting. Differentiation. Movement patterns – simple pathways around, along and across the mats. Link learning to literacy and numeracy. Self and peer observation and feedback was really useful. Progression across the years.	
k.	What further PE courses would you like to cover? More gym, especially the hard stuff like handstands. Apparatus. How do we keep them safe? How do we get the wall bars out? Dance. Invasion games.	

Qu.	School 4: Monday 16 th May 2011 Primary School – 2 class entry. Participants 21-28 Gymnastics KS 2 Focus	Score rating
a	How would you rate the pre-training arrangements?	2, 1, x, x, x, 1, 2, 2
b	How appropriate was the venue for the module?	2, 2, 2, 2, 1, 1, 2, 1
d	How useful will the module content be in your teaching?	3, 3, 3, 3, 2, 1, 2, 2
e	Will the module information be shared with colleagues?	x, x, x, x, 1, 1, 1, 1,
f	How well did the module tutor deliver the module material?	1, 1, 1, 2, 2, 1, 1, 1
g	Was the tutor able to deal with your particular needs?	3, 2, 3, 3, 3, 3, 2, 1
h	Overall Rating	1, 1, 1, 1, 1, 2, 2, 1
c.	Were the timings of the day appropriate? YES / NO	Y, N, Y, Y, Y, Y, Y, Y
i.	Which Key Stage do you work with?	EY:1, KS1:3, KS2:4
j.	What will you take away and implement into your school? All of it – especially the self-assessment criteria ideas. ICT linked ideas for immediate and longer term assessment. Different activities for each year group – stop repetition and boredom. Working on pair and small group balance ideas – great fun - loved we created our own criteria for success. I wanted to carry on.	
k.	What further PE courses would you like to cover? KS 1 focus to be more relevant to us all. Transitions / planning between KS 1 & 2. Games – indoor and outside. Dance activities for KS 1 Dance activities for KS 2. Assessment ideas.	

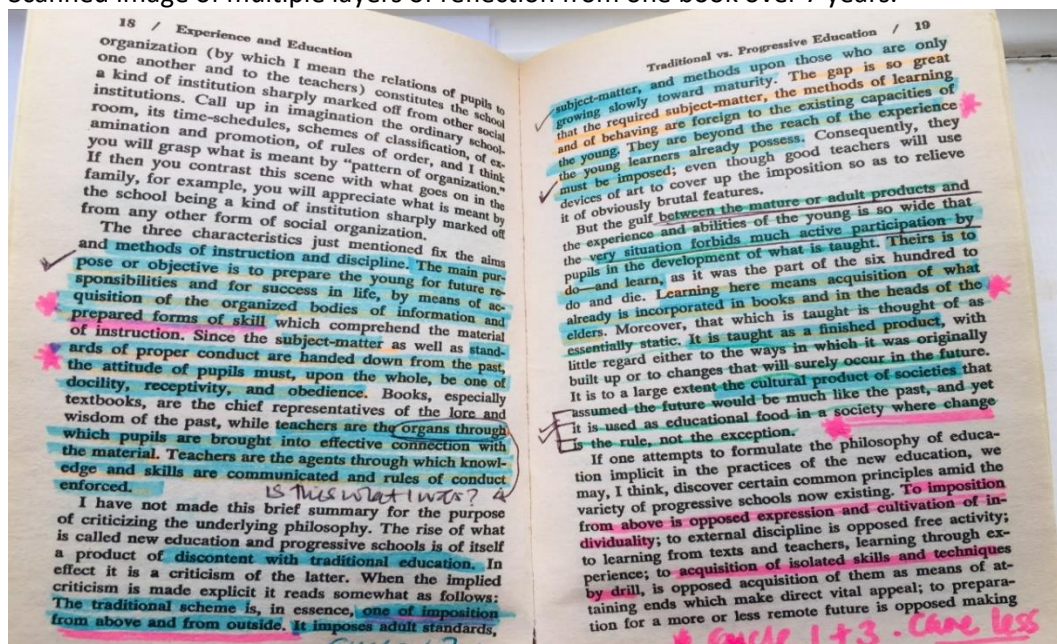
Qu.	School 5: Monday 10 th October 2011 & Thursday 15 th March 2012 Junior School – 3 class entry in Yr. 1, 2 class entry Yrs. 2 – 6, Participants 29-36 Dance KS 1 and KS 2 focus.	Score rating
a	How would you rate the pre-training arrangements?	2, 1, x, 1, 1, 1, 2, 1
b	How appropriate was the venue for the module?	1, 1, 1, 1, 2, 2, 2, 1
d	How useful will the module content be in your teaching?	2, 1, 1, 2, 1, 1, 2, 1
e	Will the module information be shared with colleagues?	1, 2, 2, 2, 1, 1, 2, 1
f	How well did the module tutor deliver the module material?	1, 2, 1, 1, 1, 1, 1, 1
g	Was the tutor able to deal with your particular needs?	1, 1, 1, 2, 2, 2, 1, 1
h	Overall Rating	2, 2, 1, 1, 2, 1, 1, 1
c.	Were the timings of the day appropriate? YES / NO	Y, Y, N, Y, N, N, Y, Y
i.	Which Key Stage do you work with?	KS2: 8
j.	What will you take away and implement into your school? Differentiation. Fun ways to warm up but linked to the content of the lesson. Working in simple beats of 4 or 8. Individual and paired work. Literacy links via book themes. Cross curricular links. Peer observation and feedback. Child-led ideas and movements, especially the ideas of self-selection and assessment criteria for your own dance phrase.	
k.	What further PE courses would you like to cover? Gymnastics. Apparatus in gym and more ways to keep children active and safe. Games, Football, Netball. More dance. Planning across KS 1- 2.	

Appendix 5.2 Overall responses to question j

Teachers' responses to question j. What will you take away and implement into your school?	
School 1	Differentiation – a whole load of ideas. New getting ready ideas to use. Movement patterns. Individual progress is a great idea for plotting success criteria in a PE logbook on-line. Peer observation and feedback. Confidence.
School 2	Differentiation. Getting ready ideas. Breaking movement into beats of 4 or 8. Individual and paired work. Simple steps to progress. Themes to use linked to Literacy – great hooks. Peer observation and feedback. Confidence. Child centered ideas and music. Ease of assessing in each lesson.
School 3	Assessment ideas with ICT. Use of cameras to capture learning in action – such fun but a little daunting. Differentiation. Movement patterns – simple pathways around, along and across the mats. Link learning to Literacy and numeracy. Self and peer observation and feedback was really useful. Progression across the years.
School 4	All of it – especially the self-assessment criteria ideas. ICT linked ideas for immediate and longer term assessment. Different activities for each year group – stop repetition and boredom. Working on pair and small group balance ideas – great fun - loved we created our own criteria for success. I actually wanted to carry on.
School 5	Differentiation. Fun ways to warm up but linked to the content of the lesson. Working in simple beats of 4 or 8. Individual and paired work. Literacy links via book themes. Cross curricular links. Peer observation and feedback. Child-led ideas and movements, especially the ideas of self-selection and assessment criteria for your own dance phrase.

Appendix 6. Reflections on reflections: Dewey 1938

Scanned image of multiple layers of reflection from one book over 7 years.



Dewey, J. (1938) Experience & Education.

Appendix 7. PPE Audit documentation

Appendix 7.1 Scan of PG PPE Audit. Pre and post course questions 1-4

PRE AND POST COURSE QUESTIONNAIRE

REGNUM: 123126 GROUP: 1

Pre course:

1. Using your own experiences of physical education (PE) to date, would you please describe what PE means to you? (The following methods may assist you to answer the question: pictures, key words or a description of events. Please feel free to use your own method if not already listed).

The awareness of your body, space and your physical self.
 The knowledge of basic sports, their rules and goals.

Using the example below, please use the scale provided to answer question 2 & 3, placing a date in the appropriate box for both the pre and post course data.

0	1	2	3	4	5	6	7	8	9	10
							4/3/12			

2. Indicate your knowledge of National Curriculum PE.

0	1	2	3	4	5	6	7	8	9	10
			12.9.12							
no experience			unaware of the broad spectrum of what needs to be taught					proficient		

Post course reflection: Please explain the changes (if any).
 For primary PE, the course is not as 'broad' as I first thought. It covers basic skills as well as dance and gym at a reasonable level.

3. Indicate how confident you feel about teaching Physical Education.

0	1	2	3	4	5	6	7	8	9	10
				2.9.12						
no confidence			Applying with a limited knowledge of the N.C. it becomes worrying to teach					competent/ self confident		

Post course reflection: Please explain the changes (if any).
 The prospect is still quite scary before school experience but coming out the audit and creating the resource folder has been very beneficial as a teaching source!

Post course:

4. Using your own experiences of physical education (PE) to date, what does PE mean to you today?

The awareness of space and self.
 The knowledge of basic skills needed for physical sports.
 The knowledge of the body.

Start and finish Likert scales noted in red

Appendix 7.2 Scan of PG PPE Audit. Completed weekly reflections page

Regnum: 123126 Date: 19/09/12 Lecture 2 Focus: KS2 DANCE.

1. Using the Likert scale 1-10, indicate a number for how confident you feel at the start of the lecture and where you are by the end of the lecture. BRIEFLY explain your placement choice.

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

After last weeks KS1 dance lesson I felt comfortable about teaching 'movement' to younger children but I wasn't so sure of confident about the progression from 'movement' to 'dance' or how to combat reluctance that may come with age. The session provided me with a fair amount of confidence to teach KS2.

2. Reflect on one aspect of your learning of how to teach PE from today's lecture.

It was interesting to look at the vast range of resources that could be used as a stimulus for dance in general. It doesn't need to be dance-related to work. For instance, the book "Kipper's Beach Ball" can be used in relation to the actions and different 'process' the ball can go through or do.

3. What research did you undertake and what did you learn from it?

After conversing about cross-curricular potential in class I was curious as to what existing teachers have done to link dance to other areas in the curriculum. On www.teachfind.com, a teacher mentions the topic 'St Vincent', the Caribbean island, as a stimulus for dance. It also was linked with literacy (for making poems), Geography and History understanding

Regnum: 123126 Date: 26/09/2012 Lecture 3 Focus: Gym KS1

1. Using the Likert scale 1-10, indicate a number for how confident you feel at the start of the lecture and where you are by the end of the lecture. BRIEFLY explain your placement choice.

0	1	2	3	4	5	6	7	8	9	10
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Much like dance, I had a vague understanding of gymnastics, yet the thought of teaching gymnastics brought fear to me. After what felt like quite a simple lesson it almost felt kind of silly to be so apprehensive about teaching any form of PE.

2. Reflect on one aspect of your learning of how to teach PE from today's lecture.

I was always quite aware that gymnastics was quite a 'dangerous' activity and even the simplest of movements needed a lot of attention to get 'right'. But reflecting on the safety issues really did open my eyes to a lot more. From actions like 'rolls' and 'jumping' to taking out 'mats' and forming the sports area.

3. What research did you undertake and what did you learn from it?

I was curious about progression in gymnastics and how a lesson would differ with age in key stages. Autonomy is one thing that differs I found from looking at the GCA "core task for gym". By Year 3 most children should have developed a sense of autonomy and independence and bring their own ideas for sequences. More awareness of self and others are to be expected

Appendix 7.3 Scan of PG PPE Audit. Completed final reflections

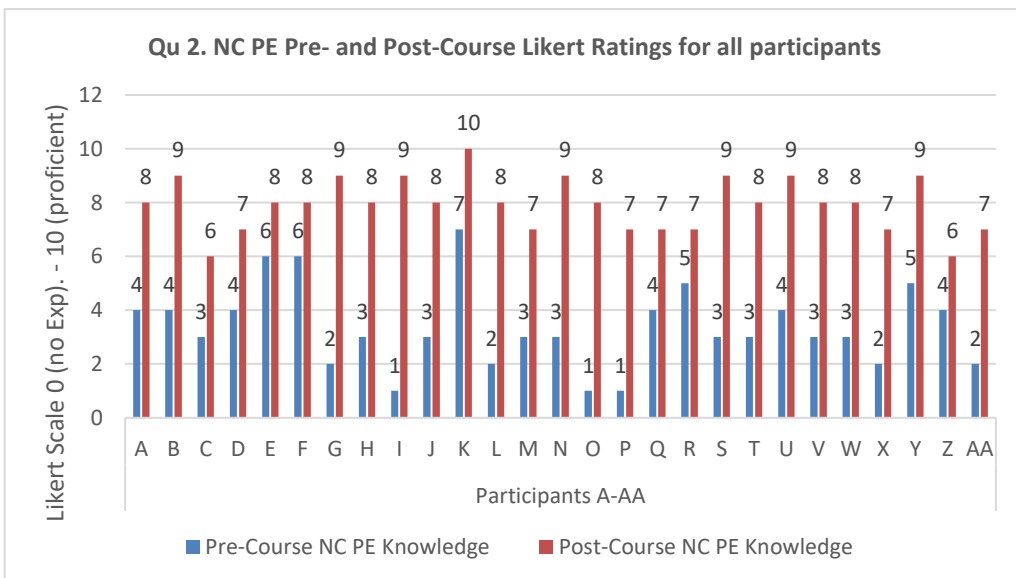
Regnum: 12312G	Module Code: PPG22PE	Module Title: Primary PE Audit and File
Module Tutor: Julie Pearson / Kath Ezzeldin	PE Group No: 1	Submission date: 25/03/2013
PERSONAL ASSESSMENT – QTS STANDARDS RELATED. This must be completed BEFORE submission.		
Please select THREE of the Teacher's Standards 2012 and explain in detail how the teaching and learning within the PE module this year has contributed to you attaining the chosen standards.		
<p>S1 - The weekly audit and lesson ideas has allowed me to make sure my plans are structured to ensure pupils are not only challenged but allows them to be independent also. It's allowed me to ensure lessons are fun to encourage and motivate pupils are given me ideas in order to achieve this.</p> <p>S4 - The weekly lessons have ensured me to be inclusive in PE, something I valued but was unsure of how to achieve. Being evaluative has made me aware of how to improve my practice in the future lessons. It's made me more aware and confident of how to make PE an effective cross-curricular subject.</p> <p>S6 - The weekly lessons have made me aware of how to confidently plan areas of assessment in the lessons I teach. Adding in time to effectively check understanding, promote autonomous and peer assessment and monitoring a high quality of teaching has all proved beneficial.</p>		
I have used TURNITIN <input checked="" type="checkbox"/>		

Appendix 7.4 The results of the analysis of data from questions 1–4 from PPE Audits

7.4.1 Wordle. Question 1, pre-course response to ‘What does PE mean to you?’

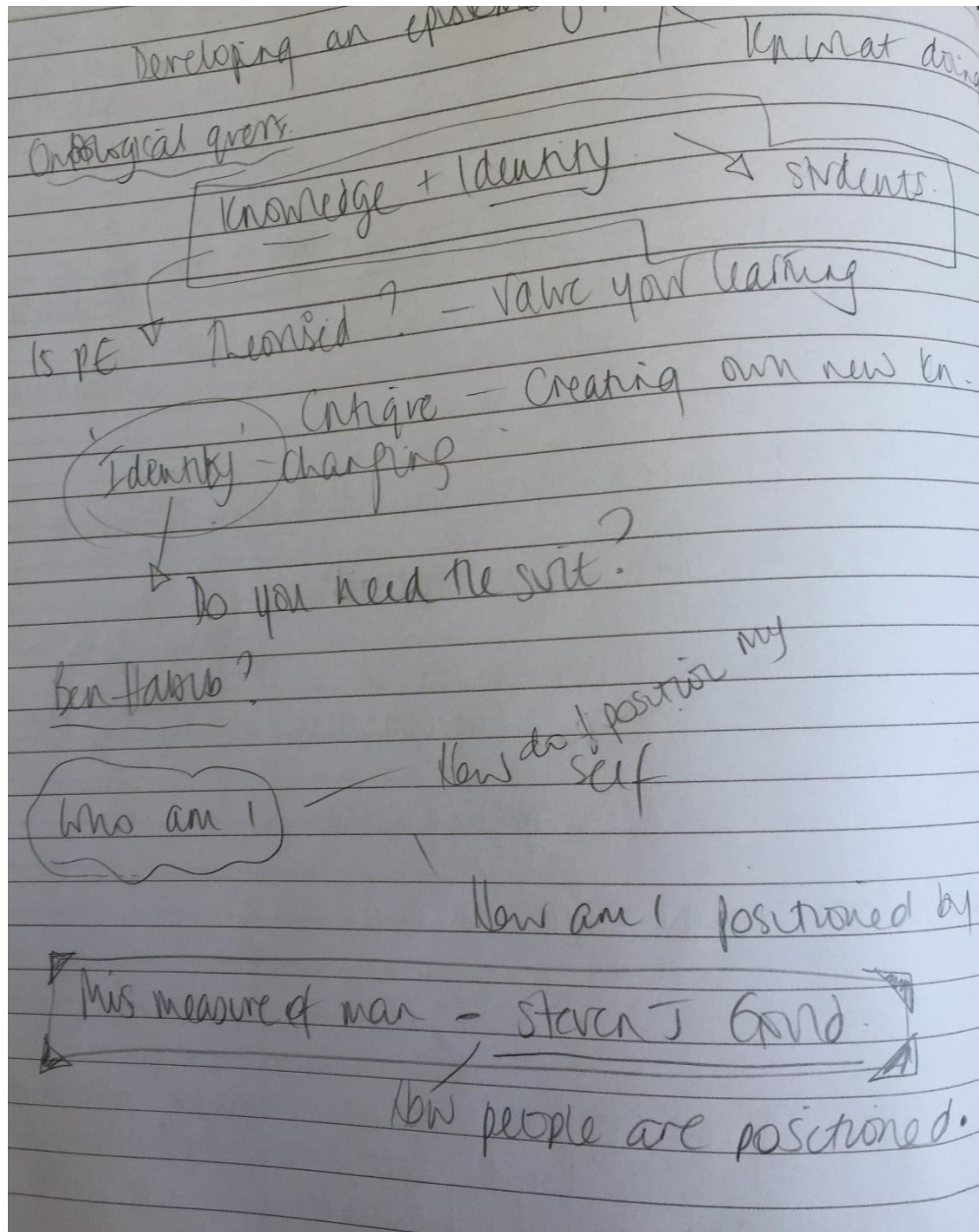


7.4.2 Question 2, knowledge of NC for PE. Pre- and post-course Likert ratings



Appendix 8. Field Notes Who am I?

These were made during a research meeting with critical friends.



Appendix 9. Video and audio transcripts from focus group discussion in Cycle 2

Appendix 9.1 Video transcript (transcribed 22nd June 2013)

Q1: Learning by doing?

B: We learn by doing in PE, essentially everything Julie teaches us, we have to actually do it and think about to understand it and by doing that for me as a PE practitioner and learner (inaudible) that helps me imbed everything she is teaching us within my mind.

N: I feel that there is one PE lesson where I could not take part and I had to sit on the side, and I definitely feel like I learned least from that lesson compared to other ones as I was sitting watching.

B: When she makes you question, like how would you chose to develop a throw or something, unless you are actually doing it and thinking about it, it's hard - you also have to think about how you teach it through words and demonstrations.

L: And she does not just give us the answers, does she. She wants us to do it, try it out and find out in action as well. I find doing PE helpful as having already learnt it in school and then re-learning it as someone who is going to be teaching it, I have to focus more on breaking it down, using words ... and because I am physically engaged in the action I find that quite helpful and I learn more, therefore understand it and can teach it more effectively.

Q2: Detail what and how you have learned from our lectures to date?

O: I would say the whole breaking down of skills – thinking about the practical actions and what I would say to the children ... so they can see it and do it. As adults, we all know how to play netball, for example, it's automatic to us. For example, like someone who has played sport for years and years, taking it back to basics.

B: Like jumping, you forget how to jump, you just do it as you do not think about it but we must have been taught that once. How teaching them to land before you teach them to jump, that would never has crossed my mind, if we had not been told to think and try out ideas. Even like you say, doing something like a forward roll or something that - you cannot just push someone into to do it.

M: I like the way she gave us the steps to differentiate lessons, that made it quite clear to me and easy for when I go into school, I know I will go through that and that is how I will differentiate. Instead of thinking I can or can't do this or that. Go through them steps, it is easier.

L: Rather than saying this is how you deal with this she gives you a tool, something to try, so you yourself can deal with your own situations. We made our own games up didn't we?

G: - because she made you do it yourself you just focused on what you might do or use. Everyone look at this because you might feel more comfortable about this but not understand something else that made you re-assess what you do and how to improve or help others.

L: My thing was when she was discussing Health & Safety and Case Law that made me go away and research because I was put in a real situation on an idea that people may be quite flippant about – earrings and stuff - most people went away and researched it.

B: I think one skill we have definitely learnt is being able to evaluate, support and observe each other. I think that is really important for us to be able to teach children that as well. Use it at every opportunity in PE and I think that is really good, as I do not remember doing it in school. They are transferrable skills for every subject.

G: I also think the simplicity of her just reminding us to not just say work in pairs to pupils. And just giving pupils opportunity to say two and three's and reminds us to stay inclusive. And think that is something I have got from PE is to stay inclusive.

L: Especially, if children are not so strong in sports, need lots of support and things like that.

B: Even the relevance of the warm up activity, how many times you are made to run around a field. And you hated PE because you had to run around a field. We have a PE specialist in school who makes them run but you just accept it because they're specialists but now you know this is rubbish.

L: I really like that point that she has from day one shown us PE is for everybody. It does not really matter what level or age you are.

O: Between us we all have got different sports we can do - rugby, running, badminton and we all do our different things but we have all been included and done what we could during the whole course.

H: The idea, I really like is we have all been able to play and to be involved. I honestly didn't think that could happen in a PE lesson.

O: Like there were people who put up their hands and hated PE at the start, but when we played an invasion game, like that Treasure Island game, none of us really thought that it was an invasion game or we were being competitive.

(Laughter within the group)

H: Every one of us loved that game didn't we and that is the way we must make our PE lessons, so that everyone enjoys it because they can do it.

(Laughter within the group)

L: Julie had such a laugh with us, didn't she? She nearly lost control, in a nice way! She was one of us then having fun.

H: It's so important that no one walked away saying that was boring, rubbish or they couldn't do it. I want my lessons to be like that.

O: I'm going to make them like that. I can't see anything else being right if my kids don't get to experience fair play and loads of learning.

B: If you promote an inclusive environment, surely everybody's learning is going to be increased because everybody is going to be more open to any knowledge or information.

N: One of the biggest things I took from PE this year, was the emotional effects on me. Because usually, in PE I am the one not going near the ball, I do not want to get involved because I am going to mess it up for the rest of the team. But by showing us the ways where you can perhaps give a child a different role or adapted activity so they will be successful and where they are contributing to the team and leave PE feeling a lot more positive. Making mistakes wasn't really obvious, it didn't seem to be an issue to her and if she did see you, you got support and still progressed. You, weren't singled out or excluded were you?

B: Yes... like that game Julie disliked where if you do not catch the ball, you have got to use one hand and onto your knees and then lie down. That is exactly what we did in school and made you think you cannot catch. She's right, it is actually harder on your knees rather than easier. Then you just think I cannot catch, I'm no good therefore cannot play rounders and this and that. Last man standing wasn't it?

L: Mistakes were NOT (emphasis in tone) allowed or you were punished in that game! So not Julie!

G: I also liked the way through dance and she highlighted us to use our emotions, creative and expressive.

Q3: Criticality?

M: Every time I wrote something or my opinion, I would always think I better justify that as Julie is going to say and why.

M: It is not just questioning how we would teach but also questioning ourselves and our learning, and stuff we not necessarily thought about but have to think about. That was hard to start with wasn't it?

L: Even the likert scale, when you are having to say before where you think you are and where you are afterwards, about how much you have learnt and absorbed. You learned to be honest about where you started. It helped.

B: Even having to explain why though, you are used to just saying I do not feel good about it but now I do question everything, even research on the way on what we have learnt and why is it important.

O: I suppose that is her idea of us re-learning, so that we cannot just reproduce Julie in school. We have to say what have we learnt and why have we learnt it. Keep it true to us and be our own person.

G: We would be researching our ideas and sometimes Julie giving us ideas we would have to imagine ourselves teaching and put it into practice, and ask ourselves if we can teach it. Dialogue between us all really.

H: I definitely never thought we would be as reflective as we have been on this course. I have never really considered my values being that significant part of who you are as a teacher. By breaking ourselves down we have all learnt about ourselves.

L: When you can do this, I did not expect to do that, you expect someone to tell you to how teach but not actually allow you think how you are going to do it. What kind of teacher you are.

M: You thought you knew everything you could about yourself but then you broke it down, you go hang on I never thought that was important to me until you looked at it through an education of the past.

L: It is like when we were in school and spoon fed an awful lot. Even Undergrad we was given heaps of information and were never told to look at it further and say so I believe this or what is my opinion on this and accept it as fact.

B: Even after we taught our peer lesson, immediately you started saying we can change this and that but talk about it later. We saw it as a positive thing that when things went wrong we thought this is really good I can learn from it and not just ignore it.

L: She has always told us to have a rethink hasn't she. Not that it was easy to start with. I was afraid that I would be seen to not know much if I couldn't answer her questions.

B: At school you would not have been like that would you. Just move on. Oh! I was wrong and do not analyse it and just become deflated because you did not do it right.

L: Yeah you make the same mistakes, as you never addressed where you went wrong because I always do that.

N: We have had to re-teach ourselves how to learn. Actually, I don't think I was ever taught to learn, just spoon fed and crammed just to get through an exam and forgot it two weeks later. Actually, here we are being told to produce lessons teaching children to think how they might learn.

G: We have been taught that through other subjects as well, as children need to know what kind of learner they are.

M: We have been given opportunities in PE lessons for different people to learn through different ways. Also, in our peer teaching lessons, a few of us probably had to change things on the spot. We had a lesson plan but it did not exactly go right in action. We had to make changes and adapt things. That was learning by doing. You can plan as much as you like but it is never going to go perfectly to plan.

B: I like the way when we said our values she'd say but why is that your value, what made that your value? But it was good that she questioned it, I think for me.

O: It makes you have to articulate the things you are thinking and feeling and often times you think you know something until you have to tried it out, or like in masters, written it down to be read by others.

L: And that is good practice because then it got to the point when she was not asking us why anymore because we were already asking ourselves the question. - we did not know what she was going to ask next..

N: What I think was really nice was... about the assessment, like as you say with Undergrad and things, you pass in the end because you do the assessments and pass. But yesterday, it was like I am doing this because it will actually help me and it was not focused on just me and what I do wrong. Do all this together and see what worked and did not work and that is what you will take from it to improve or maintain - and not just passing on sheets.

B: Even our folders, the folders we have to make and it is all our own work, so it is more memorable. If she gave us a load of sheets that we could use in practice they probably would not be as useful because we have gone out and we have found and have learnt better that way.

H: We are not doing it just for the sake of an assignment. You are doing for yourself and it helps us.

B: And when you do look through your file like actually this is all really useful because I chose it. I know what I'll use and not necessarily use the same resources as you. And she encourages

us to make changes to cross out what we do like and dislike and add in stuff. Made me inclusive.

O: Even the difference between simmsCap and our folders ,like simmsCap is brilliant and loads of useful resources but our own folders are our own stuff which we will find useful. SimmsCap is generic for all 180 of us.

N: If you were asked to teach in the first week of teaching practice you could probably just about - you would have an idea where to go from to make it yours in school.

M: Yes! You have got your resources you like and found and it is so much easier to get excited about something you have been involved in the process than it is to get excited about something someone has given you because they think it will be helpful.

B: I think we also got the skills to be critical of the resources when we found them. So we are able to see what will work well and what we want to teach.

O: Even like have two different resources and pick up bits from both of them for our own idea.

H: But as well as understanding us as individuals she has also encouraged us to collaborate and actually with each other in terms obviously in team working in a game situation but also in talking to our peers in Masters lectures and things and actually doing that bringing into the classroom, pull resources together, different learning strategies and feedback.

G: It is strange, when I think about education, it has always been ... I've never been encouraged to talk with others and doing things together, ever. It is so beneficial.

N: I do understand being self-conscious but actually it is about breaking down those barriers.

B: We were told to do things together from the start. To a part of a critical team and share ideas and learning – it was nice. Julie gave us support as a team manager would.

L: We have become a tight group haven't we?

B: And even if you read an article for your masters and you might have little a bit of knowledge about our presentations and things and it is only when you work and talk together does it makes sense. It would not be anyone is saying anything else profound but they are just saying something different that you have not seen.

N: Maybe that is probably because school is so assessment focused and we are all out for ourselves to get the best grades because that is what you need to do in teaching.

O: It comes back to collaborative learning, comes back to being inquisitive in the classroom – like us - you feel equal with your peers then you all work better collectively. It is a safe environment and not I'm afraid of saying something that might be wrong. We are just saying ideas. She did do that for us didn't she?

B: that's what I mean about being a critical team. I didn't ever feel Julie would do anything to stop us learning, even if we were on the wrong tracks. She let us ride the thoughts and in the end we all helped each other.

M: And when you have worked with so many people together and when you go to work independently, perhaps you feel that you know that everyone else is the same – we are kind of equal I guess? Knowing it is okay to make mistakes as well because a lot comes from making mistakes.

Thanks Julie.

Participants;

B: Leonie S G: Jess S H: Helen W L: Rachael J M: Maria
McC N: Anna McN O: Maria P

Appendix 9.2 Audio transcript (transcribed 24th June 2013)

Audio: Participant AA (Neal)

A few words of my experience of how Julie's influence and support in my learning over the past year, it is based upon mostly my PE experience but also as my Academic tutor and through master's seminars and support. My perceptions were not exclusively based on Physical Education but it is a good place to start. In terms of the main areas of influence within PE it has been a very active, hand on kinaesthetic learning style, which I appreciate.

Where Julie has specifically helped me has been through inclusion and through her own personal teaching style, she is very inclusive within the group. I think we are mixed ability group, with mixed ideas and different levels of fitness. The content of what Julie is teaching about inclusion has made me stop to think - it is about a child getting an element of exercise? But is it also for them to achieve a goal - sometimes the goals are different for each individual and sometimes the equipment, time or space they have individually will be different.

I think the magic of it is, I know when Julie has asked me to do something but I didn't know if she had done anything different or even the same with somebody else. I go away feeling I have succeeded and I know from talking later to them, that the rest of the class feel they did also. Learning pods have been a great way in which to learn. Julie offers something for us to work on, we go off and try out new ideas and work together to find better ideas and new thoughts. They give us space to work things out for ourselves so the element of inclusion and differentiation and goal setting has worked at a University level. It certainly comes through her experience of teaching in schools and the academic research that she has done, that it is really important that we and the children go away from PE lessons feeling that we have achieved, maybe added something, learned something new too. Linked to that, technique is not something I particularly focused on and I am thinking of the basic building blocks of sport: how to land and jump; catching and throwing a ball. They are all things I do as part of sports but do not really think of them as an individually activity themselves. And rather than focusing on PE in school as about scoring goals and beating somebody it is about practicing basic skills / technique and having fun practicing these is quite important.

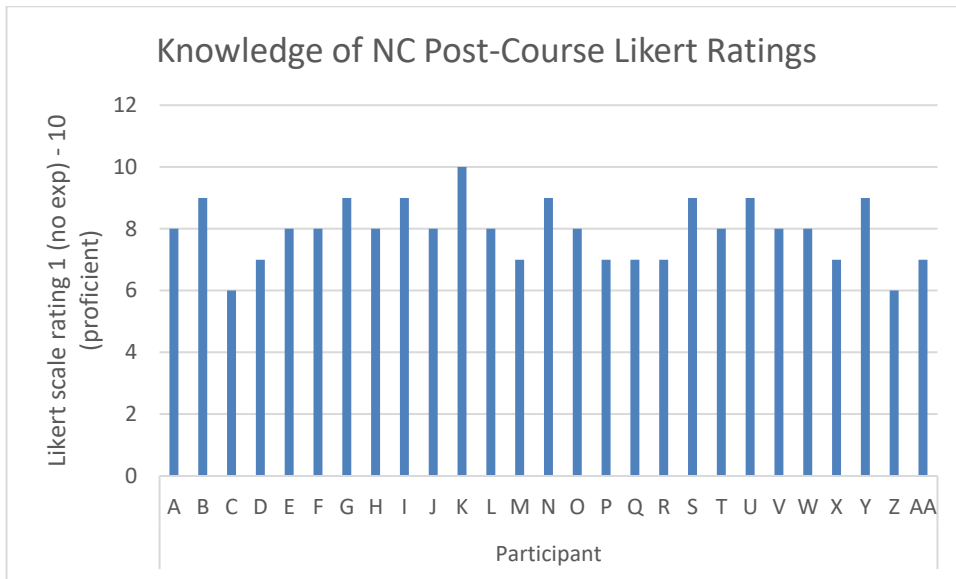
I think the National Curriculum and the QCA, which I have never had an interest before, but why would I? - I was not a teacher - Looking at what is in it, there is a clear guide as to what is appropriate for a child to learn and it is there for good reason. It is focusing on small sided games or having bits of fun that is actually more beneficial to a child than them playing full games of football, they probably can do that with their parents after school or at the weekend.

On a broader level, Julie's support in terms in looking at what I have done with a critical eye, being positive of what I have brought to her. Analysing it and going through it with me, asking me why I have suggested something, asked me to look at it again and suggesting that that piece of work is really similar to a theorist, which makes me feel good. To go away and look at more of what that theorist has done - similar to a band which some says if you like them you will also like this one and buy the record. I actually went to the library and got a few books out on Chomsky and had a look at him. When I have a chance, I will have a look in more detail at him as he seems a very interesting chap.

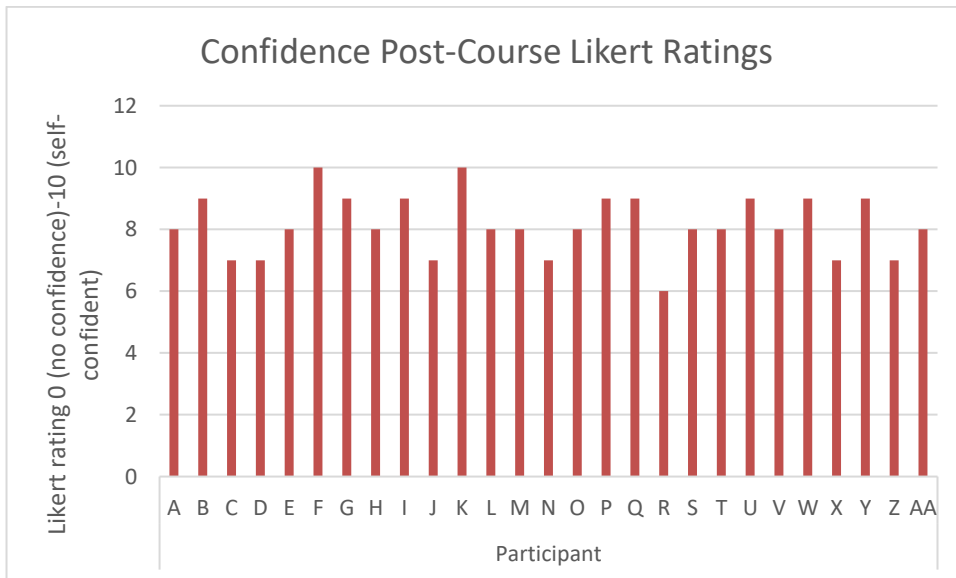
Julie is very good at challenging and provoking thought rather than just giving answers or saying yes that is a great piece of work. There seems to always be something more to do, to learn and it is always delivered in a positive way.And I think that covers it.

Appendix 10. Participant R’s post-course Likert scale rating comparison

Appendix 10.1 Final Likert rating. Knowledge of the NC for PPE

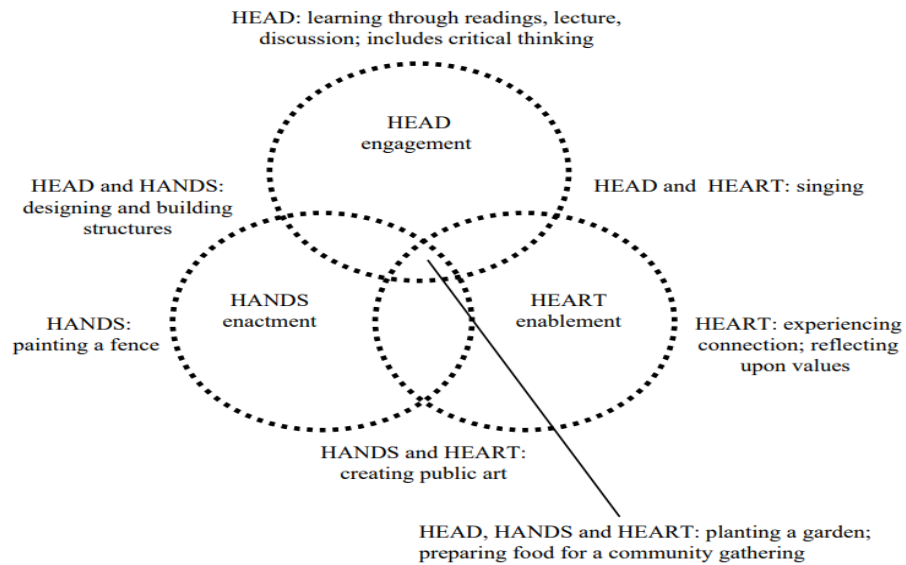


Appendix 10.2 Final Likert rating. Confidence to teach PPE



Appendix 11. Head, Hands and Heart documentation

Appendix 11.1 Sipos, Battisti and Grimm (2008) Venn diagram



Note: There are seven combinations that can emerge; an example of how each may be actualized is provided

A Venn diagram depicting constituents (combinations of head, hands and heart) and Synergies (in spheres) of the transformative sustainability learning pedagogy wherein the principle of head, hands and heart engages and enables participants to enact sustainability (Sipos, Battisti and Grimm 2008, p. 75).

Appendix 11.2 AfPE Head, Hands and Heart poster

End of Key Stage One and Two Expectations in Physical Education
 Developing well-balanced children ready for the 21st Century.

HEAD (thinking) - HANDS (doing) - HEART (behavioural change)
 Physical Education is the perfect vehicle through which to develop the crucial skills and attributes required for the modern world. Effective delivery of the National Curriculum Expectations will ensure that children develop into thinking physical beings and doing physical beings which impact on the behavioural change to equip them for lifelong participation. Using the concept of Head (Thinking) Hands (doing) and Heart (behavioural change) this poster is designed to support primary teachers to assess their children at the end of Key Stages One and Two. Most should be well established within the end of Key Stage Attainment Target, a few will still be emerging and a few will be exceeding it. *N.B. The font in italics is additional to the end of Key Stage One Attainment Target but some children will be able to achieve this.*

THE THINKING PHYSICAL BEING:

- Decision maker
- Analytical-deep understanding
- Confident
- Creative

THE BEHAVIOURAL CHANGE PHYSICAL BEING:

- Involved and engaged
- Grows socially and emotionally
- Builds character and values
- Leads a healthy active lifestyle

THE DOING PHYSICAL BEING:

- Physically competent
- Grows and develops
- Physically active
- Competitive

Expectations at the National Curriculum End of Key Stage One

THE THINKING PHYSICAL BEING:

- Able to make simple decisions and be aware of what they need to do to improve
- Be creative when using and developing skills and tactics in simple sequences and activities

THE BEHAVIOURAL CHANGE PHYSICAL BEING:

- Able to engage in competitive (against self & others) & cooperative physical activities in a range of increasingly challenging situations
- Keen to participate in activities and clubs both in school and in the wider community

THE DOING PHYSICAL BEING:

- Develop fundamental movement skills
- Become increasingly competent & confident & access a broad range of opportunities
- Extend agility, balance & coordination, individually & with others
- Engage in competitive (against self & others) and cooperative physical activities in a range of increasingly challenging situations

Expectations at the National Curriculum End of Key Stage Two

THE THINKING PHYSICAL BEING:

- Learn how to use a broad range of skills in different ways and to link them to make actions and sequences of movement
- Should develop an understanding of how to improve in different physical activities and sports
- Learn how to evaluate and recognise their own success

THE BEHAVIOURAL CHANGE PHYSICAL BEING:

- Should enjoy communicating, collaborating and competing with each other
- Keen to continue participating in activities and clubs both in school and in the wider community

THE DOING PHYSICAL BEING:

- Should continue to apply and develop a broader range of skills
- Develop flexibility, strength, technique, control and balance

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AfPE (2018) Head, Hands, Heart poster. End of Key Stage One & Two Expectations in Physical Education.

Appendix 12. Field notes from gym lecture observation. Maria James (2.10.2018)

Maria James reflections: Session held in gym with PE Cohort Group 3, 2-4pm.

From the start you put people at their ease by using humour in the form of a silly voice setting the scene to take away self consciousness and praising those who were doing what you had asked – annotating notes Look at humour chapter

Early in the term but you know many of the names of the students and even not gave the illusion of doing so

You went around chatting to individuals and gave them 2 minutes to complete the PE element – You understood the stress that is RE hand-in and were firm about focus on today's lesson .

Alan Mortiboys calls knowing your audience

2pm – last week's homework – asked about concerns – reminded about next week to teach – shared the idea that they will need to write down details as Julie often forgets and needs aide memoire – took questions and reminded what had already been covered – associated with the issues yourself – empathy constellation of values

You model enthusiasm and use your body effectively when presenting ideas. This is most effective and walking across the group included all of the students as you spoke to them.

Encourage the students to use their bodies too when speaking to the children to ensure inclusion practice

Clear instruction about the 15 minutes task next week – asked any questions throughout – use of thumbs up and expressive approach – showed both care and equity – you conduct a dance with your body in your teaching – highly effective again. Handed the learning and the responsibility to the students

Care shown as you dealt with health and safety effectively – chose Gary and spoke to him about personal interest showing that you knew him as an individual. The students obviously responded to you very positively.

Good modelling of PE teacher voice – you asked students – 'will that be ok?' Might have asked the students what they would do if one of the children answered no – risky

The students are responding well to you and so all join in with gusto – what does the squealing show is going on – excellent question when preparing to teach children – rather than saying 'far too much noise' or similar

You really didn't care what you looked like or sounded like to the students and you carried it off completely – they were able to be themselves too – even the more reticent and you brought it back to the classroom all the time giving the context. There were two girls who did not do the knee rolls – were you happy that they did not join in – was there a reason? – you saw them and gave them space. You were aware of them and invited rather than coerced them to join in but showing them that school will make certain demands. This was inclusion practice allowing some not to join in as much or in the same way as others.

The 007 scenario was brilliant and imaginative and allowed the students to hone the skill whilst making it fun and directly relating it to the other subjects eg maths – you moved around helping those who were struggling with the teddy bear roll.

Great idea to mention children who could not do it and give an alternative showing how to deal with the feelings of the children so they knew they were contributing to the lesson .

You shared care in giving students a handout rather than expecting a lot of writing and so they could concentrate on the skills and learned content – this showed inclusion and care WOW SHAPES – great idea – Mr Strong is in the house – great to use inclusive language – great to link with maths again – developing language and mathematical terminology – really lovely point that showed respect and encouraging respect if and when a child gets something wrong on the board.

Empowering and emancipating when student asked question about her drawing and you said – draw what you want to – in other words you decide – gentle anti spoonfeeding and encouraging – a small illustration but characteristic of choice in your practice which ultimately empowers

You share obvious delight and praise when she offers something you had not thought of – with the class you explore ways this could be used now and in school.

Great you follow up with a personal conversation – together you talk about her idea further – You encourage her to test it out and thank her for sharing the idea – (with humour) ask if you can borrow her idea for your next lecture.

Sit like gymnasts – children do not do gym – these students do not do gym – they are learning to think like and therefore become gymnasts as children might – through learning the skills, attitudes, concepts and knowledge around the subject
 Great end to this piece pulling it altogether and working out a sequence for the lesson and thus realising what they have learned throughout the session so far
 You stressed that the students (and the children) would not have the same skills level so there has to be an element of choice as to what they want to show
 Good use of audience that did not make people feel awkward or singled out – respect – some really lovely shapes and movements – would you like to show it – care – just in case they did not want to – an opt out clause
 Lovely use of the Mr men and the Little Misses – it worked well in doing activity and then having the time of reflection in between linking theory with practice throughout – good inclusional practice – you might have asked the students about other ways they might introduce the characters and what they might do with them – how they might use music or sound – any maths links etc
 You gave some lovely ideas and wisdom for use in the classroom – throughout talking through the feelings and emotions of the children
 Balance – using different body parts – bringing in a sense of balance – gave the opportunity to distinguish between mirror and matching shapes – no-one was made to feel silly if they had misunderstood the difference – respect
 The whole was well paced – giving people time to think – this is respect and care in reality – some great ideas were shared with the children
 The final ideas were really challenging and they had a sense of achieving something quite special – the lesson about trust is a very important one – taking photos was a good idea and one that could be so used in the classroom
 Q if you were to give one word to describe the lesson what would it be?
 Efficient – enough time to try things out – a lot covered – practical – things we could take into school fun - things were fun and inclusive – you enjoy it - well structured – you could take it yourself challenging in a good way – complete – learn a lot in a short time – interactive teamwork
 Q how did that equip you for life in school?
 All the above – that could be directly taken into school – all the above – we don't think Julie judges us as gymnasts but as potential teachers
 Q nobody seemed to feel particularly self-conscious – what helped people with this?
 She demonstrates herself and she is not afraid to look silly - demonstration - choose your own partners – Julie is always moving around, talking and smiling and helping so we are not in the spotlight – lots of options – not about how good we are but how we teach in the classroom –
 Q what values do you think I would find apparent in Julie's lesson today? And why?
 Respect – inclusivity – confidence – team spirit – Care
 Jo Stephens said she has great generosity of spirit (even though she hadn't seen the wall in the refectory) - she has personality that shines through – gracious to everyone – a great sense of humour and openness - uses humour to put everyone at ease – captures our imaginations
 Inclusivity – always says what we could do with someone who may have a disability or can't do something straight away as this is something I worry about with a subject like PE

As I watched Julie teaching the group, I was struck by the lack of self-consciousness of the students. They moved freely and were obviously pleased with the progress that they made in the session. Thinking back to my own PE at school, I was a chubby child and was very body-conscious and so would not have attempted those things that the students were obviously enjoying. I sensed a total lack of censure that radiated from Julie and this was modelled and replicated by the others - for themselves and others. As a child, I can remember crying because I felt I was missing out and I always had the sense that the teacher had given up on me and it was a chore for her to teach such incompetents. She always chose the elite to perform for the others - something that Julie did not do - all achievement was celebrated in her lesson and the students felt elated and left the room with a 'can do' attitude which would clearly transfer beyond the gymnasium and into their teaching practice. For me, in the past, to borrow a saying (albeit out of context) from the book of Daniel in the Old Testament - I recall the phrase given to the king 'Mene, mene, tekel, parsin' - tekel meaning 'You have been weighed on the scales and found wanting' and that just about sums up how I felt about my PE days.
 I know that I would have thrived and even excelled in Julie's class; she has included me today.

Appendix 13. PSHE Association and ACARA Health and Well-being documentation

Appendix 13.1 Scans of PSHE Association 2017 documentation

An overview of planning and a sample from Planning Toolkit KS 1 &2.

Overview of planning grids

YEAR 1

PSHE Association

This table provides an 'at a glance' overview of the learning opportunities (taken from the Programme of Study) that can be taught within key stage one. The topic title and key words are provided for ease of locating the individual planning grids required.

Core Theme: Health and Wellbeing

Planning grid:	Topic:	Key words:	Page:
H1	Healthy Lifestyles	health, wellbeing, healthy eating, physical activity, sleep, dental health	20
H2	Healthy Lifestyles	health, likes, dislikes, choices	21
H3	Growing and Changing	achievements, strengths, goals, target-setting	22
H4	Healthy Lifestyles	feelings, managing feelings	23
H5	Growing and Changing	change, loss	24
H6 / H7	Healthy Lifestyles	hygiene, cleanliness, germs	25
H8 / H9	Growing and Changing	growing, changing, young to old, independence	26
H10	Growing and Changing	correct terminology, body parts, external genitalia	27
H11	Keeping Safe	medicines, household products, safety, risk	28
H12	Keeping Safe	safety, road, water rail, fire, online, rules	29
H13 / H14 / H15	Keeping Safe	asking for help	30
H16	Keeping Safe	privacy, respecting privacy	31

Core Theme: Relationships

Planning grid:	Topic:	Key words:	Page:
R1	Feelings and Emotions	communicating, feelings, empathy	33
R2 / R4 / R12	Feelings and Emotions	behaviour, fair/unfair, right/wrong	34
R3	Healthy Relationships	secrets, surprises, safety	35
R5	Valuing Difference	sharing, discussion, views, opinions	36
R6 / R7	Healthy Relationships	cooperating, resolving arguments	37
R8	Valuing Difference	people, similarities, differences	38
R9	Healthy Relationships	special people, caring	39
R10	Healthy Relationships	physical contact, touch, acceptable, unacceptable	40
R11	Feelings and Emotions	feelings, bodies, hurt, comfortable, teasing, bullying	41

© PSHE Association 2017 Sample from PSHE Association Planning Toolkit for key stages 1 and 2

Key Stage 1 Core Theme 1: Health and Wellbeing Year One 1: Good Eating 1: Healthy Lifestyles

Aim of these sessions: To learn what constitutes, and how to maintain, a healthy lifestyle including the benefits of physical activity, rest, healthy eating and dental health (H1).

Suggested number of sessions: 1-3

Essential skills and attributes developed: Developing and maintaining a healthy self-concept (including self-confidence, realistic self-image, self-worth, assertiveness, self-advocacy and self-respect)

Identify links between values and beliefs, decisions and actions

Learning objective: To learn:

- about some of the things that keep our bodies healthy (physical activity, sleep, rest, healthy food)

Learning outcomes: The learner will be able to:

- identify some ways of taking care of themselves on a daily basis
- list favourite foods and say which ones are important to keep them healthy and which ones need to be eaten in moderation
- describe how physical activity and sleep helps their bodies to grow and them to feel well
- describe how they can take care of their dental health

Key questions:

- What do we need to do to keep ourselves healthy?
- What do we do during our day that keeps us healthy?
- What do we think healthy people do and don't do?
- What things can we do when we feel good and healthy?

Additional Guidance: During key stage one, pupils are beginning to evolve their self-image, this is an opportunity to help them feel good about themselves. It is important for pupils to know that exercise might not make you feel well at the time, but that the 'well' feeling may come later. It is best practice to talk about 'healthy' food and 'not-so healthy' food, rather than 'good food' and 'bad food'. Be aware that some pupils are in family circumstances that make it difficult to ensure that they can follow a healthy lifestyle or may have family members who have serious health-related illnesses.

© PSHE Association 2017 Sample from PSHE Association Planning Toolkit (key stages 1 and 2)

Appendix 13.2 Scans of ACARA 2008 documentation

Planning templates from ACARA Personal and Social Capability learning continuum for Social Awareness and Social Management elements.

Personal and Social Capability learning continuum

Sub-element	Level 1a Students:	Level 1b Typically, by the end of Foundation Year, students:	Level 2 Typically, by the end of Year 2, students:	Level 3 Typically, by the end of Year 4, students:	Level 4 Typically, by the end of Year 6, students:	Level 5 Typically, by the end of Year 8, students:	Level 6 Typically, by the end of Year 10, students:
Social awareness element							
Appreciate diverse perspectives	show an awareness for the feelings, needs and interests of others	acknowledge that people hold many points of view	describe similarities and differences in points of view between themselves and people in their communities	discuss the value of diverse perspectives and describe a point of view that is different from their own	explain how means of communication differ within and between communities and identify the role these play in helping or hindering understanding of others	acknowledge the values, opinions and attitudes of different groups within society and compare to their own points of view	articulate their personal value system and analyse the effects of actions that repress social power and limit the expression of diverse views
Contribute to civil society		describe ways they can help at home and school	describe how they contribute to their homes, classrooms and local communities, and how others care for and assist them	identify the various communities to which they belong and what they can do to make a difference	identify a community need or problem and consider ways to take action to address it	analyse personal and social roles and responsibilities in planning and implementing ways of contributing to their communities	plan, implement and evaluate ways of contributing to civil society at local, national regional and global levels
Understand relationships		explore relationships through play and group experiences	identify ways to care for others, including ways of making and keeping friends	describe factors that contribute to positive relationships, including with people at school and in their community	identify the differences between positive and negative relationships and ways of managing these	identify indicators of possible problems in relationships in a range of social and work related situations	explain how relationships differ between peers, parents, teachers and other adults, and identify the skills needed to manage different types of relationships

Personal and Social Capability learning continuum

Sub-element	Level 1a Students:	Level 1b Typically, by the end of Foundation Year, students:	Level 2 Typically, by the end of Year 2, students:	Level 3 Typically, by the end of Year 4, students:	Level 4 Typically, by the end of Year 6, students:	Level 5 Typically, by the end of Year 8, students:	Level 6 Typically, by the end of Year 10, students:
Social management element							
Communicate effectively	respond to the feelings, needs and interests of others	Identify positive ways to initiate, join and interrupt conversations with adults and peers	discuss the use of verbal and nonverbal communication skills to respond appropriately to adults and peers	Identify communication skills that enhance relationships for particular groups and purposes	Identify and explain factors that influence effective communication in a variety of situations	analyse enablers of and barriers to effective verbal, nonverbal and digital communication	formulate plans for effective communication (verbal, nonverbal, digital) to complete complex tasks
Work collaboratively		share experiences of cooperation in play and group activities	Identify cooperative behaviours in a range of group activities	describe characteristics of cooperative behaviour and identify evidence of these in group activities	contribute to groups and teams, suggesting improvements in methods used for group investigations and projects	assess the extent to which individual roles and responsibilities enhance group cohesion and the achievement of personal and group objectives	critique their ability to devise and enact strategies for working in diverse teams, drawing on the skills and contributions of team members to complete complex tasks
Make decisions		Identify options when making decisions to meet their needs and the needs of others	practise individual and group decision making in situations such as class meetings and when working in pairs and small groups	contribute to and predict the consequences of group decisions in a range of situations	Identify factors that influence decision making and consider the usefulness of these in making their own decisions	assess individual and group decision-making processes in challenging situations	develop and apply criteria to evaluate the outcomes of individual and group decisions and analyse the consequences of their decision making
Negotiate and resolve conflict		listen to others' ideas, and recognise that others may see things differently from them	practise solving simple interpersonal problems, recognising there are many ways to solve conflict	Identify a range of conflict resolution strategies to negotiate positive outcomes to problems	Identify causes and effects of conflict, and practise different strategies to diffuse or resolve conflict situations	assess the appropriateness of various conflict resolution strategies in a range of social and work-related situations	generate, apply and evaluate strategies such as active listening, mediation and negotiation to prevent and resolve interpersonal problems and conflicts

Appendix 14. AfPE Annual Conference Abstract Submission Documentation



Annual PE ITTE Network Conference 2017

University of Wolverhampton Science Park

Thursday 16th March, 2017; 9.30 a.m. – 4.30 p.m.

“Working together to enhance the quality and impact of PE ITTE through research and evidence-based practice”

ANNUAL PE ITTE NETWORK CONFERENCE 2017

University of Wolverhampton Science Park

Thursday 16th March 2017; 9.30 a.m. – 4.30 p.m.

“Working together to enhance the quality and impact of PE ITTE through research and evidence-based practice”

12.00 – 12.25 p.m. Parallel Thematic Presentation/Workshop ‘C’

‘Hearing and needing voices in order to learn within primary physical education’ (Julie Pearson, St. Mary’s University, London)

This presentation hopes to express shared visions and concerns about teaching and learning within primary physical education that have arisen from within our first year of delivering the new primary PGCE course with a specialism in physical education. The students themselves will explain their deeper learning within the module and critique the life of a primary trainee practitioner, bringing relevance and real life to the table. The involvement of trainee teachers in this presentation is grounded in that the fact that the more I work with students within St Mary’s University, the more I need to hear their voices within my practice. Their unique qualities, inspirational ideas and passion for PE are important aspects of practice to consider. To speak on their behalf would contradict my values of inclusion and care (Noddings, 2016). The voices of those we teach are important voices to pay attention to if we hope to provide opportunities for improved practice within primary physical education. Schön (1983) would suggest we are deeply entrenched and speaking from his swampy lowlands. The presentation hopes to explore the issues we have experienced within university and school based learning environments. Schön’s topology concept also brings my own position as an academic into play and raises questions about capital and relevance (Bourdieu, 1986). It is my hope that the presentation will be mutually beneficial for presenters and participants/delegates as we share data and narratives.